

















THE

# CHRISTIAN ADVOCATE.

---

CONDUCTED BY

ASHBEL GREEN, D. D.

---

VOL. III.

FOR THE YEAR 1825.

---

— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

---

PHILADELPHIA;

PUBLISHED BY

A. FINLEY, N. E. CORNER OF CHESNUT AND FOURTH STREETS.

*Clark & Raser, Printers, 33 Carter's Alley.*

1825.



70270

v. 3  
1825



## PREFACE.

---

UNDER favour of an indulgent Providence, the editor of the *Christian Advocate* is permitted to greet its patrons on the completion of a third volume. His work shall be left, as heretofore, to proclaim its own merits or defects. He will only say, that he is conscious of having laboured faithfully in his vocation; and that he has received some encouraging indications that he has not laboured altogether in vain.

Subscriptions to this miscellany have steadily increased, through the year which is closing; and contributions of literary aid, greater in amount and variety than at any former period, have been received. To the friends who have promoted, or who have made, subscriptions, and to those who have assisted in furnishing the contents of the successive numbers of the miscellany, the editor's best thanks are due, and are very sincerely offered. He still needs their countenance and aid: for notwithstanding an increased patronage has been gained by the *Christian Advocate*, and although it now goes into nearly every state of the American Union, it cannot yet boast of the number of its subscribers. It would seem, indeed, that this number ought to be either less or greater; less, if the work is not worthy of a liberal support—greater, if it is. The amount of subscriptions, at present, but little exceeds a thousand—in a church which reckons as her own, at least eleven hundred ordained ministers, and more than three hundred licentiates and candidates for licensure: and the pecuniary avails of the work, including the tenth set apart to charity, are far less than many a mechanic, in the neighbourhood of the editor, derives from his handicraft industry. Ought these things so to be? The question is left to the consideration and conscience of the ministers and members of the Presbyterian church, at whose instance the publication was undertaken, and to whose service it is, and has been, faithfully devoted.

But while the editor would certainly be gratified in seeing the *Christian Advocate* more extensively patronized, he has neither wish nor expectation that it should ever become a *national work*. Such a wish he regards as improper, and all such expectation as visionary. In reference to a religious miscellany, let us be permitted to ask, what is meant by a national work, of which we perceive that some have lately spoken? Can it be expected that writers of the best talents, in all the religious denominations of our country, will combine and put forth their energies, to furnish essays, discussions, and information, for such a miscellany? Were this to take place, it would surely be “a new thing under the sun.” We have no national church, and we devoutly pray that we may never have one: for the union of church and state has, in our judgment, always been the source of the most baneful corruption of that religion whose Divine Author declared “my kingdom is not of this world.”

But even in countries where a national church is established, as in England for example, there is no religious miscellany that can with any propriety be called a national work. The *Christian Observer* is, we believe, and we certainly think deservedly, the most popular monthly publication, of a religious kind, in the established church of South Britain.



But this publication is not favoured, even by a majority of those who possess both the power and the influence, and probably the learning and talent too, of the national establishment. There are other religious magazines that may certainly vie with it; some in talent, and several in piety. The *Evangelical Magazine* is probably supported by a larger subscription, than any religious periodical publication in the British dominions—perhaps in the whole world. At the commencement of the new series in 1823, the editors say—"At times, 22,000 copies have been sold: and notwithstanding the present number and diversity of religious magazines, the sale of 20,000 continues." And afterwards they ask—"What may we not hope hereafter to discover, of benefits arising from the perusal of 200,000 numbers of such a publication annually!" The *Congregational Magazine*, avowedly a dissenting miscellany, has enlisted much talent, as well as piety, in its support. It has occasionally engaged in polemical conflict with the *Christian Observer*, so as to claim a victory, with at least plausible pretensions. In Scotland, which also has its national church, there are several religious magazines; to which some of the ablest writers in North Britain contribute, and which some of the ablest clergymen conduct.

Now can any body tell which, of all the religious miscellanies to which we have referred, or have not referred, is a *national work*? Not one of them, we confidently believe, can make any just claim to be of this character. And can it be expected that we should have one of such a character in this country, where all religious denominations are, in the eye of our civil constitutions and laws, perfectly on the same footing? Where any claim to national favour of one over another, would immediately be repelled with warm and just indignation? Where the very editorship of a work, when known to be in the hands of a particular denomination, although confessedly conducted with delicacy and catholicism, uniformly operates as a reason why others favour it cautiously and scantily—if they favour it at all? Where almost every denomination also, has at least one religious miscellany of its own, which ensures in its behalf, the zeal and talents of those of its members who take the most interest in periodical publications? Leaving these interrogatories to such answers as our readers may think proper to give them, we say for ourselves, that we do not believe it is *desirable*, even if it were *practicable*, that we should have a national publication of the kind contemplated. We believe that any such publication, when once secure of its imposing character, would not long remain the vehicle of sound doctrine; and that when become corrupt, its influence would be injurious to a most alarming extent. *Overbearing influence* of any kind, political, literary, or religious—we appeal to the history of the world—has never long remained salutary and beneficial.—The corruption of human nature, as we believe, has forbidden it, and till the millennial age at least, will always forbid it. We regard the various religious sects as exceedingly useful, as sentinels on each other. Protestantism has taken from Popery itself, half its abominations, even in Popish countries; especially where these countries have been contiguous to Protestant states.

Or is a publication that shall *do honour* to us as a nation, all that is meant by a national work? If so, we have to say, in the first place, that this is an unauthorized use of terms.—Nothing can be called with propriety a national work, which a nation does not, in some sense or form, patronize or favour; and this, we think we have shown, is not to be expected for a religious magazine. In the next place, we affirm that publications which have done honour to nations, have much more fre-



quently proceeded from individuals than from large combinations of any kind. We agree with Johnson,\* "that the chief glory of every people arises from its authors," and we ask any one, capable of the survey, to look over Britain, France, and Germany, the three nations of Europe whose authors are the most distinguished, and say whether the glory in question, is not to be almost entirely ascribed to the productions of individuals—aided only by the voluntary contributions of their learned friends, and very often with no assistance whatever. Johnson himself declares, that his Dictionary "was written with little assistance of the learned, and without any patronage of the great;" and yet it is believed, by his countrymen at least, to excel a similar production of "the embodied critics of France; who, when fifty years had been spent on their work, were obliged to change its economy, and to give their second edition another form."

It is our firm conviction, therefore, grounded, as we believe, on uniform experience, that if it is wished to raise our reputation for able writing in religious publications, as well as in those of any other character, this will most probably be accomplished by a number of similar works, each endeavouring to excel the others; each sustained by its particular friends; and each superior, it may be, in certain particulars, and in others inferior, to its rivals. We would certainly desire that this rivalry should be conducted, not only in what the world calls a *liberal* or *generous* competition, but in a manner truly *Christian*—"coveting earnestly the best gifts," and yet regarding love to God and man, as "more excellent" than them all. Here, in our apprehension, is at once the true ground of charity, and the true system for doing the greatest honour to our country; and what is of infinitely more importance, for doing the most good to the world.

Let us be indulged with a few words, on a subject closely related to that which we have been considering.—We are satisfied, by the personal observation and experience of many years, that the most effectual method to preserve brotherly affection and good neighbourhood among the various religious sects of our country, as well as to extend their usefulness, is, to forbear all attempts to press them too closely together. Their peculiarities are like so many thorny points, which are harmless and inoffensive while they remain at a small distance from each other; but which, when the bodies that present them are brought into contact, prick sorely, and produce unavoidable restiveness and contention. It seems most for the benefit of all, therefore, that each denomination should retain, undisturbed, its peculiar opinions and its distinguishing and favourite forms; that each should cherish a spirit of forbearance, good will, and Christian affection, toward all who are believed to hold *the essentials of religion*; that each should rejoice sincerely in all the good that is done by every other; and that each, in its appropriate sphere, should oppose the inroads of fundamental and destructive error, and the machinations of all who are manifestly hostile to our common christianity.

We would not, however, be understood as intimating that the system we have mentioned should be carried so far as to prevent all union, and all direct co-operation, of different religious denominations. We believe that among some sects there are only shades of difference; and these more in semblance than in reality. We think that such sects may and ought to unite, because they can do it *cordially*. Yet even here, a union ought not to be precipitated; for if this be attempted, the effect will commonly be, to procrastinate, and not to hasten the desired event.

\* Preface to his large Dictionary.



The parties must come together by a kind of mutual attraction, drawing them gradually and kindly toward each other.—Farther, we rejoice as much as any, in the co-operation which exists in Bible societies; and desire as sincerely as any, that this co-operation may be carefully cherished and forever maintained; and we heartily felicitate our country, on the establishment and growing prosperity, of what is called our national Bible Society. Bible societies, however, we regard as almost *unique* in their nature. But if Sabbath schools, and tract societies, and mariners' societies, or any similar associations, can advantageously assume a general, or a national character, we have not a word to object. We do believe, nevertheless, that it is not enough considered, that there is a maximum, as well as a minimum, in the advantage to be derived from combination. A body may be too large, as well as too small, to act with the greatest effect. We think that a *confederation* of societies, would sometimes be better than an *amalgamation* of them.

Within the year past, one combination has taken place in the old world, of the most singular nature, and the most portentous aspect.—It is the combination of anti-christian powers to stop the general diffusion of the Holy Scriptures, and the influence of evangelical missions. In this combination, the Pope, the Grand Seignior, and the Emperor of Russia, and probably the whole of the powers composing the miscalled Holy Alliance, seem to be parties.—The Pope appears to be the prime mover of the whole. We believe it is capable of undeniable proof, that he has stirred up the Grand Seignior, to prohibit the sale or donation of the Bible, throughout his dominions. We do not indeed know what degree of *formal concert*, in reference to this business, has taken place among the powers we have named.—This, of course, was not likely to be immediately divulged. But that they are all concerned to put a stop to the operations and influence of the Bible and missionary associations which originated in Britain, there appears good reason to believe. It is well known that some of the most pious and erudite interpreters of Scripture prophecy have been decidedly of the opinion, that shortly before the commencement of the millennial age, a time of awful trial and bloody conflict must be expected, between anti-christ and the real friends of the gospel of Christ. We have never, hitherto, adopted this opinion for ourselves. But we confess it seems to us to receive some countenance from the existing state of the world. Be this as it may, the friends of truth and piety ought to be awake to their situation and their duty. We are not sure, as we hinted in one of our numbers a few months since, but that this is one of the cases in which all the friends of the Bible and of evangelical truth, ought to form some plan for acting in concert. But whether such a plan be formed or not, every one, in his place, ought to be active; and those who conduct religious publications in our country, ought not only to give full and seasonable information of any new movements of the enemy, but to use their best endeavours to animate their fellow Christians to withstand, both in their individual and associated capacity, this embodied host—the allies of the powers of darkness. Formidable as it may appear, we know that it will ultimately be defeated; and every “good soldier of Jesus Christ,” ought to cherish a holy emulation, to have as large a share as he may, in defending the cause of God and truth. The Saviour’s message to the angel of the church of Smyrna, is addressed to us all—“Be thou faithful unto death, and I will give thee a crown of life.”



# INDEX TO VOLUME III.

## A.

Atonement, on the, 22.  
 Aleppo, 134.  
 Anecdotes, 292.  
 Aion and Aionios, 156. 200.  
 Africa, 184. 373. 421.  
 African Manners, 277.  
 American Tea, 565.  
 Astronomical Instruments, 373.  
 Ages, Rock of—Stanzas, 438.  
 Autograph Journal of Columbus, 471.  
 All thy works shall praise Thee, 538.  
 Apple Tree, 564.

## B.

Brownlee's Gleanings and Hints, 64. 120.  
 164. 211. 255. 300. 351. 400.  
 Boring for Water, 88. 229.  
 Bees, 88.  
 Botany, 133.  
 Bible Societies, 232.

## C.

Catechism, Lectures on, 3. 49. 97. 145.  
 193. 241. 289. 337. 385. 433. 481. 529.  
 Christian Temper, 102.  
 Canals, 228. 519.  
 Cowper, Hymn by, 9.  
 Castorine, 229.  
 Clothing, 36.  
 Chronology, 228.  
 Charcoal, 228.  
 Columbus, 229.  
 College at Princeton, 276.  
 Charity, 243.  
 Calicoes, Colour for, 276.  
 China, 372.  
 Canal across Darien, 278.  
 Christian Emigration, 340.  
 Columbus' Journal, 471.

## D.

Death of E. Chapman, 230.  
 Duncan's Sermon reviewed, 24. 80.  
 Duncan on Creeds, reviewed, 319. 363.  
 413. 455.  
 Deepening Rivers, 35.  
 Dry Docks, 35.  
 Dutch Flag, 421.  
 Death of Eli Whitney, 88.  
 Death of C. Pictet, 184.  
 Duelling, 109.  
 Douglass, Letter to J. 261. 307.  
 Dubitans, 198.  
 Doomsday Book, 230.  
 Description of the Hail Rod, 563.  
 Davy's Protectors, 518.

## E.

Egyptian Papyrus, 133.  
 Education, Report of Presbyterian Board  
 of, 521.

## F.

Fine Arts, 35. 89.  
 Fraser's Tour, 278.  
 Florida Mahogany, 133.  
 Franklin's second Expedition, 185.

Fluids, Boiling Point of, 277.  
 Fecundity of Snakes, 426.

## G.

Greenland, 36.  
 Gold, 89. 420.  
 General Assembly of the Presbyterian  
 Church, 278.  
 Greek Grammar, 133.  
 God sees't me—Stanzas, 439.

## H.

Hymn by Cowper, 9.  
 History of the Presbyterian Church, 10.  
 Hints to the Wife of a Clergyman, 14. 77.  
 Hints to Young Clergymen, 392.  
 Humility, 483.  
 Heat, 519.

## I.

Indian Eloquence, 35.  
 Iron, 421.  
 Indians, Creek, 36.  
 Indian Likenesses, 519.

## J.

Journal of Betsey Stockton, 36.  
 Journal of Rev. Mr. Stewart.—See Stew-  
 art's Journal.

## L.

Large mass of Amber, 565.  
 Lectures on the Catechism.—See Cate-  
 chism.  
 Looking Glasses, 36.  
 Letters from an Aged Minister to his Son,  
 59. 151. 294. 532.  
 Last Plague of Egypt, 79.  
 Lines, &c., 507-8.  
 Liberality, 89. 132. 329. 373.  
 Letters, Extracts from, 91. 94. 573.  
 La Perouse, 518.  
 Lead, 133.  
 Lettuce, 277.  
 Letters from B. Stockton, 188.  
 Lord's Prayer, 373.  
 Lord teach us to pray—Stanzas, 439.  
 Letters on Education, from a Mother,  
 493. 543.

## M.

Manufactories at Pittsburgh, 564.  
 Moonshine, 565.  
 Miller's Lecture, reviewed, 24. 80.  
 Mildness of the Season, 35. 185.  
 Mathematical Diary, 133.  
 Mushrooms, 183.  
 Models of Fruits, 421.  
 Moro, Prince, 306.  
 Mexico, 372.  
 Marshal's History of American Govern-  
 ment, 329.  
 Missionary Contributions not Excessive,  
 344.  
 Milton on Christian Doctrine, 469.  
 Minutes of General Assembly, 375. 422.  
 472. 519.  
 Medical Students, 519.

## N.

- New Year's Day, 1.  
 New Metal, 373.  
 Natural History of the Bible, 184.  
 Nazareth in Palestine—*a wood cut*, 285.  
 Narrative of the State of Religion, &c., 179. 571.  
 New Invention, 421.  
 New Orleans, Exports from, 519.

## O.

- Orthodox Church in Boston, 371.  
 Omicron to Zeta, 116.  
 Ornaments of Wood, 217.  
 Oliver's Free School, 183.  
 Oil and Coal Gases, 184.

## P.

- Pennsylvania Hospital, Consumption in, 35.  
 Publick Affairs, View of, 45. 95. 140. 190. 237. 286. 333. 380. 429. 473. 526. 574.  
 Preservation a constant Creation, 56.  
 Perpetual Sacrifice, 102.  
 Providence Society, 133.  
 Paint made with Potatoes, 564.  
 Progress of the Arts, 565.  
 Phosphorescence, 565.  
 Prize Medal, 421.  
 Poisonous Mushrooms, 133.  
 Projects in Egypt, 471.  
 Paraphrase of Amos, 155.  
 Publications for Children, 183.  
 Psalmody, 489. 541.  
 Pearl of great price, 199.  
 Phenomenon, 519.

## Q.

- Queries as to the Union of Christian Sects, 389.  
 Quarterly Review, 229.

## R.

- Report, Thirteenth Annual, of Theological Seminary, 329.  
 Rail-ways, 229. 276. 329.  
 Reliquiæ Evangelicæ, 7. 147. 245. 488.  
 Review of Duncan's Sermon and Miller's Lecture, 24. 80.  
 — Dr. Neill's Inaugural Address, 32.  
 — Biblical Repertory, 86.  
 — Gallaudet's Sermon, 126.  
 — Scott's Family Bible, 174.  
 — Smyth on the Apocalypse, 177.  
 — Lindsley's Inaugural Address, 222.  
 — Duncan on Creeds, 319. 363. 413. 455.  
 — Alexander's Evidences, &c., 324.  
 — Proceedings against Lieut. Dawson, 408. 508.  
 — Discussion of Universalism, 512. 558.  
 Religious Intelligence.  
 — From India, 134. 232.  
 — From Africa, 137.  
 — Respecting the Bible, 185.

## Religious Intelligence.

- Union Mission, 231.  
 — Letter from Palestine, 565.  
 — Female Missionary Society, Lancaster, 231.  
 — South Seas, 523.  
 — American Board of Missions, 567.

## S.

- Salt in Illinois, 36.  
 Sarcophagus, 36.  
 School Society in Bengal, 43.  
 Sheet Iron Steam Boat, 565.  
 Serious Recollections on a New Year's Day, 589.  
 Seminary at Princeton, Treasurer's Accounts, 44. 94. 140. 189. 238. 284. 333. 380. 428. 525. 574.  
 Salt, 89.  
 Slaves, 89.  
 Sponges, to Clean, 277.  
 Smyth on Revelation, 91.  
 Sea Provisions, 133.  
 Stanzas on reading Byron, 173.  
 Scott's Family Bible, reviewed, 174.  
 Seeds, Preservation of, 183.  
 Subscribers and Correspondents, 192.  
 Stewart's Journal, 216. 266. 314. 359. 407. 452. 503. 552.  
 Sandwich Islands, 234. 187. 373.  
 Singular Phenomenon, 372.  
 Stone Sign Post, 420.  
 Sabbath, its Observance a National Concern, 440.  
 School Funds, 471.  
 Soldier's Rest, imitated, 507.

## T.

- Theological Seminary at Princeton, 93. 522.  
 — at New York, 373.  
 Tree, a Large, 133.  
 Travels in Europe, by an American Clergyman, 19. 73. 112. 160. 206. 246. 348. 393. 445. 497. 543.  
 Translation of the Bible into French, 229.  
 Theological Seminary, a new one, 231.  
 Transatlantic Recollections, 251. 356. 404.  
 Tobacco, 276. 519.  
 Turretine, J. A., Sketch of his Life, 435.

## U.

- Useful Invention, 183.  
 Union, 183.

## V.

- View of Lahaina, *a wood cut*, 90.  
 Voyage to the South Pole, 183.  
 Vision, Theory of, 228.  
 Valuable Discovery, 239.

## W.

- Woods of Sabea, 108.  
 Widows, Hindoo, 133.  
 Wine from Apples, 184.  
 Weather, 372.



THE  
CHRISTIAN ADVOCATE.

JANUARY, 1825.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

NEW YEAR'S DAY.

Mr. Editor,—At this season when the old year has departed and the new year is opening before us, by a kind of common consent, indeed by a sort of compulsion, both youth and age seem to experience an unusual share of joyous feeling. Care smooths his wrinkled front; the heavy heart, for the moment, forgets its sorrow; and a smile lights up almost every face. So far from being a season for serious reflection on the past, or of pious resolution for the future, this period, more perhaps than any other, is devoted to dissipation or trifled away in frivolity.

That gayety of spirit which now appears to exhilarate the heart, is certainly not unamiable in itself. At the occurrence of a New Year, to indulge in a measure of sprightly intercourse with our friends, somewhat greater than on ordinary occasions, can never, I think, be condemned with propriety. It is only the excess into which we are all prone to run, when in a state of excitement, which is to be censured and avoided. It is well known that excessive feasting and merry making on any occasion, not only defeat their own ends at the moment, but often lead the parties indulging in them, into gross sins, and sometimes into disputes and

rivalships which separate them for ever after.

I am far, Mr. Editor, from wishing to throw a shade of gloom over the minds of your readers at this fair and brief season of enjoyment. I must confess that my own mind is in a state of pleasurable emotion, at witnessing the scenes and occupations which are passing around me. I wish rather to direct this little stream of enjoyment into a safe channel, than to stop its course altogether. By the thoughtless, the fashionable and the dissolute, whatever I might say to check their intemperate mirth, would, I know, have little chance to be read and regarded. But to the calm and sober minded Christian I will offer a thought or two, *on the pleasure to be derived from a recollection of the past, and an anticipation of the future.*

Tracing in memory the various scenes and changes of the year which has past, the mind of the firm and enlightened believer may discover that which ought to brighten his mind with a degree of joy. Though clouds of darkness and sorrow may chequer the retrospect, still he must be conscious that another year has been passed in travelling that path which will terminate in immortal bliss—"in joy unspeakable and full of glory." The strong and delightful conviction will be impressed on his mind,

"that his salvation is nearer than when he believed." He will recollect the holy warfare which he has often maintained with the foes of his spiritual peace, and in many instances, if not in all, that he has, in the conflict, been "more than a conqueror." In proportion as he can perceive that his affections, desires and passions, have been brought into sweet captivity to "the obedience of Christ," and that he has increased in grace and spiritual knowledge, as the year was passing over him, he will experience

"What nothing earthly gives or can destroy,  
The soul's calm sunshine and the heart-felt joy."

In like manner, the true and consistent Christian, in looking forward to the future, will rejoice "for the hope which is laid up for him in heaven." This hope is the sure and steadfast anchor of his soul. "Its origin is the promise of God; his power is the guarantee of its *continuance*; his unchanging purpose and his everlasting love the pledges of its *consummation*." Christian hope can never be wholly extinguished—

"But like the distant taper's light,  
It marks and cheers his way;  
And still, as darker grows the night,  
Emits a brighter ray."

With the man of the world hope is ever fluctuating, sometimes yielded to black despondency, and sometimes in the conflict to retain it, his spirit is pierced with most acute and painful sensations. "It seems," says one, "to sport with the terrors of the heart, and to deepen their intenseness, by making them more definite and distinct." Not so the Christian's hope. Its gleams are bright, though sometimes broken; and the gathering darkness which at times hangs over his mind, is at length dispelled by its cheering influence. Standing at the opening of a New Year,

and looking forward to the scenes and changes through which he will probably pass, every prospect is gilded with its beams; every occurrence he knows will be ordered by his heavenly Father; and he exclaims, "grant me thy grace, and if I live I will live unto Thee; if I die I will die unto Thee; living or dying I will be the Lord's."

In the prospect of living through the coming year, nothing, I verily believe, can give more pleasure to a pious mind, than to devise *some new thing*, for the glory of God and the good of mankind. In doing good we certainly enjoy the purest pleasure of human life. And where is the man who has tried and exhausted *all the ways*, in which it is practicable for him to serve his Maker and benefit mankind? And what season so proper to devise a *new way*, or a *new effort*, as when he is entering on a New Year? How immense the addition that would be made to pious and useful efforts and institutions, if every Christian man and woman would task their faculties, at the beginning of the year, to think of the best way of doing some good; in *kind* or in *degree*, that they have never yet done; and should resolve to begin the enterprise without delay? I wish to dwell on the idea that this would not merely increase the happiness of others. It would probably augment that of the benevolent contrivers and agents, more than that of the most miserable fellow creature whom they might relieve. He who promotes the happiness of others, commonly adds to his own more than to theirs. He prepares for himself a feast of delight on earth, and he lays up for himself "a treasure in heaven."

"For he who marks, from day to day,  
With generous acts his radiant way,  
Treads the same path his Saviour trode,  
The path to glory and to God."

Much, Mr. Editor, I know might here be added on this subject. But



brevity in a piece of this kind, gives it the best prospect of being perused. I conclude, therefore, with wishing you and your readers, with sentiments of Christian congratulation, a happy New Year.

K.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LETTER XI.

(Concluded from page 531 of Vol. II.)

We now proceed to the consideration of the next answer in the Catechism, which is—"God executeth his decrees in the works of creation and providence." In the two great theatres of display, creation and providence, the Deity carries into effect his eternal purposes, in all the variety and particularity of their manifestation; and all centering, like so many scattered rays, to this one point, the illustration of his own glory. It belongs to the following answers to explain, more particularly, how this is done. Here, however, it may be proper just to notice a speculation, which, if mentioned at all, should be introduced now. It is, whether we are to consider the whole material and intelligent universe as having being created at the same time with the world which we inhabit. Some have supposed that myriads of ages before the formation of our world, and perhaps of the solar system of which it is a part, other systems, peopled with intelligent beings, had existed. Some, too, are of the opinion, that the work of creation is still going on—That in the immensity of space, new systems are frequently springing into birth, at the command of the Almighty Creator; and perhaps that some also, having finished their destined period, are occasionally blotted from existence.—One thing is clear, that this is all matter of

mere conjecture, and that nothing certain can be known on the subject. The analogies on which any reasonings on this subject may be built, must be very slight, if not entirely fanciful. Some have thought that it was not deeming worthy of the great Creator, to suppose that he permitted his omnipotent power and infinite goodness to slumber in silence from all eternity, till within about six thousand years. But I am afraid that this itself, is not to talk in the most worthy manner of the Creator: For carry the work of creation back as far as you can, there must still have been an eternity before that, in which there was no creature—in which the Creator dwelt alone. We see, therefore, that the difficulty is not at all relieved. The truth is, the subject is altogether beyond our knowledge, and beyond our conceptions; and in all such cases, as soon as we perceive the fact to be so, duty and comfort both dictate, that we should cease our speculations.

I do not, indeed, suppose, that what the scriptures teach us on the subject of creation, was intended to apply directly to any thing but the system with which we are concerned. As to the formation of angels, the scripture does not distinctly inform us when it took place. It once appeared most probable to me, that they were created some considerable time before man. I now rather think it probable that they were formed on the first day of creation. It would seem, from a passage in Job, that they were the witnesses of the formation of man, and rejoiced in it—It is said, "the morning stars sang together, and all the sons of God shouted for joy." It does not appear improbable, that the time that man continued in innocence was a space long enough for the apostate angels to have effected their rebellion and fall, and to have become the tempters and seducers of our first parents.

But we have a little anticipated the next answer of the Catechism, which is—"The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good."

Let us take the several members of this answer in order, and make a few observations on each.—1. God made all things of nothing—"In the beginning God created the heavens and the earth;" this is the simple, sublime, and satisfactory account of creation, which we derive from revelation. Infinitely more satisfactory it is, than all the *cosmogonies*, or accounts of the origin of the world, that have been given by philosophers and poets, either ancient or modern. Of these some supposed that the world was eternal; others that it was formed out of pre-existent matter, which they supposed to be eternal; for it does not appear that one of them entertained the idea distinctly, of the production of matter out of nothing. The Mosaick account simply states that the Creator spake and it was done, he commanded and it stood fast. You will notice that no attempt is made to tell, or to describe *how*, matter rose out of nothing into existence. The fact is that this could not be told, and cannot be even conceived of by us. How *something* should be made out of *nothing*, is beyond all our conceptions. Talk of mysteries in religion—there is not one of them all greater, or more beyond the reach of our understandings than this. Yet of this we entertain no doubt. Matter was either created, or it was eternal. To suppose it eternal, is infinitely absurd, as well as contrary to scripture. To suppose it created is not absurd, is not irrational; for to create it was competent to infinite wisdom and almighty power. In a word, although it transcends our faculties to comprehend it, yet it is in no wise contrary to reason to believe the fact.

2. It was *by the word of his power*, that God made all things of nothing. I have never read any thing so awfully sublime, as the representation of Moses, that God spake creation into existence *by a word*. He willed it, he ordered it, and it was done, it existed—"Let there be light, and there was light." Longinus mentions this as a wonderful instance of the sublime. But turn your attention, my young friends, from words to things—from what may strike the fancy to what shall affect the heart—and while you contemplate the wonders of creating power, adore the Author of your being, and feel yourselves as nothing in his presence.

3. It was *in the space of six days* that God created all things. No doubt it had been equally easy with God to have made all things in an instant of time. But as it helps our conceptions of the work of creation, now that it is formed, to think of its gradual production, so there were other wise purposes to be answered by it. An example of alternate labour and rest was hereby set, which was intended to be of use in every successive age. And the proper portion of time, to be set apart for the immediate worship of God and the cultivation of a holy and heavenly temper, was in this manner fixed by the divine appointment.

On the first day, the general system of the heavens and the earth was formed; and light was created, before the beams of the sun had dawned on the dark abyss—"On the second day, a firmament, expansion, or atmosphere was made, to support the water in the clouds, and to separate it from that which was below. On the third day, the water was drained from the earthy parts of our system, and gathered into seas, either in the bowels of the earth, or in such beds on the surface as were formed for it, and the earth was rendered productive. On the fourth day, the light was



collected into its future source, the sun, and the moon and stars were made to appear. On the fifth day the fishes were formed from the water, and the fowls from the same element. On the sixth day, the cattle, the creeping things, and the body of Adam, were all formed out of the dust of the earth; and Eve out of a rib taken from Adam's side: And both Adam and Eve were endued with immortal souls." In all this, a beautiful order is observable. Inanimate matter is first created and organized, the earth is made productive, animals are then produced out of matter previously formed; and last of all, man, the lord of this lower creation, is introduced into the world, ready furnished, and adorned in all its beauty, for his use and gratification.

Capellus, and others think that Spring was the first season that began its course, after the creation: Or that creation, if you will, took place in the spring. But in some respects, it was certainly harvest time, immediately after the creation; for we are expressly told that the trees and herbs brought forth their fruits and seeds, as soon as they were created. It is also a fact, that in the earliest periods of time, mankind began their year uniformly in harvest; by which, however, must be understood the autumnal months. Hence Usher, Scalliger, and Spanheim, with great probability, place creation in the month of September or October.

The theories of Des Cartes, Burnet, Whiston, and Buffon, so far as they are inconsistent with the Mosaic account, are both impious and absurd—That of Buffon is absolutely ridiculous. I shall not state any of them; but only observe, that whenever philosophers have attempted to gainsay revelation, they have never failed to dishonour their own understandings, even in the view of the wisest of their own class, as well as to render them-

selves odious or pitiable, in the eyes of Christians.

I shall only remark farther on this clause in the answer, that we are struck with wonder, when we contemplate the visible and material creation; but that the *invisible*, immaterial, spiritual creation, is still far more wonderful. The soul of man—that thinking principle, my children, by which you now attend to this subject of creation—is far more wonderful, and far more noble, than the whole material creation. It was for *spirit* that *matter* was formed. It was for souls that the world which you behold was created. In your souls, therefore, view the most astonishing and noble of your Maker's works below—And while you reverence them, O! try to secure their eternal happiness. Dr. Young, speaking of the final destruction of the material universe, justly says—

"The devastations of one dreadful hour,  
The great Creator's six days' work devour;

A mighty, mighty ruin! Yet *one soul*  
Has more to boast, and far outweighs the whole."

4. When God had finished creation, it was *all very good*. This is frequently repeated in the Mosaic account; and this the holiness and goodness of the Creator required. We cannot conceive that the *immediate* workmanship, or production, of a perfect Being, should be otherwise than perfect—perfectly free, at least, from all moral blemish. Account for the origin of moral evil as we may, we cannot reconcile it with our ideas of the perfect holiness of God, that he should have made man a *sinner*. He did not make him so. He made him, as well as every thing else, *very good*. And here, let me remark by the way, is the great radical error—the *proton pseudos*—of all the infidel writers, who have ever attempted to give an account of man—of his origin, state, and

duties. They reject the scriptures, and then they take man to be *now* what he was *at first*—when he came fresh from the hand of his Creator. This is an unqualified and fundamental error; and of consequence, the whole of the systems which they build on this idea—that man's natural propensities are all *now* what God *at first* made them—must be deeply and fatally erroneous.

It would be pleasant to dwell a little on the fair and faultless face of creation, before it was yet marred and deformed by sin. Milton has given to it all the colours of his rich fancy, and to him I refer you. But I must not fail to warn you against giving in to any of the fanciful theories—I think them impious as well as fanciful—which you may perhaps meet with in reading, and which all go to represent the Mosaick account of the creation as *not strictly and historically true*. One of these writers will have this account to be a mere fable; another, not a fable exactly, but a *mythos*, or scheme, or story of explanation; another, an allegory, and I know not what beside. Alas! who made these men the correctors of Moses, the great prophet of God. He delivers what he says as unquestionable facts. As such they were no doubt revealed to him by God, and as such we are bound to receive them. It is expressly said—"Through FAITH we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

With what impressions, my young friends, you may have heard this discussion on creation, which I am now to close, I know not. But the topick itself is certainly calculated to fill the mind with solemn and devout ideas.

1. What a view does the work of creation give of the power, the wisdom, and the goodness of God? Who can conceive of that power,

at whose bidding the material and immaterial worlds sprang from non-existence into being; and by which they are constantly upheld! How resistless is this power! How safe are they who are secure of its protection! How awful the situation of those to whom it is hostile! Nothing can withstand or escape it. With what earnestness and solicitude should every human being, who is yet in the place of repentance, seek to make the Almighty God his friend?

Again—Who can measure, or comprehend, the wisdom displayed in all the Creator's works? Every thing adapted to its intended effect, and all harmonizing in perfect order, and in perfect subserviency to the designs of the great Author and Governor of all.

Once more—The goodness of God shines throughout the universe. It is written, in legible characters, on all his works. All have a tendency to promote the happiness of his sensitive creatures. "He openeth his hand and satisfieth the wants of every living thing." But you, my young friends—you are formed, not for the enjoyments only of this passing, momentary state, but as probationers for a felicity as lasting as the existence of God himself. Will any neglect to make sure of this felicity? Will any sacrifice it for fugitive gratifications? Will any regard it as less than "the one thing needful?" No language can express the madness of such folly. O! let it be the first and immediate concern of all who hear me, to take care for the happiness of eternity.

2. But the subject we have been considering leads us to reflect on the *imperative* obligations to duty, gratitude and love, under which our relation to God has placed us. He is our Creator: He made us what we are: He has given us all that we possess: He upholds us in being: we depend on him, every moment, for all that we enjoy, and



for all that we can hope for. Has he not a clear and absolute right to our service, our obedience, our gratitude, our love? Can any thing be so wicked, and so base, and so rebellious, as to refuse to obey and love him? Is he not worthy of our warmest affections, our highest esteem;—the consecration of all our powers, of all that we have and are, to his service and glory? Has he made us—not like the brutes—but more like the angels—capable of knowing, adoring, worshipping, and enjoying him, to all eternity? And shall any of us prostitute these capacities to lower and baser objects? Shall we give them to his rivals and enemies? Shall we violate all the strong and tender ties, that bind us to a true allegiance—to a willing and delightful obedience—to the Sovereign of the universe? Shall we not rather commence, at once, the enjoyment of God, by holy communion with him, and a sweet surrender of our whole selves to his rightful demands? Shall we not thus begin a preparation for an eternal heaven, while we draw a present portion of it down to earth? I suggest to you, my dear young friends, some of my thoughts, in this questionnaire form. The questions carry with them their own answers: Or rather they are too full of import to be answered in words, or even in thought. We can never conceive, either of the folly and danger of having God for our enemy, or of the wisdom and happiness of making him our friend.

Do not, I entreat you, satisfy yourselves with mere speculations on the important subjects which I am bringing before you. Your attendance—your manifest diligent and serious attendance here—is indeed gratifying. But I cannot endure the thought, that your knowledge should be increased, and that your hearts should remain unaffected—That would be only to increase your responsibility, and to aggravate your final condemnation.

Let every subject we discuss be followed with serious, with devout meditation; with application to your hearts and consciences; with fervent prayer, that it may be blessed to your everlasting benefit. So treat the subject of your attention this evening. Retire meditating on God; on yourselves, as the work and creatures of God; and on the indispensable duty that you owe him.—Go thus to your families and your closets; and there worship the God whose you are, and whom you ought to serve. Make him, in Christ Jesus, your covenant God; that thus you may be prepared to dwell for ever in his immediate and blissful presence.—Amen.

---

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ,

OR

*Thoughts on Christian Doctrine,  
Duty, and Experience.*

“Reliquiæ rerum moventur in animis, de quibus vigilantes cogitavimus.”

*Cic. de Div.*

At a certain period of his life, the editor of this work was in the practice of writing down his thoughts, as they occurred, on various topics of a religious kind. In this way he filled two or three small volumes with manuscript. Sometimes he pursued a subject till what he wrote formed something like a regular essay; and sometimes he penned only a few thoughts, which struck him as important and interesting. Many of these short pieces are of a practical and experimental kind, some are doctrinal, some contain criticisms or remarks on passages of scripture, and some relate to moral or philosophical disquisitions connected with religion. In looking over these volumes, he thinks he can select a number of pieces which the readers of the Christian Advocate may, perhaps, receive favourably, and read with

advantage: He proposes to make the trial, and to stop when he shall find—for he thinks he can find—when his readers believe that they have had enough of these miscellaneous thoughts and observations. In the mean time, they shall not occupy a large space in any number of the Advocate; and shall always be postponed to make room for the valuable communications of correspondents.

### No. 1.

He who thinks that the plan of saving sinners through the mediation of Jesus Christ, as revealed and taught in the gospel, is, in any feature of it, *not worthy of God*; has either never seen its true character and excellence at all, or is, for the present, in a cloud of darkness. When under the enlightening influence of the Spirit of grace, this plan is beheld in any good measure as it really is—for it is only an imperfect view that can ever be had of it in this world—there is a glory perceptible in it, which no language can express, and which all but overwhelms the soul. The glory of the blessed God, in his several attributes, is seen to shine in it, and in every part and every view of it, beyond the comprehension of the human mind.—Do unsanctified men ever have these views of the glory of God, as it is exhibited in the plan of salvation by Jesus Christ? I think not.—Do *all* sanctified men have these views? I think they do; though in very different degrees, both of clearness and frequency.

### No. 2.

Matt. iv. 11.—“Then the devil leaveth him, and behold angels came and ministered unto him.” In meditating on this passage, it has struck me as *a general truth*, that when, in Christian experience, the temptations of Satan have been strenuously and successfully resisted, divine manifestations and consolations—the messengers and mi-

nisters of grace—are likely to succeed, and that speedily. Christ was made “like unto his brethren,” and they, in their measure, are made like unto him. He was “touched with the feeling of our infirmities, being in all points tempted as we are, yet without sin.”

### No. 3.

I find that it is a pretty common notion among professing Christians, that they cannot properly commune at the Lord’s table with a brother or sister who they think has injured them, while the injury has not been repaired: and they attempt to justify this notion by what is said by our Saviour in Matt. v. 21—24. But this passage has nothing in it to the purpose for which, in the present case, it is alleged. What says our Saviour?—“If thou bring thy gift to the altar, and there rememberest that *thy brother* has aught against *thee*”—not that *thou* hast aught against *thy brother*.—If my brother has injured me, I may cordially forgive him; and may leave *his* offence, having suitably admonished him of it, between his own conscience and his God—hoping and praying that God may give him repentance, and that we may yet meet in a world where there will be neither sin nor alienation.—Surely, if my brother has done me one injury, and persists in it, I am not required to put it in his power to do me another, by depriving me, for a time, of a most precious Christian privilege.

But if I am conscious of having injured my brother, I cannot properly go to the Lord’s table, till I have sincerely repented of this sin.—And the sincerity of my repentance is to be proved, by a proper acknowledgment of my offence to my injured brother; and by taking all suitable means to obtain his forgiveness and a cordial reconciliation. The intention, therefore, of our Lord’s injunction in the case



considered, is entirely perverted; nay, it is even *inverted*. The parties concerned are made exactly to change the places which the Saviour has assigned to them.—Nor is this the only instance in which professing Christians are sometimes seen, by a real but criminal mistake, to apply to others, what truly relates to their own personal duties. “Understandest thou what thou readest?”—is a question which, in perusing his Bible, every Christian should often put to himself.

#### No. 4.

It is possible that a Christian may question the evidence of his good estate, in the matter of his salvation, too much as well as too little. He may go on questioning, till he is tempted to question all Christian exercise and even the word of God itself. If he finds, after long, deep, prayerful and repeated trial, observation and self-examination, that he has, according to his best judgment, those evidences of a gracious state which he finds in holy scripture, and in other Christians—then, if he still questions his saving interest in the divine favour, he of course must question the very things with which he has compared himself.—This is

probably not a common form of temptation; but it is undoubtedly not only a possible one, but one which some have actually and sorely experienced.

#### HYMN FOR SABBATH SCHOOL CHILDREN.

*By Cowper.*

Hear, Lord! the song of praise and pray'r  
In heav'n, thy dwelling-place,  
From children made the publick care,  
And taught to seek thy face.

Thanks for thy word, and for thy day;  
And grant us, we implore,  
Never to waste in sinful play  
Thy holy Sabbaths more.

Thanks that we hear—but O impart  
To each desires sincere,  
That we may listen with our hearts,  
And learn, as well as hear!

For if vain thoughts the mind engage  
Of elder far than we,  
What hope, that at our heedless age  
Our minds should e'er be free?

Much hope—if thou our spirits take  
Under thy gracious sway,  
Who canst the wisest wiser make,  
And babes as wise as they.

Wisdom and bliss thy word bestows,  
A sun that ne'er declines;  
And be thy mercy show'd on those  
Who placed us where it shines!

### Miscellaneous.

The editor of this miscellany was long since appointed, by the General Assembly of the Presbyterian Church in the United States of America, to write the history of that church. After much time and labour spent by him and his associate, Ebenezer Hazard, Esq., now deceased, in collecting and arranging materials, the first two chapters of this history were composed, more than twenty years ago. But on the completion of these chapters the work was suspended; and till

the present time it has never been resumed.—The cause of so great a delay, it would be tedious and useless particularly to explain. Had not the editor, at the earnest solicitation of some of his brethren in the ministry, become the conductor of this miscellany, it was his purpose to devote himself, as his stated occupation, to the carrying forward of the work which had been so long at a stand. But employed as he now is, he can assign to it but a remnant of his time.

He has determined, however, to publish in the *Christian Advocate*, the two chapters which are already in manuscript. By doing this, if he should never do more, he will at least afford some assistance to a future historian; and he will also make known *the origin* of the Presbyterian Church in the United States—in regard to which many of the members of that church, both clergy and laity, have complained that they were almost wholly ignorant.

For his continuance of this history, the writer is not to be considered as in any wise pledged. It is not without reluctance that he so much as mentions the hope, which for some time past he has secretly cherished, that if the measure of health which he now possesses should be continued, he may be able to complete an additional chapter, once or twice in a year. And if, beyond his expectations, he should be able to make these chapters numerous enough to compose a volume, they may then be extracted from this work and published in a separate form. Meanwhile, it is believed that they will constitute articles for the *Christian Advocate*, as useful and interesting as any which the editor could furnish.

---

#### HISTORY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

##### CHAPTER I.

#### *The Origin of the Presbyterian Church in the United States of America.*

The gospel has often been extended by that spirit of persecution which it prohibits and condemns. That "the blood of the martyrs is the seed of the church," was a maxim with the primitive Christians; and succeeding ages have abundantly exemplified its truth. But in no instance, perhaps, has this truth been more strikingly exhibited, than in the

diffusion of Christianity through the extensive region, now denominated the United States of America. To persecution for conscience sake, as the chief instrumental cause, this diffusion is unquestionably to be attributed. He who "maketh the wrath of man to praise him," rendered the effusion of that wrath in Europe, the means of founding in America a new empire for the Christian church; whose extent is already great; whose enlargement on every side has been unceasing; and whose ultimate boundaries seem destined to be no other than those of the western hemisphere.

A few indeed of the Anglo-American colonies, owed their original settlement to other motives than a desire to escape restraint on the subject of religion. In Virginia and New York, the first settlers were influenced to emigrate wholly by the prospect of worldly emolument; and they established, of course, the same religious systems which had received the sanction and patronage of power, in the countries of which they were natives. The original proprietors of the Carolinas likewise, were strongly attached to the national church of England; though a large proportion of their first and most valuable settlers were drawn to them, chiefly by the hope of a full toleration in religion. But in almost every other instance, the British settlements in North America were peopled by those who fled from intolerance and persecution at home. It was the same powerful impulse, the desire of an uncontrolled profession and practice of their religious creed, which, rising superior to the love of country and all its concomitant attractions, planted in uncultivated wilds the Puritans of New England, the Quakers of Pennsylvania, and the Roman Catholics of Maryland.

All these sects were found in America, a considerable time before



the existence of a single Presbyterian church. A few Presbyterians, indeed, were scattered through almost every part where settlements were made; and in some places they formed even a considerable portion of the very thin population which then existed: but they were no where regularly embodied. It will afterwards be seen, that no presbytery was formed till about the commencement of the eighteenth century; and that it was but a few years previously to this, that the first congregations were fully organized.

It is natural to inquire why the Presbyterians were so much later in forming their establishments, than any of the other denominations of Christians which have been mentioned. The summary answer is, that it was later before they suffered persecution in the country from which they sprang. The oppressive measures which, during the reigns of the British sovereigns Elizabeth, James, and Charles the First, were adopted and carried into effect against the Puritans, drove them ultimately, after some previous wanderings, to seek a refuge in the new world. On their arrival, they began to people what are now styled the New England states. The rigorous edicts which were issued against the Roman Catholics, during the same, and a period somewhat later, induced them, under their friend and patron Lord Baltimore, to seek, in the same manner, a place of liberty and safety. The colony of Maryland owed its settlement to this cause. The sect of Friends, usually denominated Quakers, which arose in England under the protectorate of Cromwell, and which was persecuted both by him, and by the laws which were formed under Charles the Second (for that monarch himself appears to have regarded them with kindness), emigrated under their leader, the renowned William Penn, and commenced settlements

in Pennsylvania, Delaware, and West Jersey.

But during nearly the whole of this period, the Presbyterians in Scotland, from whom those in America are descended, had no motive from persecution, or at least none that was sufficiently powerful with any considerable number, to induce them to exchange the country of their ancestors for a savage wilderness. Presbyterianism was then, as it is at present, the national religion of Scotland; and its influence was such that it controlled the court itself. This influence or ascendancy was not indeed maintained, without many and violent conflicts. Scotland had never a prince who at heart was a Presbyterian; unless the weak and changeable James VI. might be, for a short time, a solitary exception. Even the regency which governed during the minority of that monarch, was zealously engaged to introduce the English episcopacy into Scotland. And when James was raised to the throne of England, he, as well as his unhappy son and successor, never ceased in their efforts to establish exclusively the forms and order of the English church, in the northern as well as in the southern part of the island of Great Britain. But every attempt was ultimately defeated; and the popular mind was so generally and so decisively hostile to Episcopacy, and in favour of Presbyterianism, that the friends of the latter never found themselves so much circumscribed in their own country, as to induce any considerable number to flee to another. The few who actually fled to America, did not furnish materials sufficient for organizing churches, on the plan to which they had been accustomed at home.

Cromwell, after he had subjected the Scotch completely, laid no other restrictions on them in matters of religion, than such as were necessary to prevent the extension of their ecclesiastical discipline to

civil punishments and privations. This, though it was not borne without reluctance, was still considered as a tolerable grievance.

But after the restoration of Charles the Second to the crown of England, the period arrived when the Presbyterians of Scotland, who had hitherto, since the reformation from Popery, enjoyed a comparatively happy and flourishing state, were, in their turn, to drink deeply of the bitter cup of persecution. Charles, in violation of the most explicit and solemn engagements, as well as of every principle of justice and gratitude, sanctioned, shortly after his accession to the throne, the cruel and ill-judged attempt to compel all his subjects to adopt the same religious creed and form of church government. In England, on the memorable St. Bartholomew's day, August 24th, A. D. 1662, the "Act of Uniformity," as it was entitled, had the effect to eject from their charges and livings in South Britain, about two thousand ministers of the gospel; the most of them eminently distinguished for learning and piety.

But even prior to this, measures had been taken to force episcopacy on the Scotch; and they were eventually the cause of still greater calamities, than the Act of uniformity produced in the sister kingdom. In England, the dissenters from episcopacy, though numerous when collectively taken, were still but a small part of the whole population. As therefore they had not the power of resistance, submission, however grievous, was a matter of course. In Scotland it was far different. Here the mass of the population was Presbyterian, and the Episcopalians were but a handful. Here, therefore, the attempt was nothing less, than by an act of power to change the religious attachments of a nation—Of a nation, too, which then boasted of its independence; which had successfully contended with its rival in many

wars; which valued itself on the purity of its religious faith; and which deeply abhorred the system that it was required to adopt. In these circumstances, resistance was to be expected; and all the wonder is, that it was not greater, more general and more desperate, than it actually was. Such undoubtedly it would have been, had not the spirit of the nation been worn down and exhausted, by previous and long continued contentions and commotions. Resistance however was made; and made perhaps in that very degree, which was best calculated to draw down on all who were concerned in it the full vengeance of the ruling powers. Had it been more general and vigorous, it might, if not ultimately successful, at least have restrained, by the fear of retaliation, the barbarous cruelties which the victors inflicted on those over whom they triumphed. And had it been less violent and obstinate, less excitement would manifestly have been given to the vindictive spirit of the royal party.

But it is not the province of this history to detail the military executions, the civil proscriptions, the cruel torments and deaths, and the frequent banishments and transportations, which were suffered by the Scotch and Irish Presbyterians (for Ireland too had a share in the calamity) in resisting an attempt, which ultimately proved abortive, to subject them to the principles and forms of the English Episcopal church. It is sufficient for our purpose to have noticed the persecution which commenced soon after Charles II. came to the crown of England, in 1660; and which was not fully terminated till the accession of William III. in 1688. It was this persecution which brought such numbers of Presbyterians to this country, that they were able to constitute congregations and churches in America, agreeably to that system for an attachment to



which they had been driven into exile. This took place during the last five-and-thirty years of the seventeenth century; and it solves the inquiry why Presbyterian churches had not been planted before, and why they began to be planted now.

It is obvious that when the people of this denomination were once regularly established, they would afterwards be likely to be joined by those of their own persuasion, who were inclined to emigrate from considerations of convenience, or with the prospect of providing more liberally for themselves and their descendants; and that it would be no small inducement to emigration, with those of this class who had a serious regard to religion, that they could find in the country to which they contemplated a removal, all the privileges and ordinances of the church in which they had been educated. Such unquestionably was the fact; and thus, though the first Presbyterian establishments were the effect of persecution, they were speedily afterwards increased and multiplied, by the accession of those who were attracted to them by the hope of bettering their worldly condition, without losing the opportunity of worshipping God according to the dictates of their conscience.

The cause which determined the Presbyterians to settle in those particular parts of the country to which they came, was nearly allied to that which drove them from their own. Fleeing from persecution at home, they were naturally anxious to avoid it abroad. Had they gone to Virginia, they would have found their situation in no respect better than in Britain itself. In New England, the ground was pre-occupied by the descendants of the Puritans; who, although they agreed with the Presbyterians on doctrinal subjects, differed from them, especially from those of Scot-

land, widely and ardently, with respect to the order and government of the church. The Presbyterians, therefore, after a few of them had actually taken refuge in this region, generally sought for a situation more favourable to the organizing of churches, in full accordance with the principles and forms which they believed to be of divine authority. In the province of New York, the Dutch inhabitants were strictly presbyterian, both in doctrine and church government; but difference of nation, language and habits, rendered them hostile to any settlement among them of the Scotch and Irish emigrants. The whole colony, moreover, was soon ceded to the Duke of York; after which, although Episcopacy was not formally established by law, it was exclusively and powerfully patronized by the British court, and by all who were invested with civil authority in the province. The Dutch met with a degree of indulgence, because the free exercise of their religion had been assured to them by treaty; and because the difference of their language, in which all their religious services were then performed, rendered them less obnoxious, than they would otherwise have been, to the ruling party. The eventual establishment of a single Presbyterian congregation in the city of New York, was not made, as will appear in the sequel, without the most serious opposition from the existing government.

But in Pennsylvania, West Jersey, and Delaware, which were under the government of the Quakers; and in Maryland, where the Roman Catholics predominated; there was a full and unqualified toleration. The Quakers granted it from principle, and the Catholics from policy. The latter were still watched with a jealous eye by their enemies in Britain; and they secured religious

liberty for themselves, by granting it to all other denominations, with out discrimination or restriction. In these colonies, therefore, the Presbyterians made, at first, their principal settlements; because here they could act with a perfect freedom from restraint. A few, as we have seen, were thrown, by accident or necessity, farther to the east and north; and it will afterwards appear that one church of this denomination, as old perhaps as any in the country, was formed at Charleston, in South Carolina, before the English Episcopacy obtained the influence there, which soon afterwards it acquired. But for the reasons which have now been explained, the greatest number of Presbyterians chose their residence in the colonies of New Jersey, Pennsylvania, Delaware and Maryland; and here, where every circumstance was most favourable to their wishes, we shall find that they formed their first Presbytery, and put in train the entire system of their church order and government.

On the whole, then, it appears that the Presbyterian church in the United States of America, had its origin in persecution for conscience sake; that it had not an earlier origin, because the extreme of persecution, in Scotland and Ireland, was for a season delayed; and that, to avoid all the inconveniences which they had experienced in their native lands, the original members of this church, generally fixed their residence in those of the British colonies where no disabilities on account of religion existed or were allowed.

*Hume's History of England—  
Neal's History of the Puritans—  
Cruikshank's History of the Church  
of Scotland—Mather's Magnalia—  
Trumbull's History of Connecticut  
—Proud's History of Pennsylvania  
—Smith's History of New Jersey  
—Ramsay's History of South Ca-*

*rolina and of the American Revolution—Original Manuscripts.*

The clergyman by whom the following "Hints" were sent us, with his name, has assured us that they "are from the pen of a lady, and were intended, when first written, for *private use solely*." He states, however, that he had obtained the consent of the writer, that they should be offered for publication in the Christian Advocate. With a few unimportant changes in the manuscript sent, we readily give them a place in our pages; and shall be glad to receive additional communications from the same pen. We have been obliged to divide the paper; but we believe the division will not materially affect the good impression, which we hope will be made by these judicious and well stated "Hints."—We think the most of them may be profitable to other Christian women, as well as to the wives of clergymen; and we advise that they be so considered and applied.

#### HINTS ADDRESSED TO THE WIFE OF A CLERGYMAN.

Will my sister, whose advantages for moral and religious improvement are far superior to mine, yet allow me to remark on some things respecting her peculiar situation as the wife of a gospel minister, and freely to speak of the importance and responsibility of the station she occupies? The writer is well aware that she has assumed much; but is willing to believe the attempt will not be imputed to wrong motives. She values the friendship of the good, and is a debtor to all; but her obligations would not be discharged by indiscriminately praising all.

There are perhaps few situations more important than she occupies who is indissolubly connected with him that ministers in holy things:



nor can one of our sex often fill a station of greater responsibility. May not she in a great measure influence the opinions and manners of the female part of her husband's congregation? It is presumed her maxims and rules of conduct correspond with his, to whom all around look up for instruction and direction, and from which even the most thoughtless and gay would not have it appear that she deviates. It doubtless has also been a well known and embarrassing truth to our friend, that her conduct is most narrowly inspected. The good look for example; the wicked for a stumbling block, on which to cast the blame of their fall. If she acts with propriety, the respect, the gratitude and the confidence, of Christian friends are secured; and she confers additional lustre on the cause we love to honour. She may also bring a blot on this cause, and on the character of our sex, beyond what any of *us can do*, who move in a sphere more contracted and less conspicuous. Great, therefore, is her obligation to exert in the cause of our Redeemer a well directed influence.

It is not unfrequently said by those who wish to have it so, that "ministers are generally more unfortunate in their wives and children than any other class of men." The conduct of their families is held up to the view of a censorious world, ever ready to vindicate their own wickedness by the failings of the good; and to evade the force of the doctrines from the pulpit, by endeavouring to make it appear, that their influence does not govern the family of the preacher; or that the restraint which these doctrines inculcate, only tends to create a prejudice in the mind, even against morality.

Ill indeed might many things be made to appear in the best human character, if subjected to a critical and severe examination. "For in many things we offend all." We have certainly known the wife

of a minister frequently and highly censured for that which would have passed unnoticed in others, more obscurely situated,—We have heard that condemned as the height of extravagance and folly in her, which in others would have passed unobserved or uncensured. Oh, should it ever become *fashionable* to find fault with our sister's conduct, what act of her's, however innocent, could escape the malice and the vile insinuations of the slanderer?

Much may she do towards contradicting this yet unproved assertion, that "*the family of the minister is more immoral than his neighbour's.*" If indeed it be true that his *wife* is not as good as his neighbour's, it may be expected necessarily to follow that his children will not be so: for the future character of every human being usually depends much on the *first principles* imbibed; and these are almost invariably derived from the mother. If unhappily a minister's son becomes profligate, the news is widely spread; and the wicked rejoice at it without noticing "the ninety-and-nine that went not astray." A more unhappy inference too is drawn from the imprudence, of *one* minister's wife, than from the conduct of the *hundred* in the common walks of life, whose conduct is still more exceptionable.

But as "all things work together for good to them that love God," so may the ill designs and reports of enemies, if they excite ministers' families to greater diligence and faithfulness in duty; and place them more on their guard against every thing inconsistent with their high profession. If their exposedness to slander should prove the means of making them still more correct in their common deportment, and more hopeful heirs of glory, how would the machinations of the adversary be defeated? And blessed are those whose happiness for time and eternity is thus promoted—painful as are the means of their improvement. The stronger

our motives to action, the more vigorously and successfully do we exert ourselves; and the greater the known dangers of the forbidden path, the greater is our caution to avoid it. In this view, as well as in others, our minister's family is more favourably circumstanced than others, with regard to improvement both in morals and religion.

The prosperity of the church depends much on the faithfulness and good example of every minister of religion: and he must begin his faithfulness *at home*, who would govern well his church; lest it should be said, "Physician heal thyself."—Our Father in heaven has covenanted to reward the proper discharge of parental duties, in the conversion of the children of believers. Nor can the fact be denied, that ministers *generally*, are examples of fidelity to their own households. And who will dare to assert, that the consequence of their good instruction and government is, that their families are *more* profligate, when Jehovah hath otherwise promised his blessing to attend such means of grace? Small as their pecuniary means *generally* are, we usually see their sons publicly educated; and for the most part walking in the steps of their pious parents.—Nay, we not unfrequently see every child of the family become a subject of grace, and prove a blessing to society, and an ornament to the church.

A godly mother cannot sufficiently estimate the blessing of such an assistant in rearing her family, as is the devoted minister. Far from counteracting her pious labours, by eradicating, if possible, from the tender heart of the undiscerning child, every Christian principle, which she may have carefully planted there, and nurtured and watered by her prayers and tears—he too cherishes the growth by his precepts and example. Thus by giving his sanction to the coun-

sels of the pious mother, they mutually aid each other, in directing the footsteps of their beloved offspring, with the greatest certainty, in the paths of virtue and the way to heaven.

Does modesty, humility and gravity, adorn the female character? In a most peculiar degree, do these graces give a charm to her character, whose husband, and children, and possessions, like those of the ancient Levite, are consecrated to the Lord. And we expect to see one thus exalted in point of privilege, far more devoted and holy than most of her sisters in Christian profession, and far better informed on divine subjects—fitted to reprove and able to instruct. To her we would often apply for counsel, fully believing that she would not fail to direct us aright.

The church was no doubt greatly blessed by the personal exertions of Mrs. Edwards; and the world had not been so greatly blessed by the productions of Mr. Edwards's pen, had she been incompetent to her station, or inattentive to the discharge of her duties. Perhaps the anecdote is already well known of Mr. M——, who expected Mr. Edwards to preach for him, but was disappointed. He went into his pulpit himself, and took occasion to confirm some points of doctrine, by saying such was the opinion of the *great* Mr. Edwards. To his mortification, when he descended from the desk, he was introduced to Mr. Edwards, whom he had never before seen. "Ah," said he, "is this Mr. Edwards? Well, I am told your wife is a more devoted Christian than yourself." Thus, in addition to all the good which her piety had produced, this honest man was saved from the imputation of flattery. It has also been said, that President Burr asked one of Mr. Edwards's daughters in marriage, whom he had never before seen, merely from the presumption of her excellence, because she had received an educa-



tion from so distinguished a mother: nor was he disappointed in her character. It has been said that Mr. Edwards, by the industry and good management of his wife, was almost absolved from worldly cares.

The remembrance of one of similar endowments, will ever be to me most dear, who, with nine children, was left the widow of a minister in the earlier part of life. Through the blessing of God on her faithfulness, all of them became hopeful subjects of grace. Although her income was small, yet by her good management four of them were educated at college, and became ministers of the gospel. It was not necessary that the domestic altar should fall with the death of her husband; for she could there offer the morning and evening sacrifices.—What would have been the anguish of the dying father, to have left such an awful charge to one unqualified by education and by grace!

From generation to generation, even down to the millennium, the blessings of one faithful parent may extend.—Thus in Abraham, all the nations of the earth are to be blessed. Thus too, the curse may descend to other generations, as in the case of unfaithful and unhappy Eli.

A grateful people will not find fault with the disposal of a well earned salary, nor consider it merely a gift. But churches and congregations are not always grateful and liberal; and it will be wisdom in our sister to provide against possible evil. She will be a great loser in the affections of the people, if a disposition for luxury and extravagance appear. On the other hand, if disposed to assist in the reputable support of their minister, by the exercise of industry, economy and self-denial, she will take the best method to secure their affection, respect and ready payment of the salary they have pro-

mised. Proper attention to good order and external appearances, will not be mistaken by the discerning for extravagance. Much are a people indebted to her, who by her good management alone, shall make it appear, that their minister is well supported. And as much will she incur censure, who by indolence, waste and extravagance, brings want into her own family, and increases the burden, and injures the reputation of a whole congregation.

If the mistress of a family is prodigal either of time or of money, she cannot diffuse comfort around her habitation, let her income and number of servants be what they may. For miserably indeed is *her* house managed, who gives the charge over to servants. There are but few female heads of families, who themselves weigh the importance of their charge, and manage their own households *well*. Can it then be expected that *servants* will be induced, by any reward, to take upon themselves the heavy responsibility, and faithfully perform all its incumbent duties?

The house may be good and well furnished, yet every article may be a disgrace to the owner, for want of proper attention. She may have the best of provisions, yet very few table comforts. There may be an expensive wardrobe, yet every garment out of order; and the congregation may well blush for the neglected appearance of their minister.—His respectability and influence will be much injured, and he will be pitied, while his wife will bear all the blame. And is not such neglect on the part of a minister's wife, treating the congregation and the worship of God itself with disrespect? The people will consider it as practically saying, that their feelings are not to be regarded. *Benevolence* forbids a disgusting appearance. It has often been said that a degree of *pride* is necessary, that we may, by its influence, appear decent. But where

*benevolence* extends her influence, she supersedes the necessity of that baneful passion, and forbids us, by a careless or disgusting appearance in dress, house, or table, to give pain to a fellow being. *Benevolence* forbids pride also, the tendency of which is to wound, by a pretended superiority in external things—thus rendering the beholder discontented with his situation in the allotment of Providence, and creating wants to which he was before a stranger.

How much is the female character marked by the apparently trifling circumstance of *dress*. Congregations in general are ambitious that the family of their minister should appear respectable; for a mean appearance reflects discredit either on their *choice*, or on the *support* which they afford him. And those who know little else of the Christian's duty, can tell how inconsistent with the Christian character and profession, is a gay appearance and profusion of ornament. Such a display may become the ball-room or the theatre, but with the attire of their votaries, we have as little to do, as with the places themselves; and such attire in his wife, it is plain, can never correspond with the grave dress and sober manners of a devout minister. Will it not depreciate *his* worth in the view of beholders, to know that one apparently so vain and ostentatious was the object of his choice?

On the other hand a *superstitious* regard to *little things*, is equally unbecoming; particularly if made a subject of censoriousness or of criticism. An *affectation* of plainness has much the appearance of spiritual pride, and will-worship. We do not read that our Saviour censured any thing more highly, than this hypocritical show in dress and manners. We have also often known persons lay down rules for the conduct of others, from which they themselves were the first to deviate; or it was soon manifested

that they "paid tithes of mint, anise, and cummin," so scrupulously as to leave no time to attend to "the weightier matters of the law." There is one precious rule, however, which we may safely adopt, for the regulation of our deportment—"Whether we eat or drink, or whatever we do, to do all to the glory of God."—Then our appearance will never be such as to stand between God and our own souls, by exciting either pride or mortification. For "God resisteth the proud, but giveth grace to the humble."

When we begin to say, "the expense of this or that article might have been saved, and given to the poor," where shall we end? For it will apply to every article of convenience, until all shall be reduced to the provisions of poverty itself. A very coarse dress will defend from the cold; or a very poor house will shelter from the storms; and a brown loaf will satisfy the cravings of hunger—all else might be spared. Yet this is not required. We must not, therefore, with respect to these things, dictate to *others*. But there is scarcely any act of self-denial which conscientious Christians may not *voluntarily* exercise, for the dear cause of missions, or for souls around them. We are in little danger of erring on this ground; but much do we transgress by selfishly withholding the tithes and offerings which we might present.

Let it be our care to purify the fountain, then will the streams be pure also. If our hearts are really humble, our appearance will be grave, and our dress modest and becoming. Our adorning will not principally be "of gold, and of pearls, and of costly array, but such as becometh women professing godliness." In vain shall we attempt to give this appearance to the trifling and the gay; and therefore if they are not immediately under our own care, the attempt would pro-



bably only disgust or irritate. If their dress is gay and frivolous, it accords with their dispositions, and none will be deceived—they appear and will be taken in their true character; and let our's become us as well. We should consider ourselves accountable for the appearance of our children; and of our servants also, who should be, equally with our children, governed by the rules of wisdom and prudence.

(The remainder in our next.)

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

To the Editor of the *Christian Advocate*.

It would give me much pleasure to contribute even a little, to the entertainment and edification of the readers of your useful miscellany—And considering the avidity with which the reading publick receive every thing in the shape of narrative, I have thought it might be worth while to put into your hands, a small collection of letters, containing some account of my travels in pursuit of health, through several parts of Europe. You will be able to judge whether their contents render them worthy of being communicated to the publick. The publick are well aware, that an infirm state of health greatly disqualifies its victim for much effort of mind, as well as of body; and from one in such a situation, much will not be expected. I would premise that I left home, under considerable apprehension that I might never return; and for the gratification of my friends, in such an issue, was careful to communicate, from time to time, a pretty full account of whatever changes took place in the state of my health; intending to give them, while I was able, a history of myself. And as

travelling for health has become a fashionable remedy, which, in addition to its utility, has greatly increased the number of those who resort to it, I have thought, in reviewing my letters for the press, it might be right to retain whatever was calculated to be useful to travellers of this description. For their sakes, the publick will bear with an amount of personal detail, that would otherwise be altogether improper. I only add, that my complaint was *Dyspepsia*, which had increased gradually for about eight years; producing at length such debility, that through the summer of 1819, the services of the pulpit were reduced one half, and for a short time previously to leaving home, had been suspended almost entirely.

Gibraltar, January 4th, 1820.

My dear Friend,—You have been informed that I had taken my passage at New York, in the ship *Pacifick*, Capt. S——, bound for *Marseilles*, to stop at *Gibraltar*. I embrace the earliest opportunity of relieving the anxiety your friendship has made you feel on my account, as well as of gratifying your curiosity, by giving you some account of my voyage to, and safe arrival at this place—This far-famed place, which furnishes so much to attract the gaze of curiosity from every stranger who visits it.

We sailed on the evening of the 3d of last month; an evening of interest to me, never to be forgotten. Setting off on a distant voyage, to encounter the dangers of the ocean—parting at the same time with kindred and country, must awaken lively feelings in any one; and much more in one like myself—to whom the dangers of the ocean are much less threatening, than the debilitating complaint from which he seeks to escape. How will such an one look to the fast receding shores of his native land, foreboding that he is to look upon them no more.

How will he cast his eyes towards the home that holds the partner of his affections, and the children that God has given him—already far distant from his sight, and in his estimation, probably never to be revisited. May you, my friend, never know the anguish that wrings the heart at such a moment. But may you know, in every situation of difficulty and of peril, the more than counterbalancing consolation, which faith finds in the promise—"The eternal God is thy refuge, and underneath, are the everlasting arms." Let me tell you this is a promise *to go to sea* with; and that to have it on the heart, is of far more consequence, than any thing Dr. Franklin suggests, in his instructions (very good in their place) to those who are about to undertake a sea voyage.

Being without a companion of my acquaintance, one of the first things that attracted my attention on board, was my fellow passengers. Society on ship-board, is an affair of double interest, to what it is on shore. Good society goes a great way towards making up for the many privations which must be sustained; and bad society has this special aggravation, that you cannot, as on land, run away from it; you must make the best of it. My fellow voyagers were four,—Mr. O——, a merchant of Boston, in pursuit partly of pleasure, and partly of mercantile speculation. Messrs. L—— and C——, young men of New York, like myself, seeking health; being both under pulmonary affection. The fourth was a Mr. P——, from the neighbourhood of New York. This man's situation has interested me much. He is a man in middle life, the father of six children, so far gone in consumption, as to be carried on ship-board—being too weak to walk. I noticed him particularly on that occasion; and the distress I witnessed on his taking leave of his weeping wife and accompany-

ing friends, called forth all my sympathy; certainly nothing lessened, by my being forcibly reminded of a family parting, so lately sustained by myself. Oh! how necessary, on such an occasion, and how cordial, the consolations of that gospel, whose direction and promise is, "cast all your cares upon Him, for He careth for you." With faith's firm grasp of such a promise, the husband and father, even in the last stage of decline, may shed his tears over those he embraces, probably for the last time, and yet rejoicing with a joy that even overbalances his sorrow.

We set off under a fine fair wind. Two other vessels, bound for the same port, "loosed their rudder bands, and hoisted their sails," at the same moment with us. That night the gale increased; and by the next day became little short of a hurricane, which lasted, without intermission, for seven days. You may judge of the situation in which we landsmen found ourselves, when the captain himself was sea-sick. Our cabin, neatly fitted up for passengers, was small. The hatches had generally to be closed, for protection against the waves dashing into it. The steward was too busy with the storm above, to spend much time in keeping it in order. In a little while it was in a situation, at the recollection of which, my mind yet recoils. But happily the deadening pressure of sea-sickness, very soon blunted my sensibility effectually. For three days I suffered much. On the fourth day I was so much recruited, as to be able to crawl on deck. Here I found a few yards, at the very stern of the vessel, safe from the waves, that were constantly lashing over the rest of the ship. In this shelter, wrapped in my great coat, to protect me from the spray of the sea, that drifted like snow before the wind, and grasping a cable, to preserve my balance, I found myself in a situation I surely



never wish to be in again—a situation to enjoy all the terrific sublimity of the ocean in a storm—an object which you, my friend, must see, to enable you to form any adequate conception of; and therefore I shall make no vain attempt (vain indeed with my powers) to describe it to you. The violence of seasickness had prevented me almost from looking out of the cabin, from the commencement of the gale until now, that I was all at once introduced to the amazing scene. I did not apprehend any real danger; yet it made me hold in my breath, to see our little bark, at one moment hanging on the mountain top, and the next plunging with descending prow, as if determined to reach the very bottom of the ocean. Still the wind was perfectly fair; and it was no small satisfaction, to know that we were driving with vast rapidity before “the full exerted breath of heaven,” towards our “desired haven.”

On the seventh day, we were told by our captain, that we were on the grand bank; having sailed a distance of about 1500 miles. Never had he before experienced such a run, in so short a time. To me it did appear, that I had never seen an effort of human courage, or a display of human dexterity, equal to what the mariner manifests in facing the ocean and managing his vessel, amidst the contentions of the winds and the waves. Had I seen only the raging elements, as I now saw them, I should have pronounced all attempts to encounter their violence, in such an unwieldy vehicle as a ship, perfect madness. But if man is to be admired for his prowess and his skill upon the waves, then what is the admiration and the adoration, due to that great Being, who “gathers the winds in his fist,” and who manages the boundless ocean, as the nurse manages her little infant, “making the cloud the garment thereof, and

thick darkness a swaddling band for it.”

Surely if there is a spark of devotion in the bosom, being at sea, and especially being at sea in a storm, will fan it into a glow. Yet how passing strange is it, that of all men, (as far as my acquaintance among mankind extends,) sailors, as a class of people, are the least devout. The very men who see most of “the works of the Lord, and his wonders in the great deep,” have the least sensibility towards Him. The men who of all others, seem to need most, the ceaseless protection of Almighty power, are the least disposed to seek it. Blessings abundant rest upon the heads of those worthy men, who have laid to heart the deplorable state of seamen, as it regards religion; and have consecrated a portion of their gains and their labours, to its amelioration. I shall ever hereafter feel a livelier interest in this class of my fellow beings, than I have heretofore done. Leaving futurity out of view, sailors are, generally speaking, a very wretched race. It would exceedingly alleviate the life of privation and hardship they are compelled to lead, to have the faith and the feelings which belong to the gospel, infused into their minds. How greatly would it smooth their ruggedness, and humanize their brutality?

Our captain is a man who respects religion, and very willingly assented to having daily prayers in the cabin; at which he generally attended. But I have seen very little that looked like *piety* among any of my shipmates, Mr. P—— excepted, who is a devoted but well informed Roman Catholick. He is a man of liberal education, having been bred to the law, which however he has never practised. With his procedure I have been both pleased and edified. Every morning, after being dressed by his coloured man who waits on him, (his extreme debility requiring such assistance.)

his prayer book was put into his hands; and a proper time appeared to be occupied in private devotion. His prayer book I have looked into, and found, to my great surprise, much animated and evangelical devotion; with a great deal less of what is exceptionable, than I expected in a Roman Catholic composition. One night, in our publick prayer, in the cabin, I ventured to notice his afflicted case, and express a few petitions specially for him. He had retired to rest some time before, and I did not know whether he was attending to our exercise; but I was much gratified the next morning, to receive his thanks for the attention. Between this man and myself, there has grown up something like friendship. In his weak state, to pester him with controversy would be cruel; and to manifest alienation, on account of his errors, would be unchristian.

Our second officer on board, attracted from me much attention, as a character somewhat singular. In his figure he was tall, straight, rugged, and bony, with a countenance indicating much shrewdness; a superior seaman, to whose judgment the captain appeared uniformly to yield his own: but in his expressions, the most blasphemous of all men I ever yet heard speak. At first, I supposed that he intended insult to myself, by refusing to be under any restraint in my company; and with feelings of strong repugnance I avoided all intercourse with him. I found, however, before the close of the voyage, that he intended me no personal offence—that blasphemy had become so completely the man's habit and that so totally had he been estranged from all but sailor society, that he was little aware of the indecorum of which he was guilty. Finding this, I tried to become sociable with him; and at length, ventured in private to expostulate with him, on the subject of his

blasphemy. It was well taken, and followed by some very unsuccessful efforts towards restraint. How hard is it for "the Ethiopian to change his skin, or the leopard his spots?"

But I find I have wearied myself with the length of this letter, and beg leave here to close it. I shall have time enough before the vessel sails, to make up for my friends several packets. If they will only be pleased with quantity, making allowance for manner and quality, I think I can gratify them by detailing only a part of what my eyes have seen and my ears have heard, since I left them.

I remain most affectionately,  
Yours, &c.

---

FOR THE CHRISTIAN ADVOCATE.

### No. V.

"Despise not prophesyings. Prove all things: hold fast that which is good."—1 THESS. v. 20, 21.

In the last number I proved (what some of the other side certainly deny, and what, in my opinion, no man who believes in partial atonement can ever consistently maintain—though many in fact maintain it, in whose piety and usefulness we glorify God) that God in the gospel makes an authoritative and universal offer of salvation to those whom it addresses. This universal offer is one of its most prominent and benign features—it is also one of its most momentous considerations! "What shall the end be of them that obey not the gospel of God?—where shall the ungodly and the sinners appear?"

The fact of such offer is incontrovertible. I agree with OMICRON that all the symbols of all the reformed churches recognise it as a fact—no man in his senses, who is not warped or cramped or blinded by theory, can deny it. Its importance too is manifest. Let ministers of the gospel *feel* this fact, and



be actuated by it in "preaching the gospel to every creature," whether they comprehend the philosophy of its relations or not. Still, theologians—preachers ought, if possible, to understand it. Candidates for the ministry ought to see with their own eyes what it is, and why it is, and how it is that they believe—for they will be singly responsible to God.

A question here occurs—is this universal offer of the gospel based on the atonement? or on something else—no matter what?

I believe and affirm that it is founded indispensably and wholly on atonement. "Tell them *which are bidden*, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways, one to his farm," &c. Matt. xxii. 4, 5. I believe that it is *immensely important* to see the truth just here—especially for the ministers of Jesus Christ. I believe the supposition that the gospel offer is not founded on atonement, is, in its own nature, subversive of the gospel, mischievous to souls, and tending most palpably to Socinianism. If God can offer salvation on "other foundation, than that is laid, which is Jesus Christ," why not realize it to us also in the same deistical way? Why such expenditure of blood divine? Why are Socinus and his posterity such "serpents," such a "generation of vipers?"

But OMICRON commiserates the ignorance of Zeta more now than ever, that he should not know the real opinions of those whom he opposes. Can any man who reads the paper of OMICRON, suppose that he believes the offer of the gospel to be founded on ATONEMENT? There is no atonement for those who do not accept of it, on his scheme. Salvation is offered, however, in fact, *to them that perish*—offered then to those in relation to

whom no atonement ever existed. I demand, *on what* is based the actual offer which God makes to those who perish? Not on *atonement*, surely; for to them there exists no such matter! On what then? why, on "the *intrinsic merits* of our Redeemer's sacrifice," which "are infinite," and which are no atonement! *To confound the intrinsic merits of sacrifice with the atonement, is THE GRAND FALLACY OF THE RESTRICTIVE SYSTEM:* and to base the gospel offer on any thing other than atonement, is infidelity.—I speak abstractly; of principles, not persons. I may give a casket of jewels, worth a million, for the ransom of ten from a hundred captives, specifying their names; the intrinsic value of the casket and its contents may surpass what would be requisite for the release of the remaining ninety; I gave it however only for ten—for ten only was it accepted. Now, what avails *the redundancy of its value* to those to whom it is no ransom? to whom it is, *as a ransom*, just nothing at all? And what is the atonement to those for whom it was never made? to whom as atonement it has no applicability? I answer, it is nothing! it is more, it is infinitely worse than nothing, if they are responsibly and judicially treated *on that account* just as if they were entirely to blame for their irreparable failure.

Brethren of the old school will think this to be verging towards Universalism. They say, why then are not all saved? We reply—1. When they ask this question they betray, or rather avow, by implication, a principle which we conceive to be perfectly false, and which as a fact shows their views of the extent of atonement—they avow their belief that ultimate salvation is commensurate with atonement, that all will be saved infallibly, for whom atonement was provided; and of consequence that there exists no atonement whatever for them that

perish. Here we pause and inquire—if therefore they can consistently affirm or imply that the universal offer of the gospel is founded on atonement? if not, is the offer made on some other basis? or finally, is the offer also really restricted? We reply—2. *Because all will not accept of it.* We believe that the voluntary obedience (through the Spirit indeed, but still, is it our own voluntary obedience—the Spirit does not obey) of a man is as really indispensable in its place, as is the grander requisite of atonement in its place; and that while the elect are ultimately identified with those who obey and persevere, their salvation is consummated upon principles of activity and not of passivity, upon principles of moral government and not of inert materialism; and that those “who love God,” being the same that are “the called according to his purpose,” and who “shall never perish,” have their piety not the less personal because it is the object of divine purpose—not the less theirs, because it is “the fruit of the Spirit.” We reply—3. The only reason why the question is asked—*why then are not all saved?*—is that they suppose an intrinsick efficacy in the transaction of atonement, which of itself necessitates the salvation of all for whom it was offered! Here is the very point of divergency. I be-

lieve no such thing! I consider, and shall hereafter, by the will of God, attempt to prove that the certainty of the salvation of those for whom electively Christ died (and in this sense I believe *he died for his elect alone!*) results not from the nature of atonement, but from the divine purpose embodied in the covenant of redemption, specifying and insuring the reward of the Mediator. That there was a necessary connexion between atonement and salvation, I admit and contend; otherwise there had been no “manifold wisdom of God” in the wondrous measure—it would have been infinite folly to have established none: but my position is that this connexion resulted not from the nature of atonement, but from the purpose of God. I know the objections so formidable which arise in the minds of my restrictive brethren, and hope in God that I may be enabled to do something towards obviating them. In the mean time let them do us the justice to remember, that none more than we, love to maintain that “Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish!”

ZETA.

---

## Reviews.

### REVIEW OF MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(Continued from page 559 of Vol. II.)

Dr. Miller introduces his lecture with some impressive remarks on the importance of “every part of the character of him who is coming forward to the holy ministry—his opinions, his temper, his attainments, his infirmities, and above

all, his character as a practical Christian.” From this he takes occasion to dilate a little, on the “awful responsibility” of those who “are employed to conduct the education of candidates for this high and holy office.” He then says—

“It is in consequence of this deep solicitude for your improvement in every kind of ministerial furniture, that we not



only endeavour to conduct the regular course of your instruction in such a manner as we think best adapted to promote the great end of all your studies; but that we also seize the opportunity which the general lecture, introductory to each session affords us, of calling your attention to a series of subjects, which do not fall within the ordinary course of our instruction.

"A subject of this nature will engage our attention on the present occasion: namely, THE IMPORTANCE OF CREEDS AND CONFESSIONS FOR MAINTAINING THE UNITY AND PURITY OF THE VISIBLE CHURCH.

"This is a subject, which, though it properly belongs to the department of *Church Government*, has always been, for want of time, omitted in the lectures, usually delivered on that division of our studies. And I am induced now to call your attention to it, because, as I said, it properly belongs to the department committed to me; because it is in itself a subject highly interesting and important; because it has been for a number of years past, and still is, the object of much severe animadversion, on the part of latitudinarians and hereticks; and because, though abundantly justified by reason, scripture, and universal experience, the spontaneous feelings of many, especially under the free government, which it is our happiness to enjoy, rise up in arms against what they deem, and are sometimes pleased to call, the excessive '*rigour*' and even '*tyranny*,' of exacting subscription to articles of faith.

"It is my design, *first*, to offer some remarks on the UTILITY AND IMPORTANCE OF WRITTEN CREEDS; and *secondly*, to obviate some of the more common and plausible OBJECTIONS which have been urged against them by their adversaries.

"I. By a CREED, or CONFESSION OF FAITH, I mean, an exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the holy scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of Christianity. Creeds and confessions do not claim to be in themselves *laws* of Christ's house, or legislative enactments, by which any set of opinions are constituted truths, and which require, on that account, to be received as truths among the members of his family. They only profess to be *summaries*, extracted from the scriptures, of a few of those great gospel doctrines, which are taught by Christ himself; and which those who make the summary in each particular case, concur in deeming im-

portant, and agree to make the test of their religious union. They have no idea that, in forming this summary, they make any thing truth that was not truth before; or that they thereby contract an obligation to believe, what they were not bound by the authority of Christ to believe before. But they simply consider it as a list of the leading truths which the Bible teaches, which of course, all men ought to believe, because the Bible *does* teach them; and which a certain portion of the visible church Catholicick agree in considering as a formula by means of which they may know and understand one another.

"Now I affirm, that the adoption of such a creed is not only *lawful* and *expedient*, but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations."

Did our limits permit, we should be disposed to quote a very large part of what Dr. M. has said on "the utility and importance of written creeds and confessions," under the seven distinct considerations which embrace his arguments; and in reply to the five objections which he enumerates, as including all that he thinks deserving an answer in the opinions which he combats. Our scanty pages, however, will allow us to do nothing more than to quote the considerations which he urges, and the objections which he refutes, with a small part of his arguments and replies. Dr. M.'s first consideration with the two first sentences that immediately follow it, stand thus—

"1. Without a creed explicitly adopted, it is not easy to see how the MINISTERS AND MEMBERS OF ANY PARTICULAR CHURCH, AND MORE ESPECIALLY A LARGE DENOMINATION OF CHRISTIANS, CAN MAINTAIN UNITY AMONG THEMSELVES.

"If every Christian were a mere insulated individual, who inquired, felt and acted for himself alone, no creed of human formation would be necessary for his advancement in knowledge, comfort or holiness. With the Bible in his closet, and with his eyes opened to see the 'wondrous things' which it contains, he would have all that was needful for his edification."

There is a manifest oversight in these sentences; and it is the only one, of any importance, that we have observed in the whole lecture. We have said the oversight is manifest, because what is here affirmed is not, we think, fairly reconcilable with the following just and important remarks, which we find in another part of the lecture—

“It were easy to show that confessions of faith, judiciously drawn, and solemnly adopted by particular churches, are not only invaluable as bonds of union, and fences against error; but that they also serve an important purpose, as accredited manuals of Christian doctrine, well fitted for the instruction of those private members of churches, who have neither leisure, nor habits of thinking sufficiently close, to draw from the sacred writings themselves a consistent system of truth. It is of incalculable use to the individual who has but little time for reading, and but little acquaintance with books, to be furnished with a clear and well arranged compend of religious doctrine, which he is authorized to regard, not merely as the work of a single, enlightened, and pious divine; but as drawn out and adopted by the collected wisdom of the church to which he belongs. There is often a satisfaction, to a plain, unsophisticated mind, not to be described, in going over such a compend, article by article; examining the proofs adduced from the word of God in support of each; and ‘searching the scriptures daily to see whether the things which it teaches are so or not.’”

We have no doubt that the discrepancy which we have here pointed out, was caused by the writer's mind being engrossed, in penning the first sentences quoted, with the important point which he was about to state and press; and which would allow the admission that creeds would still be useful and indispensable to *societies*, even if they were not so to *individuals*. But the admission should have gone no farther than this, and the professor ultimately shows that he did not really intend to give it a greater latitude. For ourselves, we do verily believe that our Confession of Faith and Catechisms, contain a treasure of religious knowledge

which may be of invaluable use to every *individual* Christian, whatever knowledge of the Bible he may previously possess. We admit, nay insist, that creeds derive *all* their value and *all* their authority, from the Bible. But who can tell the utility of having all the essential truths of the Bible systematized and methodized; so that they may be seen in their connexion, and that their harmony and beauty may be rendered conspicuous. To ministers of the gospel themselves, the advantage of this is not small; and to those who have but little time to read and digest sacred truth, the advantage is greater than can be told. It is by our Catechisms that our people must be indoctrinated in such manner as to hear sermons with the greatest benefit; for without this, or some similar method of instruction, we affirm that we have never yet known an individual that was *well* indoctrinated.—Divine truth was in his mind, so to speak, in disjointed parts and fragments: whereas, in the minds of those who have received suitable catechetical instruction, it is a well connected and comely fabrick. We know that this is exactly the thing that hereticks and latitudinarians hate. They earnestly desire to have the minds of the people in a state in which truth is not digested and systematized, that they may be the more easily “carried about with every wind of doctrine.” This is a principal reason why we hear such dolorous outcries against the influence of creeds and confessions—*Hinc illæ lacrymæ*. But for the very reason that they are grieved—as they are always grieved at what hinders the success of their pernicious plans—we would urge the importance of teaching and explaining our Catechisms, with the utmost care, to the rising generation. We rejoice in the establishment of Bible classes, and have had our full share both in forming and



teaching them. But we do hope they will never supplant the careful and constant use of our Catechisms. The Catechisms, with the proof texts of scripture well committed to memory, will enable the young Christian to draw all his knowledge of the revealed will of God, to the main points to which it all ought to be applied. Why do ministers of the gospel, as they often and very properly do, preach a course of sermons, with the view of exhibiting and illustrating, in a *connected* form, all the great and essential doctrines of divine revelation? Is it not from a conviction that the people of their charge may be greatly profited by a view of *systematick* truth. And for the very same reason should our people be very familiar with the Confession of Faith and Catechisms of our church. These most excellent formularies were the product of the study, and deliberation, and comparison of sentiment, for several successive years, of some of the most pious, learned, and judicious divines, that the world has seen since the days of the apostles. It therefore derogates nothing from the talents or piety of any individual minister of the gospel in our country, or in any country, to say that he is little likely to preach a course of sermons, which will exhibit Gospel truth as accurately and clearly, as it is exhibited in these formularies. He may ramify that truth greatly, present it in new views, trace it into its consequences, and urge it powerfully on the conscience: And all this, in which the duty of a *faithful* preacher consists, is of infinite importance to the people. But our formularies reduce the truth to its essence—They show us the doctrines which are, or ought to be, the great radiating points, from which true evangelical doctrine is sent forth, and to which it may again be traced back. Let it not be said that this is putting our formularies in the place of the scrip-

tures. It is not—They only express the genuine *sense* of scripture, in such a manner as to take it out of the hands of hereticks, and false teachers of every name.

We shall now proceed, as already intimated, with the heads of Dr. M.'s arguments, which he denominates his *considerations*; and subjoin to each a part of his reasoning, in his own words. In this way, we shall make our readers acquainted with the outline and general character of this excellent lecture; but we should do injustice to the author, if we did not state distinctly, that our extracts will not give an adequate idea of the force of his reasoning, as we think it must be felt by all who candidly and carefully peruse the whole. Our own remarks will be sufficiently distinguished from those of the author, by the difference of the type in which they are severally printed, without the troublesome and tedious formality of otherwise indicating whenever a transition is made from the one to the other.

Immediately after the sentences last quoted, Dr. M. proceeds thus—

“The church is a *society*; a society which, however extended, is ‘one body in Christ,’ and all who compose it, ‘members one of another.’ Nor is this society merely required to be one in name, or to recognise a mere theoretical union; but also carefully to maintain ‘the unity of the Spirit in the bond of peace.’ They are exhorted to ‘stand fast in one spirit with one mind.’ They are commanded all to ‘speak the same thing,’ and to be ‘of one accord, of one mind.’ And this ‘unity of spirit’ is as essential to the comfort and edification of those who are joined together in church fellowship, as it is to a compliance with the command of their Master. ‘How can any walk together unless they be agreed?’ Can a body of worshippers, composed of Calvinists, Arminians, Pelagians, Arians, and Socinians, all pray, and preach, and commune together profitably and comfortably, each retaining the sentiments, feelings, and language appropriate to his denomination? This would be indeed to make the house of God a miserable *Babel*. What! can those who believe the Lord Jesus Christ to be God, equal with the Father,

and worship him accordingly;—and those who consider all such worship as abominable idolatry:—Those who cordially renounce all dependence on their own works or merit for justification before God, relying entirely on his rich grace, ‘through the redemption that is in Christ Jesus;’—and those who pronounce all such reliance fanatical, and man’s own righteousness the sole ground of hope:—Can persons who cherish these irreconcilably opposite sentiments and feelings on the most important of all subjects, unite with edification in the same prayers, listen from Sabbath to Sabbath to the same instructions, and sit together in comfort at the same sacramental table? As well might Jews and Christians worship together in the same temple. They must either be perfectly indifferent to the great subjects on which they are thus divided, or all their intercourse must be productive of jarring and distress. Such a discordant assembly might *talk* about church-fellowship; but that they should really *enjoy* that fellowship, which the Bible describes as so precious, and which the pious so much delight to cultivate, is impossible;—just as impossible as that ‘righteousness should have fellowship with unrighteousness,’ or ‘light hold communion with darkness, or Christ maintain concord with Belial.’

“Holding these things to be self-evident, how, I ask, is any church to guard itself from that baleful discord, that perpetual strife of feeling, if not of words and conduct, which must ensue, when it is made up of such heterogeneous materials? Nay, how is a church to avoid the guilt of harbouring in its bosom, and of countenancing by its fellowship the worst heresies that ever disgraced the Christian name? It is not enough for attaining this object, that all who are admitted profess to agree in receiving the *Bible*; for many who call themselves Christians, and profess to take the *Bible* for their guide, hold opinions, and speak a language as foreign, nay as opposite, to the opinions and language of many others, who equally claim to be Christians, and equally profess to receive the Bible, as the east is to the west. Of those who agree in this general profession, the greater part acknowledge as of divine authority, the whole sacred canon, as we now receive it; while others would throw out whole chapters, and some a number of entire books from the volume of God’s revealed will. The orthodox maintain the plenary inspiration of the scriptures; while some who insist that they are Christians, deny their inspiration altogether. In short, there are multitudes who, professing to believe the Bible, and to take it for their guide, re-

ject every fundamental doctrine which it contains. So it was in the beginning as well as now. An inspired apostle declares, that some in his day, who not only professed to believe the scriptures, but even to ‘preach Christ,’ did really preach ‘another gospel,’ the teachers of which he charges those to whom he wrote to hold ‘accursed;’ and he assures them that there are some ‘heresies’ so deep and radical that they are to be accounted ‘damnable.’ Surely those who maintain the true gospel, cannot ‘walk together’ in ‘church fellowship’ with those who are ‘accursed’ for preaching ‘another gospel,’ and who espouse ‘damnable heresies,’ the advocates of which the disciples of Christ are not permitted even to ‘receive into their houses,’ or to ‘bid God speed!’ How, then, I ask again, are the members of a church, to take care that they be, according to the divine command, ‘of one mind,’ and ‘of one way?’ They may require all who enter their communion to profess a belief in the Bible; nay they may require this profession to be repeated every day, and yet may be corrupted and divided by every form of the grossest error. Such a profession, it is manifest, ascertains no agreement; is a bond of no real union; a pledge of no spiritual fellowship. It leaves every thing within the range of nominal Christianity, as perfectly undefined, and as much exposed to total discord as before.”

\* \* \* \* \*

“The inference, then, plainly is, that no church can hope to maintain a homogeneous character;—no church can be secure either of purity or peace, for a single year;—nay, no church can effectually guard against the highest degrees of corruption and strife, without some test of truth, explicitly agreed upon, and adopted by her, in her ecclesiastical capacity: something *recorded*; something *publicly known*; something capable of being *referred* to when most needed; which not merely this or that private member *supposes* to have been received; but to which the church *as such* has *agreed to adhere*, as a bond of union. In other words, a church, in order to maintain ‘the unity of the Spirit in the bond of peace and love,’ must have a CREED—a WRITTEN CREED—to which she has formally given her assent, and to a conformity to which her ministrations are pledged. As long as such a test is *faithfully applied*, she cannot fail of being in some good degree united and harmonious; and when nothing of the kind is employed, I see not how she can be expected, without a miracle, to escape all the evils of discord and corruption.”



We cannot refrain from remarking, that the Society of Friends are, at this hour, exhibiting a striking example of the truth of Dr. M.'s conclusion in the last paragraph. Wanting a "WRITTEN CREED," a large, and in our opinion, the best part of that Society, are obliged to endure, without immediate remedy, the abominable impieties of one of the most audacious infidels that ever insulted publick sentiment.

"2. The necessity and importance of creeds and confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be in all ages, a DEPOSITORY, A GUARDIAN, AND A WITNESS OF THE TRUTH." \* \* \* \* \*

"It surely will not be said, by any considerate person, that the church, or any of her individual members, can sufficiently fulfil the duty in question, by simply proclaiming, from time to time, in the midst of surrounding error, her adherence and her attachment to the Bible. Every one must see that this would be, in fact, DOING NOTHING as 'witnesses of the truth;' because it would be doing nothing *peculiar*; nothing *distinguishing*; nothing which every heretick in christendom is not ready to do, or rather is not daily doing, as loudly, and as frequently as the most orthodox church. The very idea of 'bearing testimony to the truth,' and of separating from those who are so corrupt that Christian communion cannot be maintained with them, necessarily implies some public discriminating act, in which the church *agrees upon*, and *expresses* her belief in, the great doctrines of Christianity, in contradistinction from those who believe erroneously. Now to suppose that anything of this kind can be accomplished, by making a profession, the very same, in every respect, with that which the worst hereticks make, is too palpably absurd to satisfy any sober inquirer.

"Of what value, let me ask, had the *Waldenses* and *Albigenses* been, as WITNESSES OF THE TRUTH—AS LIGHTS IN THE WORLD, amidst the darkness of surrounding corruption;—especially of what value had they been to the church in succeeding times, and to *us* at the present day; if they had not formed, and transmitted to posterity those celebrated CONFESSIONS OF FAITH, as precious as they are memorable, which we read in their history, and which stand as so many monumental testimonies to the true 'Gospel of the grace of God?' Without *THESE*, how

should we ever have known in what manner they interpreted the Bible; or wherein they differed from the grossest hereticks, who lived at the same time, and professed to receive the same Bible? Without *these*, how should we ever have seen so clearly and satisfactorily as we do, that they maintained the truth and the order of Christ's house, amidst all the wasting desolations of the 'man of sin;' and thus fulfilled his promise, that there shall always be 'a seed to serve him, who shall be accounted to the Lord for a generation?"

"3. The adoption and publication of a creed, is a TRIBUTE TO TRUTH AND CANDOUR, which every Christian church OWES TO THE OTHER CHURCHES, AND TO THE WORLD AROUND HER.

"Every wise man will wish to be united in religious duty and privilege, with those who most nearly agree with himself in their views of doctrine and order; with those in intercourse with whom he can be most happy, and best edified. Of course, he will be desirous, before he joins any church, to *know* something of its faith, government, and general character. I will suppose a pious and ingenuous individual about to form his religious connexions for life. He looks round on the churches to which he has most access, and is desirous of deciding with which of them he can be most comfortable. I will suppose that, in this survey, he turns his eyes towards the truly scriptural and primitive church to which it is our happiness to belong. He is anxious to know the doctrine as well as the order which he may expect to find in connexion with our body. How is he to know this? Certainly not by going from church to church throughout our whole bounds, and learning the creed of every individual minister from his own lips. This would be physically impossible, without bestowing on the task a degree of time and toil, which scarcely any man could afford. He could not actually hear for himself the doctrines taught in a twentieth part of our pulpits. And if he *could*, he would still be unable to decide, from this source alone, how far what he heard might be regarded as the uniform and universal, and especially as the permanent character of the church; and not rather as an accidental exhibition. But when such an inquirer finds that we have a published creed, declaring how we understand the scriptures, and explicitly stating in detail the great truths which we have agreed to unite in maintaining; he can ascertain in a few hours, and without leaving his own dwelling, what we profess to believe and to practise, and how far he may hope to be at

home in our communion. And while HE is enabled thus to understand the system to which *we* profess to adhere, he enables us to understand *his* views, by ascertaining how far they accord with our published creed."

\* \* \* \* \*

"4. Another argument in favour of creeds publickly adopted and maintained, is that THEY ARE FRIENDLY TO THE STUDY OF CHRISTIAN DOCTRINE, AND OF COURSE, TO THE PREVALENCE OF CHRISTIAN KNOWLEDGE."

\* \* \* \* \*

"Look at the loose, vague, undecisive character of the preaching heard in nine-tenths of the Unitarian, and other latitudinarian pulpits in the United States, and as I suppose, throughout Christendom. If the occupants of those pulpits had it for their distinct and main object to render their hearers indifferent about understanding, and, of course, indifferent about studying, the fundamental doctrines of the gospel, they could scarcely adopt a plan more directly calculated to attain their end, than that which they actually pursue. Their incessant cry is, 'matters of opinion are between God, and a man's own conscience. No one else has a right to meddle with them.' Hence, in pursuance of this maxim, they do, indeed, take care to meddle very little with the distinguishing doctrines of the gospel. We conjecture what their doctrinal opinions are, in general, not so much from what they say, as from what they do *not* say. And the truth is, that if this character of preaching was to become universal, all discriminating views of gospel truth would, in thirty years, be banished from the church."

\* \* \* \* \*

"5. It is an argument of no small weight in favour of creeds, that THE EXPERIENCE OF ALL AGES HAS FOUND THEM INDISPENSABLY NECESSARY.

"Even in the days of the apostles, when all their inspiration and all their miraculous powers, were insufficient to deter hereticks from spreading their poison;—men, calling themselves Christians, and professing to preach the religion of Christ, perverted his truth, and brought 'another gospel,' which He had not taught. In this exigency, how did the churches proceed? An inspired apostle directed them not to be contented with a general profession of belief in the religion of Christ on the part of those who came to them as Christian teachers; but to *examine* and *try* them, and to ascertain whether their teaching were agreeable to the 'form of sound words' which they had been taught by him: and he adds with awful solemnity—'If any man

bring any other gospel unto you than that ye have received, let him be ACCURSED.' Here was, in effect, an instance, and that by Divine warrant, of employing a CREED as a test of orthodoxy: that is, men making a general profession of Christianity, are expressly directed by an inspired apostle, to be BROUGHT TO THE TEST, in WHAT SENSE THEY UNDERSTOOD THAT GOSPEL, of which in general terms, they declared their reception; and how they explained its leading doctrines. It would seem, indeed, that the Confession of Faith then required was very short and simple. This, the peculiar circumstances of the times, and the no less peculiar administration of the church, rendered entirely sufficient. Still, whether the confession were long or short; whether it consisted of three articles or of thirty, the principle was the same."

Dr. M. here goes on to trace the history of creeds, in a summary way, to the time of the Protestant reformation, and through the period, after that great and glorious event, in which the most of the creeds of Protestant Christendom were formed. It is an interesting statement, but our space forbids us to extract it.

"6. A further argument in favour of creeds and confessions, may be drawn from the remarkable fact, that THEIR MOST ZEALOUS OPPOSERS HAVE GENERALLY BEEN LATITUDINARIANS AND HERETICKS.

"I do not affirm that the use of creeds has *never* been opposed by individuals substantially orthodox, and even by orthodox churches: for it is believed that a few rare cases of this anomaly have occurred, under the influence of strong prejudice, or very peculiar circumstances. Yet, so far as I can recollect, we have no example of it among the ancients. Such cases are the growth of very modern times. Nor, on the other hand, is it my purpose to deny that hereticks have sometimes been extremely zealous in forming and maintaining the most corrupt creeds. For of this the early history of the church abounds with examples, and its later periods have not been wholly without them. But what I venture to assert is, that, as a general fact, the most ardent and noisy opponents of creeds have been those who held corrupt opinions; that none, calling themselves Christians, have been so bitter in reviling them, in modern times, as the friends of Unitarianism, and those who were leaning toward that awful gulf; and that the most consistent and zealous advocates



of truth have been, every where and at all times, distinguished by their friendship to such formularies.”

\* \* \* \* \*

“Accordingly, if we look a little into the interior of church history, especially within the last century, we shall find these remarks often and strikingly exemplified. We shall find, with few exceptions, that whenever a group of men began to slide, with respect to orthodoxy, they generally attempted to break, if not to conceal, their fall, by declaiming against creeds and confessions. They have seldom failed, indeed, to protest in the beginning, that they had no objections to the *doctrines themselves* of the confession which they had subscribed, but to the *principle* of subscribing confessions at all. Soon, however, was the melancholy fact gradually unfolded, that disaffection to the doctrines which they once appeared to love, had more influence in directing their course, than even they themselves imagined, and that they were receding further and further from the ‘good way’ in which they formerly seemed to rejoice. Truly that cause is of a most suspicious character to which latitudinarians and hereticks, at least in modern times, almost as a matter of course, yield their support; and which they defend with a zeal, in general, strictly proportioned to their hatred of orthodoxy!

We think that in this last paragraph, the theological professor, without naming Mr. D., is quite as hard upon him as we have been in our review. If we have been rightly informed in regard to that gentleman, the professor has described his case exactly.—He has no objection “to the *doctrines themselves* of the Confession, but to the *principle* of subscribing confessions at all.” He may see by this declaration, that he is placed by the professor in bad company. We sincerely wish he may take warning, and not verify all that has been verified, by many who have begun precisely as he has done.

“7. The only further argument in support of creeds on which I shall dwell, is, that THEIR MOST ZEALOUS OPPOSERS DO THEMSELVES VIRTUALLY EMPLOY THEM IN ALL THEIR ECCLESIASTICAL PROCEEDINGS.

“The favourite maxim, of the opposers of Creeds, that all who acknowledge the *Bible*, ought, without hesitation, to

be received, not only to Christian, but also to ministerial communion, is invariably abandoned by those who urge it, the moment a case turns up which really brings it to the test. Did any one ever hear of a, *Unitarian* congregation engaging as their pastor a preacher of *Calvinism*, knowing him to be such? But why not, on the principle adopted, or at least, *professed* by Unitarians? The Calvinist surely comes with his *Bible* in his hand, and professes to believe it as cordially as they. Why is not *that* enough? Yet we know that, in fact, it is *not* enough for these advocates of unbounded liberality. Before they will consent to receive him as their spiritual guide, they must be *explicitly informed*, HOW HE INTERPRETS THE BIBLE; in other words, WHAT IS HIS PARTICULAR CREED: whether it is substantially the same with their own or not: and if they are not satisfied that *this is the case*, all other professions and protestations will be in vain. He will be inexorably rejected. Here, then, we have in all its extent, the *principle* of demanding SUBSCRIPTION TO A CREED; and a principle carried out into practice as rigorously as ever it was by the most high-toned advocate of orthodoxy.

“We have before seen, that the friends of truth, in all ages, have found, in their sad experience, that a general profession of belief in the Bible, was altogether insufficient, either as a bond of union, or as a fence against the inroads of error. And here we find, the warmest advocates of a contrary doctrine, and with a contrary language in their mouths, when they come to *act*, pursuing PRECISELY THE SAME COURSE WITH THE FRIENDS OF CREEDS, with only this difference, that the creed which they apply as a test, instead of being a written and tangible document, is hidden in the bosoms of those who expound and employ it, and, of course, may be applied in the most capricious as well as tyrannical manner, without appeal; and further, that, while they *really act* upon this principle, they *disavow it*, and would persuade the world that they proceed upon an entirely different plan.”

This last remark of Dr. M. inflicts “the unkindest cut of all.” To be not only unreasonable, but downright *self-contradictory*, and in addition to all, to *disavow* the principle on which they act—this truly is “worse than bad.” And yet if such be the facts, and we conscientiously believe that such they are, ought they not to be fairly exposed? Ought he who ex-

poses them to be censured as harsh and illiberal? To the former question we decisively answer YES; to the latter NO. The censure, and the whole of it, should go to those who render this exposure necessary to the peace of the church, and to the safety of immortal souls.

(To be concluded in our next.)

---

AN INAUGURAL ADDRESS DELIVERED  
BEFORE THE TRUSTEES OF DICKIN-  
SON COLLEGE, AT CARLISLE, (PA.)  
NOVEMBER 9, 1824.—By *William*  
*Neill, D. D. Principal.*

We doubt if any excellence can be named in the character of an individual, or in the state of society among men, which is not attended with some inconvenience. Free government is an inestimable blessing. But it is attended with a number of inconveniences, not worthy to be put in competition for a moment with its advantages, but yet real and sometimes serious. Among these, our attention has for some time past been attracted to the unprofitable multiplication of establishments and enterprises of a publick nature; and we shall take the present opportunity a little to discuss the subject generally, and with some particular reference to colleges. The multiplication of establishments and enterprises which we consider, is unquestionably owing to our free institutions. Every place, and every individual, has an equal right to publick patronage; and so soon as it is seen that any individual or any place has received this patronage, and is profiting by it, a multitude of individuals and places apply for the same, and many obtain it. Those who manage our publick affairs might, and we think ought, to withhold *legislative* patronage, after it has been extended as far as the publick good will permit. But they cannot, or do not, resist

the importunities of new applicants, and the various means which are used to render their specious claims successful. Hence the multiplication of banks, turnpike-roads, canals and colleges; not to mention steam boats, stages, manufactories, and fifty other things, which depend on the voluntary enterprise of individuals.

This host of enterprises and establishments, must, in the nature of things, prevent much profit to those who are late in taking part in them; and must ultimately render the whole but little lucrative to their projectors and proprietors. Individual enterprise, we know, will always best modify and bound its own plans and operations. After some hundred bankruptcies, or very serious losses have been incurred, men become careful, and the evil corrects itself. But in regard to institutions which require charters from a legislature, the case is different. If too many of these charters are granted, *few* and sometimes *none* of the institutions that obtain them can succeed; so at least as to render them of as much benefit to the community as they might otherwise be. They require publick funds and individual liberality which the community cannot furnish. Certainly we are not prepared to say exactly how many colleges are useful or necessary in the United States, or in any particular State; and we are sure that we feel no hostility to any one that exists. But we have no hesitation in saying, and we suspect that no well informed individual, not even among those who are most immediately concerned, will refuse to join us in saying, that seven or eight colleges are too many for the State of Pennsylvania. They cannot all flourish.—Nor can any of them, perhaps, obtain those legislative grants, or individual benefactions, which are indispensable to erect buildings, purchase libraries and philosophical apparatus, and endow professorships,



—to say nothing of fellowships and scholarships—which are indispensable to render them most useful to those who resort to them for instruction, and most instrumental in advancing the general interests of literature in our country.

Now, if an adequate legislative patronage cannot be extended to all these literary institutions, we know of no better criterion by which to ascertain the amount proper for each, than to consider two things.—First, the situation of the institution in reference to health, morals, and easy access to a numerous population: and, Secondly,—the pledge given to the publick that the institution will really be useful—in the known capacity and fidelity of the teachers, in the exertions to help themselves of those immediately concerned, and in the attainments and accomplishments of pupils already educated.—So much for the subject in general.

The college at Carlisle was, we believe, the first which was founded in the state of Pennsylvania, out of the city of Philadelphia. Its founders were men whose names are dear to the publick, and will be dear to posterity. Of these, BENJAMIN RUSH and JOHN DICKINSON (after the latter of whom the institution was named) were the most active and influential. The location of the college is, we apprehend, more nearly in the centre of the State than any other. The town of Carlisle is inland, healthful, and of about the right size for affording the proper accommodations for students; with probably no more of the temptations to dissipation and vice, than must ever be found in a place equally populous. The design of the college, as expressed in an address made by the venerable John Dickinson, the first president of the board of trustees, shortly after its foundation, is thus given in the inaugural address of Dr. Neill—

VOL. III.—Ch. Adv.

“The first friends and founders of the College, ‘thought that they could not better employ the beginning of the peace, so graciously bestowed, than by forming an establishment for advancing the interests of RELIGION, VIRTUE, FREEDOM and LITERATURE.’ Let the friends of Dickinson College, and of our beloved country, ever and assiduously cherish these things in union. They form a four-fold cord,—the only cord of sufficient strength to bind human society together, for any length of time, and with any tolerable degree of comfort.”

The fortunes of this institution have been peculiar, and sometimes disastrous. We have neither time nor space to recite them. It has, nevertheless, educated and sent forth into society no inconsiderable number of excellent scholars; several of whom now hold distinguished stations both in the church and in the state. Having passed

“Per varios casus, per tot discrimina rerum,”

we hope that the period of its permanent prosperity has arrived. We certainly consider the accession to office of the present president as a most auspicious omen. He succeeds to able and excellent men, whom we have known, honoured, and loved. But it is no disparagement to them to say, that in the peculiar qualifications which his office demands, the present president is inferior to none of his predecessors. Under his vigilant, conscientious, and paternal inspection, aided as he is by able coadjutors in the most important professorships, we verily believe that youth may be placed for a course of academical instruction at Dickinson College, with as much prospect of safety and advantage, as in any similar institution in the State—perhaps in the country. We have suggested reasons which we think ought to operate powerfully with the legislature, to afford additional patronage to this literary establishment. Whether they will obtain notice and regard, is not for us to pronounce.

E

The inaugural address which has afforded an occasion—an occasion which we confess we were willing to find—for offering to our readers the preceding observations, is stated by its author, in a reply to a request by the trustees that it might be published, “to have been prepared amidst pressing cares.” He modestly adds, that it “is of course, far from being profound; but if the trustees judge it worthy of being printed, it is at their service.” Although, as the author remarks, his address is not profound, yet, in our judgment, it is for that reason more deserving of commendation. Every address is valuable, in proportion as it is well adapted to the occasion on which it is delivered. A profound address, in the circumstances in which this was spoken, whatever display it might have made of the learning and ingenuity of the speaker, would have been unseasonable—It would not have produced half the good effects, which have resulted, and are likely to result from the plain, neat, common sense production, which is now before us. And we shall be disappointed in our expectations, if a *characteristick* mark of the official acts of the author of this address shall not always be, that they are remarkably *such as the occasion requires*—When ornament, and eloquence, and erudition, are demanded, we shall expect to see them; and never when they would be out of place; or less useful than something in a different style, and better adapted to promote the true and permanent interests of the college.

The subject of this address is, “The importance of a good education”—a very trite subject surely; but one which it was peculiarly proper to discuss, at the time and in the circumstances in which this address was delivered. It is treated throughout with a particular reference to the state of things in our own country, and especially within the region from which the larger

number of pupils may be expected to be sent to the college at Carlisle. We shall not analyse the address; but only add to an article already more extended than we at first designed, a short extract, which may serve as a specimen of Dr. Neill's language, and method of illustrating his subject—

“The question, relating to the comparative advantages of a *domestick* and a *publick* education, is often an embarrassing one to parents. We have not time to bestow on this question any thing more than a very short notice. There are, undoubtedly, advantages and disadvantages peculiar to each; but, I am fully persuaded that the preponderance is decisively in favour of the latter. Suppose a publick institution to be well organized,—well supplied with able and faithful teachers, who maintain a parental, wise, and uniform system of discipline,—suppose the course of study to be judicious and comprehensive,—and that proper attention is paid to the manners, the religious instruction, the expenditures, the diet, and the recreative exercises of the youth, and then institute a comparison between the two modes of education, in question. At home the boy is very liable to be injured by excessive indulgence,—he studies alone, with little or nothing to stimulate his exertions, no competitors or associates with whom to compare ideas, and measure attainments. The rewards proposed to him are far-distant, and, therefore, feeble in their influence. He is confined, generally, to one teacher, who from the want of the proper stimulants, is also very likely to fall into a dull and monotonous way of communicating instruction; and who may be negligent or tyrannical, in the absence of associates, or competent judges of the manner in which he performs his duties. On the other hand, place a lad, of a good mind, and ingenuous disposition, in college, and you bring him immediately in contact with almost every thing that is calculated to rouse his powers, and call forth his best exertions. He finds himself subject to a government devised with care, and exercised without partiality. He rises, studies, recites, takes rest, and food, and recreation systematically, and with his mates. He has the opportunity of comparing his strength and proficiency with those of his companions; some he sees before him, some about equal, and others following after: and, thus, he is guarded, on the one hand, from self-confidence, and, on the other, from inglorious and desponding indolence. He has the advantage, moreover, of at-



tending on the instructions of several teachers, whose various manner, if nothing else, will keep up his attention, and whose sense of obligation, and responsibility, and self-respect conspire to guarantee to him every assistance and encouragement, that can reasonably be desired. His hopes, and fears,—his ambition,—his sense of honour, and regard for the wishes and expectations of parents and other esteemed

friends, are kept in constant play, by a system of honourable distinctions and moral correctives: and, lastly, though not the least important, he dwells in a little community, where he may learn much of human nature, habituate himself to a right distribution of his time, and form acquaintances and friendships of the most endearing character, and which may be eminently beneficial to him in after-life."

## Literary and Philosophical Intelligence, etc.

*Deepening Rivers.*—Such is the power of the machine applied to the deepening of the river Clyde, that in the course of a few days it dug out above 7000 tons of earth, and cleared away the bank extending opposite Finnieston, to the length of 140 yards and 40 feet wide, thereby deepening the river nearly two feet in all that space. The consequence is a safe navigation where vessels were formerly apt to take the ground.

If a contrivance resembling the above, were introduced into this country, it might be used to great advantage in deepening some of our rivers, particularly in removing the bars which impede the navigation between this city and Trenton.

The corner stone of the east wing of the Pennsylvania Hospital, bears the following inscription, composed by Dr. Franklin.

"In the Year of Christ  
MDCCLV.

George the Second happily reigning,  
(For he sought the happiness of his people)  
Philadelphia flourishing,  
(For its Inhabitants were public-spirited,)

This Building,

By the Bounty of the Government,  
And of many private Persons,  
Was piously founded  
For Relief of the Sick and Miserable.  
May the God of Mercies  
Bless the Undertaking."

The Charleston papers of the 3d ult. mention, as a proof of the mildness of the season, not only that pear and peach trees were in full bloom, but that half grown pears had been plucked; and under date of the 7th ult. "a friend in Wraggsborough sent to us yesterday a full grown ripe Cherry of the second crop on the same tree the present season."

A mulberry tree before our door, (Darien, Geo. Dec. 14,) is now yielding ripe fruit, and a friend of ours on the Hope-ton plantation, plucked a ripe damson

plum from one of his trees, on the 9th inst.

*Indian Eloquence.*—We remark with pleasure a communication, in the New York American, stating the intention of the writer to publish a volume of "Select and genuine specimens of Indian Oratory."

The editors of the American speak of the New York compiler, in terms to warrant the opinion, that the proposed work will be *faithfully* executed; and, hence, we earnestly invite the attention of the publick to the book in question.

*Fine Arts.*—An extract of a letter from a gentleman in Boston, says:—

"Alston has sold his picture of *Elijah*, to one of the members of parliament who are travelling in this country, for \$1300. His great picture of Belshazzar's Feast, on which he has been some years employed, will be exhibited next month."

*Clothing.*—It is an undoubted fact, that those men live longest, who are the last to shut themselves up and put on additional clothing in the autumn, and the last to leave it off and expose themselves in the spring. The coldness of November is dry and bracing; it increases the warmth of the body by quickening the circulation, and thus renders an outer garment unnecessary, except in the evening, or on days that are unpleasant; the coldness of the spring is damp and enervating; it depresses instead of cheering the spirits, renders the circulation languid, and extra clothing indispensable to comfort as well as to health.—*Medical Intelligence.*

*Dry Docks.*—The association lately formed in New York for the purpose of establishing Dry Docks, are persevering in their undertaking, and have effected the purchase of a site for the same. From our knowledge of the gentlemen who are concerned, we are confident their object will be effected, and do credit to the City

and Country; and that it may be carried into immediate effect, is sincerely wished.

More than 40,000 bushels of salt were manufactured at the Illinois Saline, in 35 weeks of the former part of this year. In 1825, it is expected that 90 to 100,000 bushels will be made. Messrs. W. Jones and Elisha Harrison, after penetrating the solid rock 463 feet, have struck a fine vein of strong salt water, one mile from the Ohio river, and one and a half from Evansville, Indiana. The water is stated to be among the strongest found in the western country.

*Looking-glasses.*—Professor Lancellotti, of Naples, has discovered a new composition for the fabrication of looking-glasses, which unites economy to facility of execution. He employs three parts of lead and two of mercury. This composition is then melted on the heated and dry glass; it attaches itself strongly to the surface, and the images of objects are faithfully reflected by it; but care must be taken not to let the oxyde, which is formed in the fusion of this amalgam, remain between the glass and the metallic surface.

*Creek Indians.*—An Alabama paper contains two highly interesting communications from the chiefs, head men and warriors, of the Creek Nation of Indians, who say they have, “on a deep and solemn reflection, determined, with one voice, not to sell one foot of their land, neither by exchange nor otherwise.” They say they are fast progressing in the arts and civilization, and state as a proof of it, that upwards of 30,000 yards of

cloth have been manufactured by those only, inhabiting the waters of the Coosa and Tallapoosa, during the past year.

*A magnificent Sarcophagus,* has been brought to Paris, from one of the ancient sepulchres of Memphis, near the valley of the Pyramids. It was taken from the bottom of a well 60 feet deep. The lower part of it measures eight feet in length; and it is two or two and a half in height, and three and a half in its greatest breadth. It is covered with hieroglyphics, mythological figures and symbols, executed in a superior style. On account of the great weight of this valuable monument of antiquity, it was necessary to employ two carriages in its conveyance by land, one of which was placed the Sarcophagus, and on the other the lid, which was scarcely less ponderous. The colour of both is a deep green, like that of old bronze, sprinkled with spots of a rich red; and the bottom of the Sarcophagus is beautifully marked with several stripes of yellow. The whole appearance is said to exceed any other similar object yet discovered.

*Greenland.*—In the last volume of the Transactions of the Royal Society of Sciences at Copenhagen, is a paper founded on the researches of some travellers who had recently visited Greenland, which corrects an error hitherto entertained by several learned natural philosophers, namely, that Greenland possesses only twenty-four kinds of plants perfectly organized.—It is now well established, that there are above two hundred kinds of plants in that country.

---

## Religious Intelligence.

---

SANDWICH ISLANDS.

BETSY STOCKTON'S JOURNAL.

(Concluded from p. 566 of Vol. II.)

On the 16th of February, we saw Cape Noir, and were obliged to tack, to prevent being driven on it. The wind was against us; and the 5d of March we were again near the same place, only a little to the west. On the Sabbath, Mr. Richards preached in the cabin, from these words: “Though you make many prayers, I will not hear”—warning those that refused to hear the calls of God, of that day when God would refuse to hear them. Oh! how appalling is the thought, that the day is coming, in which we must rise as witnesses against them, or they against us—if we have been unfaithful to them. We still retire for fifteen minutes, every even-

ing, directly after publick prayers, to pray for them—I say *retire*, that is, we go to different parts of the ship; some of us into the rigging, some out in the boats, and others on the spars; yet in all these places we can find our God.

We are now to bid farewell to high wind and dark blue water. I hope soon to be in that part of the *Pacific*, which deserves the name; for in this part *Terrific* would suit it best. Indeed it is so terrible, that neither sun, moon, nor stars, condescend to visit it often. Its constant companions are rain, hail and snow.

*March 4th.*—We have completely doubled Cape Horn; the sea is much smoother—I saw nothing remarkable during the day. My own health and that of the family is pretty good; it is a source of comfort to me that Mrs. and Mr. S. enjoy



their health so well: I have learned to love them, and they richly deserve it. My heart must be dead to every virtue, when it ceases to beat with gratitude to them. When I took the last look of those dear young gentlemen, with whom I had spent my days of childhood and folly, and my more sober years of reflection, my soul sickened within me as I said—"Can I hope ever to find friends like these? Can I ever find those who will take so deep an interest in my welfare, and with whom I shall spend such happy hours?" Yes, I have found such friends. When you think of me as a stranger in a strange land, think of me still as one who has kind friends, to guide and protect her. 'Tis true the endearments of home cannot be forgotten. My mind often returns to your family altar. There I have often left my burden, and I cannot forget that consecrated spot. Nor can I forget the dear little boys, I have so often held in my arms—I comfort myself by thinking that I shall hear from you all while in life, and with the hope that I shall meet you after the hour of death.

5th.—The weather much pleasanter than it has been. We are getting into the Pacific. Lat.  $46^{\circ} 11'$ , lon.  $82^{\circ} 30' W$ .

7th.—The weather not very pleasant, but much better than Cape Horn.

9th.—Sabbath. In the morning we had prayers in the cabin, and in the afternoon Mr. Stewart preached from Genesis vi. 3. "My spirit shall not always strive with man." I have seen nothing since I came on board that has appeared to produce so much effect. The Spirit of the Lord seemed striving with at least some of the sailors. They have been constrained since to say, *what shall we do?* and I hope some have fled to the only sure resting place for poor perishing souls. Lat.  $46^{\circ} 22'$ , lon.  $80^{\circ} 35'$ .

10th.—Pleasant weather—all going on well. We are steering up the coast of Chili. It is remarkable that off this coast it never rains; nor is it clear weather; it is always a little cloudy. The air is very refreshing at all times, but particularly so in the morning and evening. Our deck presents a very odd appearance this morning. The fore-hole, the middle-hole, and the run are all open. The things that have been wet are airing in every direction; our medicine chests are unpacking; and the sailors are sending up the fore and mizen, royal and top-gallant yards. Picture to yourself our situation, when in the midst of all this, we heard the well known cry—"There she blows;" this was repeated every minute or two for some time. The lines and water were hurried into the boats, and every thing was soon in readiness. The sailors

waited impatiently for the command to lower. Those in sight were sperm whales, at four miles distance. The wishes for orders were at length given, and in five minutes the boats were seen gliding over the waves. How changed the scene; thought I—Four months ago, these boats would not have been lowered without having our ears assailed with oaths—Now not a profane word is heard. They pursued the whales some distance, but could not come up with them. The captain seeing this, hoisted the signal for return; the poor fellows were obliged to obey, and thus ended the chase—and my day must end with it. The lat.  $39^{\circ} 16'$ , lon.  $80^{\circ} 40'$ .

13th.—Steering N. by W. Nothing occurred until 1 P.M. when we came up with and spoke the English brig *Tiber*, from Valparaiso, bound to Valdivia. This was by far the handsomest foreign vessel we had seen, since we left America. The captain was very much of a gentleman. The conversation, as near as I can recollect it, was as follows:—Englishman—What ship is that? American—The *Thames*, of New Haven. E.—How long have you been out? A.—One hundred and ten days. E.—Are you bound to Valparaiso? A.—No sir; I am bound to the Sandwich Islands. How long have you been out, and where are you bound? E.—I have been out eight days; I'm bound to Valdivia. Valparaiso is in a state of revolution. The Royalists have been defeated. The *Franklin* 74 is there. What success have you had in fishing? A.—I have caught nothing. E.—I am sorry for that. I wish you success. Sir, what is your longitude? A.— $81^{\circ} 40'$ . What is yours, sir? E.— $80^{\circ} 10'$ . A.—I thank you, sir. I wish you a prosperous voyage. All this passed in three or four minutes.

20th.—There is a sameness in every thing that passes, which makes it almost impossible to write; unless I should give you a very minute account of every little incident that has occurred. This I will not attempt, for fear I should aim at something out of my reach. Mr. Stewart will give you a full account of every thing that you would wish to know. We are sailing slowly along the coast of Peru. The lat. is  $20^{\circ} 38'$ , lon.  $91^{\circ} 52'$ .

24th.—The morning was pleasant, but I could not enjoy it—I was wretched—I could not enjoy my friends, because I could not enjoy my God. The captain wishes to make a respectable appearance when he enters the port, and so he is painting the ship all over. Our lat.  $15^{\circ} 29'$ , lon.  $96^{\circ} 47' W$ .

25th.—Still dark in mind myself, but the family all in motion.—Some packing

clothes, some writing journals.—I just began to transcribe mine for you. You would scarcely believe that so many different occupations could be carried on, on board a ship.—The painters, the carpenters, and the blacksmiths are all at work. This morning Stephen and Cooperree caught a *Skip Jack*, as they call it; I believe the proper name is *Bonetta*. Its flesh has a very pleasant taste, and the fish, altogether, resembles a mackerel very much, only it is round; and when taken out of the water has some of the hues of the Dolphin.

26th.—Nothing worth noticing occurred during the day. Painting, and tarring, and writing, were carried on, as they had been for some time past. Towards evening, the dark cloud was removed from my mind, and I felt as peaceful as the ocean with which I was surrounded. There not a wave was seen rising abruptly, from any part of our ship; all rolled smoothly and gently along. The succeeding night was beautiful beyond description; and all was peace within. I thought of St. John's "sea of glass mingled with fire," when I beheld the ocean. Our tarring and painting had been completed; our studding-sails were spread; the full moon shone brightly on us, without one intervening cloud, while our vessel was wafted gently on the surface of the deep. It will be long before the impression of this evening will be erased from my mind.

29th.—I still enjoy peace and comfort. The day has been much warmer than usual. I think I have not suffered more with the heat since I left America. The appearance of the crew has not been so favourable to-day as it was last Saturday. The strong man armed is keeping his palace, but blessed be God there is a stronger than he. Oh! that it would please him to come down and show his power amongst us.

30th.—Sabbath. The first thing I heard in the morning, was that whales were seen spouting, off the stern. The captain ordered the course altered, and for two hours all was confusion and noise. Alas! how unlike those Sabbath mornings I have spent beneath your roof, where all was quietness and peace. No spouting whales, no playing dolphins, no rattling ropes, nor hoarse commanding voices, were there heard.—Nothing there prevented our meditations, till the well known bell told us it was time to offer the morning sacrifice. But I am indulging myself too much in such recollections. I would not, I could not, I dare not, look with longing eyes towards my native land. No sir, my hand lies on the plough, and if my poor wretched heart

does not deceive me, I would not take it off for all the wealth of America. It is not the "leeks and the onions" of your land that I long after, but for one such sermon as I have heard from Dr. A. It is spiritual food I want. Excuse me, sir, when you remember that I have been spoiled at home. After two hours detention, we changed our course, and again pursued our way. At 10 we had our prayer meeting in the cabin; and in the afternoon Mr. Goodrich preached from Gen. xix. 17.—"Escape for your lives." There was not many of the sailors present. Satan is very much out of humour; he is either losing, or securing, some of his people on board.

31st.—The morning pleasant—the weather quite warm. Such sudden transitions from heat to cold, and cold to heat, have a very unfavourable effect on my health. They make me weak and dejected.

April 1st, 1823.—*All fools day*; but we I hope have laid aside our folly. The weather so warm that the tar is dropping from the rigging, and the water from my face; the ship almost in a calm, and we under a vertical sun—I am ready to think I have seen some new things under the sun, if nobody else has. Lat. 3° 25', lon. 108° 30'.

2d.—The weather very warm, and scarcely any air stirring. About 11 o'clock we had a shower, which is the first we have had since we left Cape Horn. In the afternoon our captain indulged us with a view of the ship. He had promised me a *ride*, (if you please to call it such) in one of his little boats, the first calm day; so I reminded him of it to-day, and he ordered a boat lowered, and he, with four or five of the mission family and myself, went out in it. The women get into the boat before it is let down into the water. This requires some fortitude—for the moment the boat touches the water, it is thrown up two or three yards by the swell, and it requires great dexterity to manage it so as to avoid the danger of being stove against the ship, while the men are getting in at the chains. I enjoyed the excursion very much. We went round the ship twice; which having been painted lately makes a very beautiful appearance. Her bow, catheads, and stern, have images on them, and all looked clean and cheerful. On the flying jib-boom sat Stephen, the Tahitian youth; and on the bowsprit Cooperree, who is a diverting fellow, and in his quizzing way, hailed the captain as he passed. The quarter deck was filled with our family, whose eyes followed us as we passed bounding over the waves. When we returned to the ship I felt



quite elated: it was the first time I had been *abroad* since we left New Haven, which is 132 days—a great while for me to stay at home, at one time.

4th.—Nothing but pleasant weather followed, until we came in sight of Owhyhee (Hawaii). We then had frequent squalls of rain, and hard blows; but not so as to make it uncomfortable. On the 11th Mrs. Stewart presented us with a fine boy, which I consider as my charge. The little fellow beguiles many of my lonely hours; and you must excuse me if my journal is now *weekly* instead of *daily*. From the first moment that I saw the little innocent, I felt emotions that I was unacquainted with before. This, no doubt, arose from the peculiar situation in which I was placed, and from my attachment to his parents. It was one in the morning when I saw Mr. Stewart up in the cabin. Sleep forsook my eyes, and with a heavy heart I asked—what is the matter? The answer was just what I had been fearing—that Mrs. Stewart was unwell. I had hoped and prayed that the winds might waft us to our destined port, before her day of affliction should arrive. Although I knew that the sea would give up its dead at the command of God, yet the thought of entombing one that I loved so tenderly beneath its billows, was to me more than I knew how to bear. I was soon, however, delivered from all my fears. Her hours of suffering were not many. At half past nine, we had our little stranger in our arms, and his mother in a comfortable situation. The wind blew so hard all the time, that it was impossible to set down a cup, or any thing else with safety. Her bed was at the windward side of the ship, and it required some exertion to keep her in it. Yet she felt no inconvenience from the circumstance, and suffered as little as if she had been provided with every convenience. Mr. Stewart and myself were her nurses. One of us sat up the fore part of the night, and the other the latter, for two weeks. The little boy had good health, and we got along very well. Most of my time was spent below, and I heard nothing that was passing on deck. I was happy to have it in my power to be of some assistance to my best friends. I found employment enough to engross all my attention, and nothing occurred worth mentioning. On the 24th, we saw and made Hawaii (Owhyhee). At the first sight of the snow-capped mountains, I felt a strange sensation of joy and grief. It soon wore away, and as we sailed slowly past its windward side, we had a full view of all its grandeur. The tops of the mountains are hidden in the clouds, and covered with

perpetual snow. We could see with a glass the white banks, which brought the strong wintry blasts of our native country to our minds so forcibly, as almost to make me shiver. But it was not long before objects that were calculated to have a chilling effect of another kind, were brought to our sight. Two or three canoes, loaded with natives, came to the ship: their appearance was that of half man and half beast—naked—except a narrow strip of *tapa* round their loins. When they first came on board, the sight chilled our very hearts. The ladies retired to the cabin, and burst into tears; and some of the gentlemen turned pale: my own soul sickened within me, and every nerve trembled. Are these, thought I, the beings with whom I must spend the remainder of my life! They are men and have souls—was the reply which conscience made. We asked them where the king was—at Hawaii, or Oahu? They said at Oahu. We informed them that we were missionaries, come to live with them, and do them good. At which an old man exclaimed, in his native dialect, what may be thus translated—“That is very good, by and by, know God.” This beginning of missionary labours seemed very encouraging; and in a short time our unpleasant feelings were much dissipated, and we conversed with them freely, through the boys, who were our interpreters. We gave them old clothes; and in return they gave us all the fish they had caught, except one large one, which we bought. They remained with us until our boat went on shore, and brought us some potatoes, taro, and cocoanuts, which were very refreshing to us after a voyage of five months; part of which time we had no other diet than meat and bread. I brought my little boy on deck, who was two weeks old; some of them took him in their arms, and in ecstasy exclaimed, *aroha maitai—very great love to you*; and kissed him. The last expression of affection we could have dispensed with very well; but we have to become all things to all men, that we may gain some. They then bid us many *arohas*, and took their departure.

On Saturday, the 10th of May, we left the ship, and went to the mission enclosure at Honoruru. We had assigned to us a little thatched house in one corner of the yard, consisting of one small room, with a door, and two windows—the door too small to admit a person walking in without stooping, and the windows only large enough for one person to look out at a time. Near us was another of the same kind, occupied by Mr. R., and opposite one much larger, where Mr. B. and E. resided. Next to them stood ano-

ther small one, in which Mr. Ellis, of the London Mission Society resided; and in the mission house (which at home would be called small) there were Messrs. Bingham, Thurston, Loomis, Harwood, Goodrich, Blatchley and Chamberlain. The family all eat at the same table, and the ladies attend to the work by turns. Mrs. Stewart and myself took each of us a day separately. I found my time fully occupied during our stay at Oahu, which I was not sorry for. Had I been idle, I should not in all probability have been so happy in my situation as I was. I was obliged to stay within the enclosure all the time, except on the Sabbath, when I went to church, which was a few rods off: and in the morning early I went three or four times, with Mr. Stewart, to Mr. Allen's, about one mile and a half from home, for milk. Mr. Allen was very kind to me, and seemed happy to see one of his own country people. I think he told me he had resided on the island twenty years, and had never before seen a coloured female. His wife is a native woman, but very pleasant, and to all appearance innocent. The first time I visited her she presented me with a very handsome mat, and appeared happy to see me. They are in good circumstances, and friendly to the mission. I regretted leaving them very much.

On the 26th of May we heard that the barge was about to sail for Lahaina, with the old queen and princes; and that the queen was desirous to have missionaries to accompany her; and that if missionaries would consent to go, the barge should wait two days for them. A meeting was called to consult whether it was expedient to establish a mission at Lahaina. The mission was determined on, and Mr. S. was appointed to go: he chose Mr. R. for his companion, who was also appointed the next day. On the 28th we embarked on the mighty ocean again, which we had left so lately.

In the morning of the 31st, we all came on deck, and were in sight of land. In the middle of the day we came to anchor; the gentlemen left the vessel to see if they could obtain a house, or any accommodations for us. They returned in a few hours with Mr. Butler, an American resident, who had kindly offered us a house. In the afternoon our things were landed, and we took up our residence in Lahaina. We had not seen a tree that looked green and beautiful since we left home, until we came here. The water, too, is very good, and the house one of the best that I have seen on the island.—It is the same that Dr. Holman had while he was in this country. Mr. B. was very kind to us, and did every thing in his power to make us comfortable. His wife is a half-breed, and one

of the prettiest women I have seen on the island. She understands English, but will not speak it. The next day, being the Sabbath, the gentlemen went down to the village in the morning, and preached by an interpreter. The people were very attentive, and requested that their instruction might begin the next day; and accordingly the following day it did begin.

Mr. Pitt dined with us the 2d of the month.—After dinner he said to the missionaries very politely, "I wish you much joy on the island of Mowee." He is a pleasant and sensible man, and the most influential of any on the islands: he favours the mission. The next morning Mr. Loomis and Mr. Butler accompanied him to Oahu, and left us with the natives and Mrs. Butler: William staid with the old Queen, so that we were quite alone.

Near the last of June I had another attack of the pain in my breast, with a little spitting of blood. At the time I was seized, we were without a lancet, or any means of obtaining one, except from a ship that had just come into the harbour. Mr. P. sent to it and got one, and Mr. R. bled me. In a few minutes I was relieved, but was not able to leave the place until the 24th, when a brig came in sight.—Supposing it to have the deputation on board, I walked to the beach, and arrived just in time to see his royal highness land, amidst hundreds. He appeared very well at the time, but we found soon after that he was in a frolic, and had left Oahu without its being known where he was going. The day previous to his arrival a schooner came in quest of him; and the day after, his own barge came, with two of his queens—he has four. In his manners he is quite a gentleman. He reads and writes well. We regret very much that he is given to drink. He says he is afraid of *the fire*, and has made several attempts to refrain, but has been unsuccessful. The 29th was the Sabbath. I went in the morning with the family to worship: the scene that presented itself was one that would have done an American's heart good to have witnessed. Our place of worship was nothing but an open place on the beach, with a large tree to shelter us: on the ground a large mat was laid, on which the chief persons sat. To the right there was a sofa, and a number of chairs; on these the missionaries, the king, and principal persons sat. The kanakas, or lower class of people, sat on the ground in rows; leaving a passage open to the sea, from which the breeze was blowing. Mr. R. addressed them from these words, "It is appointed unto all men once to die, and after death the judgment." *Honoru* acted as interpreter: the audience all appeared very solemn. After



service the favourite queen called me, and requested that I should take a seat with her on the sofa, which I did, although I could say but few words which she could understand. Soon after, bidding them *aroha*, I returned with the family. In the afternoon we had an English sermon at our house: about fifty were present, and behaved well. In the morning one of the king's boys came to the house, desiring to be instructed in English. Mr. S. thought it would be well for me to engage in the work at once. Accordingly I collected a proper number and commenced. I had four English, and six Hawaiian scholars. This, with the care of the family, I find as much as I can manage.

*July 3d.*—In the afternoon I went, with a number of the natives, to purchase pine apples. After walking through Taro patches and water, we came to the pine apples, which appeared very handsome. They grow on the edge of a pond of water; the fruit generally hangs in the water—one or two on a bunch—sometimes only one—which grows straight up on the bush. I obtained two apples, and seven plants, and returned home before night.

*4th.*—In the morning, Mr. S. returned from prayers, with Mr. Ellis, the London missionary, who had just arrived from Oahu, on his way to Hawaii. I was very much disappointed to see him without receiving letters from America. When we left Honou, two vessels were expected; one from New York, and the other from Boston. I often visited the beach to watch for sails: the vessel at last arrived, but brought me no letters. Oh may I be taught, to be submissive at all times.

#### INDIA.

We earnestly recommend the following paper to the serious consideration of the Christian women of our country. It speaks in a cause which we have heretofore endeavoured to advocate—a cause in which it seems to us that every Christian, and especially every Christian woman, must take a very deep interest. The degradation of the female sex takes place in all heathen communities. It is Christianity alone that raises *woman* to her proper rank in society. Well, therefore, may women take an active and zealous part in the propagation of the gospel. But *all* Christians ought to recollect, that the

VOL. III.—*Ch. Adv.*

principles of Christian piety will never be generally diffused, till *Christian mothers* engage heartily in this holy work—till they are both able and disposed to teach their children, in the early and most susceptible period of their existence, the first great truths of the Christian system. We cannot, at present, dilate on this topic as we wish; but if we could have our wish, it would be, that every Christian congregation in America that is able—and hundreds are well able—would support a female school in India, on the plan that is proposed in the following appeal.

*Appeal to American Ladies, in behalf of the Female Department of the Bengal Christian School Society.*

Dear Christian Friends,—When an appeal is made to the compassionate sympathies of the human heart, and when liberal and continued aid is solicited, it is natural to suppose that the object presented has strong and imperious claims. Convinced that such is the character of *our* object, as Secretaries of the Female Department of the Bengal Christian School Society, we now earnestly intreat your aid in the education of the Native Females of India.

The Society with which we are connected, it may be proper to remark, was formed in Calcutta in Nov. 1822—not to supersede or interfere with any existing institutions which have in view a similar object, but to combine, on catholic principles, the labours of any who would co-operate with it. It was designated the “Bengal Christian School Society,” as it designed to make its operations subservient to the promotion of *religious* knowledge especially; and while its object is professedly religious, the liberality of its principles, it is believed, will command the approbation, and secure the friendly support, of the generality of Christians. These principles are as follows:—

*First*,—To disseminate religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual labours of those who are now employed in the same department of missionary engagements. *Secondly*,—To exclude every thing like party principles from its constitution, and unite the efforts of all who are disposed to co-operate with it. *Thirdly*,—To pursue the cheapest and most extensive mode of carrying its designs into

F

effect: and for this reason, to adopt the plan which is generally denominated, "The Indigenous System," that is, to graft religious instruction on native schools, which is accomplished by paying a limited sum to any schoolmaster who will teach his pupils those books which we wish to introduce among them. *Fourthly*,—To have two distinct funds, one for the male, and the other for the female children, that contributors may not be restrained in choosing the object of their liberality.

So manifestly did these principles appear calculated to promote the genuine spirit of Christianity in attempts to do good, that the Baptist and Independent denominations of Christians in this city were induced to blend their individual exertions in this department of their missionary transactions. By this arrangement the Female Juvenile Society became incorporated with the Bengal Christian School Society; and as our present appeal, in behalf of Female Education, must derive force from the evident practicability of the object, we beg leave to introduce a brief account of the efforts and success of this Society. In the statement published in May, 1820, the Committee report:

"When first established, the impediments to its usefulness appeared almost insurmountable. After diligent search for several months, the Committee could only find one Bengalee female who was qualified to instruct her countrywomen; and soon after she was engaged, the illness of her husband obliged her to relinquish the charge of the small number of girls she had collected: and when the Committee attempted to induce the schoolmasters to instruct each a few girls amongst the boys, (which they judged an important preparatory measure, till some could be found competent to take the charge of schools of their own sex,) their success was so limited, that, for nearly twelve months after the establishment of the Society, only eight pupils were receiving instruction at its expense."

Such was its feeble commencement;—but who hath despised the day of small things?—At the examination of their scholars on 1st December, 1821, the Committee were able to report, that "very pleasing and satisfactory proofs of the improvement of the scholars in reading, writing, arithmetic, &c. were given to all present;" and that "the number of pupils, then receiving instruction at the Society's expense, had increased since the last anniversary from twenty-one to seventy-nine."

In their last report for 1822–23, in which they announced their union with the Bengal Christian School Society, the Com-

mittee had the pleasure of stating, that in consequence of this union, Mrs. Colman had been employed to superintend the schools of the new institution. The Committee thus speak:—

"The improvement of all the schools has been greatly promoted by the active exertions of Mrs. Colman, whose late appointment by the Committee to superintend their schools, with the steps which led to it, it is now their pleasing duty to narrate. The additional number of schools established; the ignorance of the native teachers, with their aversion to Christian instruction, which it is the great object of this Society to communicate; the very limited attention which the Members of the Committee, who as a temporary arrangement took charge of particular schools, could exercise; the advantage of an uniform method of instruction; with the success that had attended a similar arrangement in a sister association, combined to impress on the minds of your Committee, the great advantage their pupils and the cause of education generally, would derive from the services of some active and intelligent Christian lady, who should be appointed as a general superintendent. Such an one, your Committee are most happy to inform their supporters, they have found in the individual mentioned above. This lady, the relict of the late Rev. J. Colman, American Missionary, arrived here from the United States in the year 1818, and resided nearly four years at Rangoon and Chittagong, where she studied the Burman language, with the Arracanese, a dialect corrupted from it. At Cox's Bazar she had commenced a female school for the children of the Mughls, and with her excellent husband was indulging the most pleasing hopes of success, when God in his infinite wisdom was pleased to remove him to a better world to rest from his labours. Having after this come to reside in Calcutta, she appeared to your Committee highly adapted to carry on the plans of the Society; and having ascertained that no insuperable objection existed to her complying with their wishes, they resolved to avail themselves of her services."

At this time, the total number of schools belonging to the Society was six, and of children one hundred and forty. Since the engagement of Mrs. Colman, the interests of the institution have greatly increased; and of a recent examination of the pupils, the following account, drawn up by a gentleman present, has been kindly given us:—

"On Friday the 19th of Dec. 1823, was held at the native school-room at Goureebare, the first annual examination of the Female Department of the Bengal Chris-



tian School Society. Of one hundred and eighty-two, the number on the books of the Society, one hundred and forty were present upon the occasion, being as many as the room would conveniently accommodate.

"Several highly esteemed individuals interested in the progress of native education were present, and some who have devoted their time and valuable talents to the same benevolent engagements kindly assisted in the examination of the children in the higher classes. The pupils were examined in the following books, viz. Pearson's Introductory Bengalee Tables; Neeticotha, (or Selection of Moral Fables;) Defence of Hindoo Female Education, a work prepared by a respectable Brahmin; the Geographical Copy Books, a valuable work published by the Calcutta School Book Society; and the Obidhan, or Bengalee Dictionary; from the last of which several of the more advanced girls had committed to memory from fifteen to twenty pages, parts of which they repeated with great facility, together with the signification.\* Pleasing specimens were also exhibited of writing and needle-work."

Beside the ten schools to the north of Calcutta, superintended by Mrs. Colman, the Society has two others to the south of the city, under the care of Mrs. Travin, and two at Chinsurah, under the care of Mrs. Mundy; and has also supported a school at Monghyr, under the superintendence of Mrs. Chamberlain:—making a total of Fifteen Schools, containing 256 regular attendants. Amongst these needle-work is introduced into the schools first established; and the reading of religious books into more than half of the whole number; and no doubt is entertained of the gradual introduction of both into all the schools connected with the Society.

In respectfully recommending this institution to the liberal support of benevolent Christian females, it may be encouraging to observe, that the state of Hindoo society is at present, in many respects, favourable to exertions of this nature. It must be acknowledged with gratitude, that the labours of different respectable societies in this Presidency, prosecuted, as they are, upon a liberal scale, and with such laudable zeal, bid fair to terminate in effects decidedly beneficial to the general and moral interests of the natives

of India. By a free and constant intercourse with those benevolent Europeans, whose charity and intelligence are the mainspring of these societies, much error and misconception upon subjects in general, and upon religion in particular, will be displaced, so that divine truth will have a more favourable opportunity of exerting its influence over the understanding and the conscience. Through the medium of the *press*, combined with living instruction, the *means* of illumination, at least, are fast accumulating, and are, even now, possessed by vast numbers; and where Providence supplies the opportunities, and the instruments of improvement, the blessing necessary to render them effectual is not commonly withheld. Nay, these common blessings are often designed by God as the harbingers of his mercy to a nation, and by his infinite wisdom are intended to secure results far outmeasuring the benevolent designs of those who convey them, as well as the scanty desires of such as participate them.

It cannot but exhilarate the hopes of the judicious of every persuasion, that the natives throughout the country are induced to entertain these different benevolent plans with ingenuous freedom, and to demonstrate their decided concurrence in them by contributing their personal and pecuniary support. That no inconsiderable improvement has been already effected in their habits of thinking, is evinced by the pleasing fact, that some of great reputation and influence among them have manifested their desire for the elevation of the female character. From the favourable disposition at present shown to this object, there is reason to conclude, that ere long, female education will be held in high estimation by all classes; and, in affluent families at least, that the female branches should grow up ignorant of the common elements of instruction, will speedily be considered, not only inconvenient, but also highly disgraceful.

It is to American Ladies, that we would now direct our Appeal; and while they contrast the comforts of mental culture, civilized society, and well regulated feelings, with the misery of minds debased by superstition, depraved by vice, and left wholly to the sway of unrestrained passions, while blessing that Providence who assigned for them their happy lot, we feel persuaded they will extend their aid, in order that the poor degraded females of India may share in some respects these sublime enjoyments. Yes, Christian friends, we feel assured you will not let us plead in vain. The prejudices formerly in the minds of the natives against our object are gradually subsid-

\* Since this time, the Parables of our Lord Jesus Christ, with explanations; and Dialogues between a Mother and her Daughter, on religious subjects; have been introduced as reading books in several of the schools.

ing; children are flocking to be taught, and we want only money to labour on a scale extensive as our wishes. And must we refuse help and instruction to these poor children from a want of pecuniary assistance? This you will not allow, but assist us by your money and by your exertions. Those who cannot give as much themselves as their desires would dictate, have influence, which we would respectfully urge them to exert in so noble a service: those who cannot help by pecuniary assistance or personal influence, may most efficiently by their prayers; and this assistance we would earnestly supplicate from all. Here is ground on which we all may meet, and here we fear no disappointment; for He, whose are the gold and the silver, is the "Hearer of prayer," and will most assuredly crown our united supplications and efforts with his blessing.

Before we conclude, we would gratefully acknowledge the kindness of the Ladies of various congregations in London, Liverpool, Birmingham, Bristol, Glasgow, and other places, who by forming Auxiliary Societies in aid of Female Education in India, have so greatly encouraged our efforts. We beg leave, on behalf of the objects of their benevolence, most affectionately to thank them; and have endeavoured to perpetuate a remembrance of their kindness, and excite others to imitate their example, by calling our schools by the names of the towns or congregations by which the contributions supporting them are raised. We have also thankfully to record our obligations to W. Ropes, Esq. of Boston, and

to many American gentlemen visiting Calcutta, for their generous and repeated contributions; and in gratitude for their kindness, and in confident expectation of further support from the United States, we have denominated one of our Schools the "Salem School," and shall be happy to establish and superintend as many more as the liberality of our friends will permit. The Society, conceiving that one of the most important objects of Missionary Schools is to impart religious knowledge, have pledged themselves to give Christian instruction; but to communicate it from such books only, as all orthodox Christians cordially approve. We solicit, therefore, with confidence the support of all denominations, and doubt not the pious liberality of American Christian females will amply justify our expectations.

M. TRAWIN,

A. PEARCE,

Secretaries to the Female Department of the Bengal Christian School Society.

Calcutta, May, 1, 1824.

\* \* Any information respecting the Institution will be cheerfully afforded, and contributions for its support thankfully received, by Rev. E. CAREY, lately one of the Secretaries, during his short visit to the United States for the recovery of his health.—The Ladies of any congregation or town, subscribing in the whole 60 dollars per annum, are entitled to have a School called by any name they may direct.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N.J. during the month of December last, viz.*

Of Rev. Joseph Sanford, per Rev. Dr. Samuel Miller, the Annual Congregational Collection, in Brooklyn, for the Contingent Fund	-	-	\$52 00
Of Eleazar Lord, Esq., a donation from the Caledonian Benevolent Society, of Livingston county, New York, for do.	-	-	10 00
Of Mr. Edward Dunlap Smith, of the Theological Seminary, a donation from a Lady, for do.	-	-	5 00

Amount received for the Contingent Fund

Of Captain Jared Bunce, from Rev. Dr. B. M. Palmer, of Charleston, South Carolina, for the Southern Professorship, viz.			67 00
Robert Means, Esq., his three last instalments	-	-	\$150 00
Miss Caroline Travers	-	-	50 00
And Mrs. McIlhenny	-	-	50 00
Of Rev. Dr. A. Alexander, his second instalment for New York and New Jersey Professorship	-	-	250 00
Of Alexander Henry, Esq., his third instalment in full of his subscription for the Oriental and Biblical Literature Professorship	-	-	10 00
Of Rev. Dr. Ashbel Green, from A. V. Sinderen, Esq., one of the executors, the bequest of Mary Kettletas, late of Jamaica, Long Island, deceased, for the education of poor and pious youth, in the Theological Seminary, at Princeton, for which object the Students' Fund was founded	-	-	50 00
			500 00

Total \$877 00



## Diet of Publick Affairs.

### EUROPE.

**GREAT BRITAIN.**—The British parliament is still in recess, having been farther prorogued by royal proclamation, till the 2d of February.—Not advertg to the possibility of this event, we stated last month that the parliament was then in session—it was to have been so by the first prorogation. The expectation that the independence of some of the late Spanish colonies would be formally recognised on the return of the British agents sent to Mexico and Colombia, is not likely to be immediately realized; although the agents have reported in the most favourable manner, as to the state of those republicks. It is said, that while the forces of Old Spain maintain the conflict for Peru, or for any other part of her former South American territory, Britain will acknowledge the independence of no part. This, if true, must, we apprehend, be attributed to some existing stipulation or understanding with the powers which compose the Holy Alliance. In the mean time, British merchants and monied capitalists, with the knowledge, and we believe the approbation of their government, are pledging funds to an enormous amount, for carrying into effect a variety of projects and schemes in Mexico and Colombia—funds, which must, in a great measure, be lost, if these states do not maintain their independence. We suspect that Mr. Canning, and the rest of the ministry, if they persist in their present measures, will have to encounter a powerful opposition at the next meeting of parliament.—Perhaps the parliament has been a second time prorogued, to enable them to dispose advantageously of this concern.

Mr. Brougham is appointed one of the king's counsel. Who would have expected this, on hearing or reading his speeches on the trial of the queen? But this is the British policy. When a man becomes dangerous or troublesome, they neutralize him by putting him into a place of honour and emolument,—and many render themselves dangerous and troublesome with a view to such an issue.

Lord Strangford, of whom we have heard so much as the British plenipotentiary at Constantinople, is returning home, with presents from the Sultan to the amount of 50,000 piastres. This augurs well for the Greeks. The Turk has probably paid him handsomely for not favouring the Greek cause; and he, we presume, is recalled, because the British are about to change their policy and their measures in regard to that cause. It is intimated, that the order issued to the commander-in-chief of the Ionian Islands to seize the vessels of the Greeks, of which we took some notice last month, was not intended to do them real injury. Perhaps it was issued only to keep up a fair appearance with the Ottoman Porte; and we would rather it should be this, than a measure of serious hostility. But the last accounts state, that the commander of the British naval forces had actually seized three Grecian schooners, in the very port of Napoli di Romani, and that this was done as a matter of retaliation. All this, however, may be nothing more than the continuation of *false appearances*. But for ourselves, we must express our utter abhorrence of all such crooked policy.—One of the ships, (the *Griper*, Capt. Lyon) sent to co-operate with Capt. Parry in search of a North West passage into the Pacific Ocean, has returned home in distress.—Capt. Franklin is to set out on his next expedition in February; and is to come to New York, and thence to proceed to the north by land.

Our countryman, Mr. Perkins, is making experiments in London with his steam-gun. If his experiments succeed as he expects, it is suggested that they will entirely change the modern system of warfare. The calculation is, that ten of his guns, supposing only one shot in twenty to take effect, will sweep away an army of 150,000 men in a day. But what, if instead of changing the form of war, it should go near to put an end to it altogether? Modern battles are, in general, far less sanguinary than those of antiquity. The more dangerous and deadly the weapons, the less will there be of fighting. Render certain death to both parties the consequence of a conflict, and conflicts will seldom take place. If this were the case in duels, there would soon be an end to them—except now and then, one between a couple of madmen.

There has been a great fire in London, and one still greater and far more destructive, in Edinburgh. In the former, the loss of property is estimated at £100,000 sterling; and in consequence of the latter, 250 families are rendered houseless.—A tremendous and destructive storm was experienced on the English coast, in the month of November; and a typhus fever, exceedingly mortal, was prevailing in the town of Manchester. But, whatever local or temporary calamities, or losses, are experienced in Britain, the nation, as such, is highly prosperous. The revenue for the last year, has exceeded that of the preceding year by nearly a million and a half: and never before were all kinds of improvements, requiring the largest amount of monied capital, so readily and extensively patronised. There is certainly much vice in Britain; but there is also much virtue and piety: and the God of providence seems to be granting to the nation at present, a wonderful tide of worldly prosperity. Yet, after all, alas! for the numerous poor, both of England and Ireland. In the latter kingdom a general convulsion is by some thought to be near at hand.

**FRANCE.**—Charles the Xth seems to be resolved not to be tied to the measures of

his late predecessor. To those measures he manifested no hostility before he ascended the throne; hence, it was concluded he would not change them. He probably will not make material changes, but he is a man of more activity than his brother, and we think, of more mental energy, and more disposed to trust his own judgment, without a paramount influence from his ministers. We suppose that he would willingly make some changes, were it only to show that he has the power to make them, and that he possesses a judgment and a will of his own. Whether it be from such motives, or from those of a better character, he in fact, seems to be less absolute or despotick in his notions of government, than Louis XVIII. It is said that the following are the conditions required by France for the continuance of her army of occupation in Spain. "1st. The Cabinet of Madrid will recognise the capitulations made by Generals Morillo, Ballasteros, and others, with the Generals of the French army:—2. A complete and full act of amnesty to be issued, which shall except only a very small number of persons, to be therein specified by name:—3. A government upon representative forms to be established. Upon these terms his most Christian Majesty offers to his Catholic Majesty all the aid he may require.

"In case that these propositions be rejected, the French army will retire, leaving in Spain only garrisons of 10,000 men at Cadiz, 1500 at St. Sebastians, 2000 at Pampluna, 2000 at Figueras, and 2000 at Seo d'Urfiel: which garrisons will occupy the aforesaid places until Spain has reimbursed France the sum she is indebted to her for the maintenance of these troops, and the 34 millions of francs which she previously advanced for the anterior expenses of the occupation of Spain."

The subject of withdrawing the French armies from Spain is earnestly discussed in the French papers; and so far as we have observed, it is the only article of much interest that they contain. It seems, on the whole, to be very uncertain, whether any part of the army will be withdrawn, at the time proposed. Negotiations are affirmed to be going on, at the request of Spain, relative to this subject. The French legislature was convoked for December 22d.

SPAIN.—We are tired of adverting to the unutterably wretched state of Spain. It is no better, but, if possible, is growing worse and worse. The government has no money, not even for its own support. Every species of the most abominable tyranny and cruelty is practised toward the late Constitutionalists, and toward all who are even suspected of favouring them. It is stated that 30,000 of them have entered Barcelona, from Catalonia alone; but they will find only a temporary refuge there. Assassinations awfully prevail, in every part of the kingdom. Commerce is at a stand. The king is said to be as much in the power of the *Serviles*, as he ever was in that of the *Liberals*. He is dreadfully frightened, as well he may be, at the prospect that the French armies are about to leave his kingdom. Things cannot long remain in this state; but what is to come next we pretend not to conjecture. Wo to the nation! with which the God of nations is carrying on a controversy, and making "inquisition for blood."

PORTUGAL.—It was confidently stated, a short time since, that a great alarm had been excited at Lisbon, by a new attempt of a part of the army to produce an insurrection—Not in favour of liberty, but of more rigorous dealings with the late revolutionists, than the present government has chosen to adopt. This, however, is rendered questionable by the most recent accounts.

IN GERMANY, measures are still taking to suppress all discussions on the subject of politics and the rights of men—Many parts of Germany, as well as some parts of Switzerland, have suffered greatly by heavy rains, producing extensive and destructive inundations.

THE GREEKS.—The most cheering accounts to all the friends of the Greek cause, have been brought by the last arrivals from Europe. No doubt remains of the most brilliant and wonderful achievements of these noble minded people, in their conflicts with their oppressors, both by land and sea. Their successes and victories indeed, are so astonishing, that we can account for them fully, only by believing that the God of armies is on their side. We are very far from thinking that military success is always an indication of the Divine favour. But in a defensive war and a manifestly righteous cause, and where success has much depended on providential occurrences and interpositions, we think the finger of God may often be clearly seen, and ought most devoutly to be acknowledged. All this, to our apprehension, is clearly applicable to the cause of the Greeks. Never were a people more oppressed and injured. Never was a cause more righteous than theirs. Never apparently was there a more unequal contest than that into which they entered with the whole Ottoman power. They have fought bravely: but who inspired them with courage? Their vessels and fleets have been managed with consummate skill and address; but who taught them wisdom? And who ordered those circumstances, beyond all human control, without which all their courage, and all their skill, would only have urged them on certain destruction. In this last campaign, two mighty fleets and armies, collected from the two quarters of the globe, Asia and Africa, in which the delusions



of the false prophet have had their wide and wonderful prevalence, were collected and arrayed against a handful of insurgents, in a little corner of the extended Mussulman empire. And where now is this overwhelming force! Instead of crushing the Greeks at a blow, as was calculated and expected, it has, by them, under the smiles of Heaven, been completely annihilated. Both fleets are destroyed, and both armies are defeated and scattered. A few vessels only remain to the Turk. The Captain Pacha returned to the Dardanelles, some affirm with only three vessels, and some say a few more. There, it is admitted on all sides, he is blockaded by the Greek fleet; or rather, although he was confessedly the best admiral in the service of his master, he has lost his head, because he failed to effect what was impossible. Constantinople, deprived of its supplies by water, is in danger of famine, and the Sultan trembles on his throne. He is destitute of pecuniary resources, his armies are vanquished and dispersed, his allies are disheartened, and his empire is shaken to its centre.—“This hath God wrought—The race has not been to the swift nor the battle to the strong.”

**RUSSIA.**—An account recently published, makes the population of the Russian empire, including Finland and Poland, to be 53,768,000 souls; and it is said to increase half a million annually.—It is stated that the students in the Russian universities are in future to wear a uniform, and to have their conduct subjected to the strictest superintendence.—It is also reported that the emperor has issued a peremptory order, for all foreign missionaries to leave his dominions, with as little delay as possible. We hope that this is not true; but we have our fears as well as hopes. Whatever may have been the zeal of Alexander in favour of the principles and views of the Holy Alliance, he has hitherto favoured Bible societies, Bible translations, and missionary enterprises throughout his vast empire. We shall hope, as long as we can, that his politics are not to determine entirely what measure of regard he will show to the Christian religion.

**SWEDEN.**—We rejoice to observe that Sweden has signed a convention with Great Britain, by which all proprietors of Swedish vessels are strictly forbidden to freight their vessels for the slave trade.—The viceroyalty of the prince royal has been abolished in Norway; and has caused some excitement in the public mind.

**PRUSSIA.**—The King of Prussia has just taken a wife, the Countess Augusta, of Harrach.

#### ASIA.

Advices to so late a date as the 1st of August last, had been received in England from Madras. No rain had fallen, in the region of country round Madras, for several months; and the most serious apprehensions were entertained that famine would be the consequence. Several regiments of troops were cantoned in the neighbourhood of Madras, which were shortly to embark as a reinforcement to the army which has for some time past been carrying on military operations against the Burmese. It appears that the British troops in the Burman empire, under Sir A. Campbell, have lately taken two fortified places beside Rangoon; but not without some hard fighting. As soon as the rainy season would permit, the whole British force was to move toward the Burman capital, Ummerapoora. The army at Rangoon, consisting of 10,000 men, is to ascend the Irrawaddy river. A very serious conflict will probably ensue. The Burmese are a far braver and more hardy people than those of the hither Peninsula of India.

We learn by conversation with Mr. Carey, now in Philadelphia, that the various Christian missions in India are in a flourishing state; and this is confirmed by recent accounts from the missionaries themselves. A number of hopeful conversions among the natives have lately taken place, principally among those who are under the charge of Dr. Scudder.

#### AFRICA.

It appears that the war with the Ashantees, on the western coast of Africa, is terminated. No particulars are given, but the inhabitants of the *Cape coast*, as it is called, are represented to be in a state of want and misery.—A new and most powerful volcanick eruption took place on the 31st of August last, in one of the Canary islands. It burst forth on a sudden in the midst of a level plain; and it has produced a mountain of considerable height, like the other mountains of the island, which are all apparently the productions of volcanoes. Happily, the burning lava did not extend more than 600 yards before it cooled, so far as to be no longer liquid. We do not hear that any lives were lost. The anxiety and agitation of the inhabitants were extreme, and the volcano was not quiet, when those who brought the accounts left the island.—The corps of Englishmen who are exploring the interior of Africa, have lately sent home, by the way of Tripoli, a large parcel of their manuscripts.—Several of the company have died.

#### AMERICA.

**PERU.**—We stated last month, that the contest between the troops of Old Spain, and the patriotick army of Bolivar, might be considered as finally decided in favour

of the latter. Such we still hope is the fact. But accounts have been received, by the way of Boston, that Bolivar had received a defeat, and was obliged to retreat with all speed. Other accounts, apparently as recent, or nearly so, represent him as still successful. What will eventually prove to be the truth, must be left to time. Several brilliant sea actions are mentioned as having lately taken place, in which the patriotic vessels were successful.

MEXICO, COLOMBIA, and the *United Provinces of Central America*.—In these states, much popular interest appears to be excited, by the project for opening, by means of a canal, a communication between the waters of the Atlantick and Pacifick oceans. That this is practicable has long been believed; and it appears that the president of the sovereign congress of Mexico, has recently, by order of the congress, invited proposals for actually cutting this canal through the isthmus of Tehuantepec. A part of Colombia,—the departments of Venezuela and Apure—has been declared, by General Paez, under martial law, in consequence of a rumour that an invasion was threatened—it is conjectured from the French.

UNITED STATES.—Since our last view of publick affairs, Congress has commenced its winter session. The President's message has probably been seen by the most of our readers. It is an excellent and most gratifying communication—not chargeable with the exceptionable omission, which we were reluctantly compelled to notice in that which was made a year ago. Our dependance on God, and our indebtedness to him for the distinguished blessings and the singular prosperity vouchsafed to our nation, are acknowledged in the most suitable manner.—May we all feel and act agreeably to our obligations, as well as acknowledge their existence.

Congress has passed a law, making a donation to General FAYETTE of two hundred thousand dollars and a township of land; as an acknowledgment for the important services which he rendered to our country in the war of the revolution. The law was passed by very large majorities in both houses—it would add to our gratification, if we could state that it had passed without a dissenting voice. If this were a mere monied transaction, it could be shown arithmetically, that this law did not *pay the debt* that we owe to General Fayette. But it is not a mere monied transaction; and had the sum and the land awarded been so offered, La Fayette would never have received them. The law was intended to make a *grateful acknowledgment* for aid of the most important kind, received from a most generous benefactor, who is now in the decline of life, and destitute of the means of sustaining the station which he occupies, in a manner which *our honour*, as well as his own, demands. A committee, constituted of members of both houses of Congress, has waited on the General, to request his acceptance of our national offering; and with that dignity and delicacy which characterizes his actions, he has accepted it.

Congress has not yet, so far as we know, been agitated by the pending choice of a chief magistrate; which has devolved on the House of Representatives, and must be decided in February next. May Heaven direct and bless the choice!

Since writing the most of the above, we have seen an account of a splendid dinner, given by the two houses of Congress to General La Fayette; at which the President of the United States, the heads of departments, several distinguished officers of the army and navy, and the members of Congress generally were present. None participate more cordially than ourselves in the sentiment, that every proper demonstration of respect, esteem and gratitude, should be shown to the guest of the nation; and this our pages abundantly evince. We object not to this dinner; and are ready to admit that the most of the toasts which were given, contain sentiments not unworthy of the occasion. But as Christian Advocates, we do most seriously object against the 12th toast, which is thus expressed: "*Publick Opinion and a Free Press*—'The cherubim and flaming sword,' which 'keep the way of the tree' of Liberty." Whensoever, and by whomsoever, it may be done, we will, while we live, protest—and the more publick the occasion and the more respectable the parties concerned, the more solemnly and earnestly will we protest—against using the language of Holy Scripture, and the sacred transactions which it records, to give importance to concerns or occurrences of a merely secular kind; and especially to give point and brilliancy to a toast at the festive board. We hold all such application of scriptural language and facts, to be dreadfully profane; and as such we will not fail to denounce it. On this occasion, too, it has happened, as it has often happened before, that the *absurdity* of the application, is the fit counterpart of its *impiety*. The Cherubic guard that "kept the way of the tree of life" in Eden, was placed there to prevent all attempts to regain a blessing, finally and forever forfeited. And are the blessings of the tree of liberty forever forfeited? And are "public opinion and a free press" forever to prevent mankind from approaching to that tree, and partaking of its fruit or its shade?—Is this stupidity worthy of a national festival? When men treat divine revelation irreverently, how commonly do they at the same time dishonour their understandings! We cannot forbear these remarks. We are grieved, and it is our duty and our privilege to speak plainly—So far as this toast is concerned, we blush for our Congress and our country.



# THE CHRISTIAN ADVOCATE.

FEBRUARY, 1825.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE XII.

The subject of our present lecture is the tenth answer of our Catechism, expressed in these words: "God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures."

In discoursing on this answer, I know not that a better method can be taken than the one which we adopted in the last lecture, namely, to take the several clauses of the answer as they lie in the Catechism, and discuss them severally in that order.

1. Then God *created man*. I have already had occasion to treat of creation in *general*, and of the formation of the first parents of our race. But as the Catechism again resumes the subject in its *particular* relation to man, so this is exactly agreeable to what we find in the sacred records. The account of the other parts of creation is there cursory and general. The account of the creation of man is more full and particular. It was for man that the earth, and all which it contains, was formed. Of all terrestrial things, man alone can know and understand his origin, and adore the hand which gave him being. Of the origin of man, therefore, more was to be told than merely that he was made. Indeed, my young friends, there is no

VOL. III.—Ch. Adv.

thing which shows the dignity of your nature in the scale of being more strikingly, than the account which is given of this transaction in your Bibles. When the world was formed and completely furnished for his residence, a council of the Godhead is held on the creation of man—"Let us make man. 'Man was to be God's viceroy in this lower world, the only image of his Creator in his moral perfections; and it was the purpose of God, though not then revealed, that the second person of the Godhead should become man; and hence the solemnity of the transaction, and of the account which is given of it—"Let us make man, in our image, after our likeness."—What can be the intention of this remarkable use of language in the plural number, on this occasion? We have already given some explanation of it. But let us examine it a little more closely.

There are only three ways of accounting for this manner of expression that deserve a serious attention; and indeed it is only the last of the three, that can have any thing, that is even plausible, said in its favour.

The first is, that the Deity is here represented as using the royal style, agreeably to what takes place in modern times, in which kings, or sovereigns, speak of themselves in the plural number. But Poole, in his Synopsis on the passage, quotes Aben Ezra, one of the most profound, learned, and candid, of all the Jewish Rabbies, as denying that

this was ever the regal style among the Hebrews. He says that the regal style with them, was to use the second and third persons of the singular number—"Thou hast done it," in speaking to a king—"He hath done it," when a king spoke of himself. But he says there is not one example in the Jewish scriptures, or writings, of a king or sovereign speaking in the first person plural—"let us do it"—or, "we will do it." This, one would suppose, should be conclusive on this point.

The second supposition is, that the Deity here addresses angels, or some other creatures, when he says, "let us make man." But this is monstrous in the extreme. Creation is the prerogative of God alone, as the scriptures abundantly show; and "he will not give his glory to another." To represent him as putting his creatures on a level with himself, and associating them with himself, in the exercise of the divine prerogatives, seems to savour at once of the extravagance of folly, and the extreme of impiety.

As the expression, then, is not a Hebraism, and cannot be accounted for on the hypothesis just mentioned, there is every reason to believe, with the current of the most judicious and pious commentators, that it is a direct reference to the Trinity of persons in the divine essence:—That they are here represented (to speak, as we are permitted to do, *after the manner of men*) as consulting and uniting in the formation of that intelligent being, by whom, in the issue, the glory of the Triune God was to be so illustriously and widely displayed. How should every human being reverence himself, when he thinks of this origin! How should he feel himself bound, by the most sacred ties, to glorify God, in his body and his spirit which are God's!

It may be proper to remark on the clause of the answer now under consideration, that the whole work of creation was completed on the sixth day. I notice this, because in the second chapter of Genesis, there

is a particular account of the formation of woman, which seems to come in after the first Sabbath. This, however, is nothing more than a peculiarity of manner in the Hebrew writers.—They are often found first to record a series of facts, rapidly and shortly, and afterwards to take up one of the most important items, and consider it in detail.

2. God created man *male and female*. The sacred text informs us that "he called *them* Adam." Here it may be proper to remark, that Hebrew proper names are all significative. Adam, in that language, denotes *earthly*; and both the man and woman were named *Adam*, or *earthly*, to remind them of their original. Thus, after the fall, it was said—"dust thou art and to dust thou shalt return." The circumstance that woman was formed out of man and not immediately from the earth, did not render the declaration improper. Their common *ultimate* origin, as to their bodies, was the earth,—their souls were immediately from God. Henry, in his commentary on the formation of woman, has a remark which, notwithstanding its quaintness, I have often admired for its justness and comprehension. It contains what some writers might have expanded to a volume, and yet not have said as much. "The woman (says Henry) was made of a rib out of the side of Adam: not made out of his head, to top him; not out of his feet to be trampled upon upon by him; but out of his side to be *equal* with him; under his arm, to be *protected*; and near his heart to be *beloved*." The words *man* and *woman*, in the Hebrew language, differ in nothing, except in the feminine form of the latter. This, it is believed, was intended to intimate that man and woman are not only of the same nature, but, so to speak, the counterparts of each other. The name *Eve*, that is, *Life*, was not given to our first mother till after the fall. It was then given by her husband Adam, doubtless, I think, by divine direction; because,



says the sacred record, "she was"—i. e. was to be—"the mother of all living." In this short reason, there is probably an intimation that the sentence of *death*, which had been incurred, was not to be forthwith executed; that the offending parties should not only live themselves, but according to the original benediction, should "increase and multiply and replenish the earth;" and that from Eve should descend the promised Messiah, emphatically denominated, for an additional reason, "the seed of the woman;" in whom all the nations of the earth should be blessed, and all his people obtain a *life* which should be eternal.

The sexes, having a common origin, were formed to promote the happiness of each other. The true relation of the sexes, is most beautifully and justly described by Milton—

Two of far nobler shape, erect and tall,  
Godlike erect, with native honour clad,  
In naked\* majesty seemed lords of all,  
And worthy seemed; for in their looks  
divine

The image of their glorious Maker shone,  
Truth, wisdom, sanctitude severe and  
pure,

(Severe but in true filial freedom placed)  
Whence true authority in men; tho'  
both

Not equal, as their sex not equal seemed;  
For contemplation he and valour formed,  
For softness she and sweet attractive  
grace;

He for God only, she for God in him—

\* \* \* \* \*  
So hand in hand they passed, the loveliest  
pair

That ever since in love's embraces met;  
Adam the goodliest man of men since  
born

His sons, the fairest of her daughters  
Eve.

The sacred institution of marriage was formed in Paradise itself:

\* "Why should our garments, made to  
hide

Our parents' shame, provoke our pride?  
The art of dress did ne'er begin,  
Till Eve our mother learn'd to sin.

When first she put the cov'ring on  
Her robe of innocence was gone:

And yet her children vainly boast  
In the sad marks of glory lost."

WATTS.

and here again Milton shall be your instructor—

"Hail wedded love, mysterious law, true  
source

Of human offspring, sole propriety

In Paradise, of all things common else.

By thee adult'rous lust was driv'n from  
men

Among the bestial herds to range; by thee,

Founded in reason, loyal, just, and pure,

Relations dear, and all the charities

Of father, son, and brother, first were  
known."

In their original formation there was one man and one woman. That this was intended to denote, from the equality of the sexes, that the marriage relation should subsist only between two persons, one of each sex, to the end of time, there can be no reasonable doubt. Our Lord himself plainly intimates this, in his prohibition of capricious divorce; though his main object in that prohibition was to forbid such a divorce. Polygamy is, indeed, of ancient origin, and is, at this day, prevalent among the nations of the eastern world, which are not Christian. Yet the most ancient records, both sacred and profane, represent the original state of things to have been, the union for life of one man and one woman. Goquet, in his origin of laws, fully establishes this point; and the remarkable equality of the sexes, in all ages, shows that this must be the law of nature.

Some modern travellers, indeed, have maintained that this equality is not found in the eastern countries. They affirm that the females there, are to the males, in certain places, as three or four to one. For myself, I much suspect that this account is either wholly fabulous, or greatly exaggerated. It certainly requires much more confirmation than it has ever yet received. But on the supposition of its truth, I should think it would afford the strongest of all evidence of the ill effects of polygamy; because, as this was not the original state of things, and certainly does not take place where polygamy is not practised, there would be every reason to believe that this

unhappy inequality itself, had *originated* from polygamy, and ought to be prevented by removing its cause. The existence of polygamy among the ancient patriarchs is no evidence of its lawfulness. It is nowhere warranted in scripture, but only tolerated as an inveterate evil, which was permitted to remain during an imperfect dispensation.

In European and Christian nations, the small inequality which really exists, is found in the greater number of males than females. The males are to the females as 13 to 12, or perhaps, more accurately, as 20 to 19. The small surplusage of the male sex, it has been justly observed, seems intended to supply the greater waste of that sex by war, and by other hazardous occupations. This equality of the sexes in all ages, is one of the most striking proofs and examples of that particular providence, which is constantly extended to all the works of the great Creator.

3. God created man *after his own image*. Man, in his bodily organization, particularly in his erect form, is different from the inferior animals. This has been the theme of song with the heathen poets.\* When it is said, however, that man was created in the image of God, there is probably no reference whatever, either figurative or literal, to his bodily form. We are forbidden even to imagine any resemblance between the Creator and any modification of matter whatsoever. Man's being made in the image of God, therefore, must refer entirely to the *incorporeal* part of our nature. (1.) The soul of man is a *spiritual* being. In this it resembles his Maker, who is a pure and infinite spirit. The intellectual part of man is indeed to the infinite intelligence of God, but as a ray or particle of light to the sun. But as every beam of light bears a resemblance to the sun, so does every human soul bear a spiritual resemblance to its Creator.

(2.) The soul of man is *immortal*.

It will never die.—Look forward to a period as distant in futurity as your imaginations can carry you. Over the whole space which divides that period from the present moment, each of your souls will actually pass; and when there arrived, an eternity will be still before you—You will only have entered upon it. Each of you has commenced a course of being that is strictly endless.—You cannot terminate your own existence; nor can any other created being extinguish it. God formed the human soul to endure, from its creation, as long as himself. In this respect man is formed in the image of his Maker.

(3.) As man resembles his Creator in the *nature* of his soul, so he also does in its *exercises or acts*. Mere matter is incapable of intelligence; and the mere animal creation want the endowments of reason and judgment. Man can reason, compare, and judge; he can will, choose and refuse; he is capable of great, probably of an endless, progression or improvement in knowledge. In this knowledge, and in these intellectual exercises, he bears some resemblance to the great fountain of wisdom and intellectual excellence.

(4.) And chiefly—Man, in his original formation, bore the image of his Maker, in his *moral powers*. According to his measure, he was, in these, the image of his God. But on this most important point the Catechism specifies particulars; to which we shall shortly come in course. At present we proceed to notice—

4. That God created man in *knowledge*. Among the other absurdities which attend all the infidel schemes of accounting for the origin of man, is that which relates to knowledge. They represent the race as having originated in such a state of perfect ignorance—as beginning from such a degraded origin (little if at all superior to the brutes), that it is impossible to tell, on their hypothesis, how the race was ever *preserved*; to say nothing of its rising to its pre-

\* "Os homoni sublime dedit," &c.—  
OVID. MET.



sent state of improvement. Man in infancy is more helpless, and longer helpless, than any mere animal. He requires instruction for every thing—even in the choice of his food, and how to distinguish that which is wholesome from that which is poisonous and destructive; and how to protect himself against the inconveniences of the elements and seasons. On the supposition that a number of men had been formed as destitute of information, as many of these fanciful hypotheses suppose, there is every reason to conclude that the whole race would have become extinct, before it had reached to a second generation.

Revelation informs us that man was created *in knowledge*. He was informed and instructed by his Creator. As he was intended for *improvement*, and this improvement to arise from the exercise of his powers, I cannot adopt the opinion of some estimable writers, that the knowledge conveyed to him by information, in regard to *natural subjects*, was of the most extensive kind. But something he needed for the preservation of his being, and something more, as the elements or materials for after improvement; and all this, we have no reason to doubt, was communicated. He was taught how to select his food, and to preserve himself from danger and inconvenience; he was informed of the powers and design of his own nature, and the nature, properties, and powers of the inferior creatures. That Adam gave names to these creatures we are expressly informed; and they were names (for so the original text imports) that were expressive of the *natures* of these creatures severally.

But the knowledge of the most importance which was communicated to our first parents, was of a spiritual kind. Of his Creator there is no cause to doubt that the first man, before his fall, had higher and juster conceptions, than have been possessed, on this side the grave, by any of his offspring. Before the human

mind was darkened and debased by sin, man, we must suppose, had the most sublime and delightful conceptions of God, and intercourse with him. He was also instructed in the *will* of God. He knew that abstinence from the tree of knowledge, was the test of his obedience. He knew that death was to be the consequence of sin, and that immortal felicity was to be the reward of obedience. He knew that he was in a state of trial, and that if he passed it successfully, he would exchange it for a state of safety, as well as of reward. He knew that he was the head and representative of all his posterity; and that they were to share with him in all the consequences, either of fidelity or of defection. All this I think we are warranted to say, by the clear light of revelation.

5. Man was created in *righteousness*. This was not an imputed righteousness. Sinless man did not need this. His righteousness, at his first formation, was altogether personal and inherent. It consisted in a perfect conformity of all the powers and faculties of his soul to the pure nature of God, and to the moral law which was written on his heart. His understanding was most delightfully employed on the divine perfections; and on the will, the government, and the works of the great Creator. His will followed, most readily and delightfully, all the dictates of his understanding, and most cordially chose and preferred all that God required. His affections were set, in due proportion, on every lawful object, and had no tendency to fix on any thing unlawful. He loved what God loved, and was averse from all that God prohibited.

6. It is added that man was created in *holiness*. It is not easy to show in what this consisted, as distinct from the righteousness just mentioned. Fisher, in his catechism, says it consisted in “the lustre and beauty of his perfect knowledge and inherent righteousness; shining both in his heart and life.” And truly,

my children, there must appear to every contemplative mind, a moral beauty in the whole character and state of innocent, holy man, which it is most delightful to contemplate. God and holy angels did behold it with approbation, and Satan with hellish envy and malignity.

7. God gave to man *dominion over the creatures*. Before the fall these were all harmless, and man was authorized to use them for his convenience and pleasure. None of them would ever have rebelled against man, or been disposed in any way to annoy or injure him, but for sin. Nor is there reason to believe that the inferior animals would ever have been used for food, if man had retained his innocence. Probably, indeed, they were not used for food, till after the general deluge; since then an express permission was given by God to Noah and his descendants, to use them for this purpose. Their first use by man, subsequently to the fall, seems to have been for sacrifice. Probably the beasts with whose skins Adam and Eve were clothed, after their apostacy, had been offered in sacrifice. That bestial sacrifice constituted the acceptable offering of righteous Abel, we are distinctly told.—Thus early was typified, that great atoning sacrifice of the Son of God, by which alone fallen man is, or can be, restored to the favour of his Maker.

The inferior animals, in various ways, feel the effects of man's transgression. This is a subject both curious and difficult, into which we cannot now enter,—it may hereafter claim some attention. We have seen that we have the divine permission to use the inferior animals for food. We have, also, a right to avail ourselves of the strength and labour of such of them as can be employed, to diminish or assist the toil of man. But all mere sporting with the lives or feelings of any of these animals—the infliction upon them of unnecessary pain or suffering, either while they live, or when we take their lives—all this is unwarranted by our common Creator—

it is wanton, wicked cruelty, contrary to God's revealed will, and to every dictate of humanity. It ought to be remembered, that in the fourth commandment, provision is made for the rest of labouring beasts, as well as of man; and I have dwelt a short time on this topick, although it has carried me a little beyond the answer, because I think it is far less regarded than it ought to be; and because the cultivation of humane and tender feelings toward the brute creation, is very important to youth—connected far more intimately, I am persuaded, with moral sensibility and moral obligations, than is generally supposed.

On a review of what has been said on the subject before us, let us

1. Think, for a moment, on the *original* state of man, compared with the state in which he has been found ever since his fall. In his primitive state, his body was incapable of disease, and of dissolution. It was formed for unwasting vigour and immortal duration. When death is called *the law of our nature*, it must be understood only of our *fallen nature*. For if man had remained in innocence, death would have been unknown. In innocence, too, as we have already remarked, the faculties of his mind were all perfect, rightly balanced, and entirely harmonious; all sanctified, and sweetly employed in the love, service, obedience, and enjoyment of the great Creator. But alas! "the crown is fallen from our head—the gold has become dim, and the fine gold is changed." What ravages have been made by sin, on this masterpiece of the six days work of God on earth! Man is now subject to poverty, pain, disease, and death. His mental powers are even in worse disorder, than those of his bodily frame. His passions, no longer subject to his reason and understanding, hurry him into every excess. His animal appetites often domineer over all the higher powers of his nature. He is corrupt and polluted throughout, by a deep moral contamination. In his natural state, he



is, in the strong language of scripture, "dead in trespasses and sins," and "a child of wrath."

But 2d—The design of the redemption by Christ is, to restore to man the moral image of his God, which he lost by the fall. Christ Jesus, as the second Adam, repairs the ruins of the first. He not only reconciles man to his offended Maker, but, in the very process of this reconciliation, his Holy Spirit begins a work in the human soul, which, when completed, will render man as pure and sinless, as our first parents were, in their holiest and happiest state. This is the real design and the true tendency of the gospel dispensation: And this is its ultimate and certain effect, in every instance, in which it is applied agreeably to its design. In every instance in which a redeemed sinner becomes vitally united to the Lord Jesus Christ, he becomes a certain candidate for a state of dignity, purity, intelligence, and happiness, not only as great, but far greater, than Adam enjoyed in Eden: for the glory, knowledge, and felicity, of the heavenly world, are certainly much greater than were, or could be, enjoyed in the terrestrial paradise.

Now, my dear youth, since such is the design, and such the certain effect of the gospel, when cordially embraced, say, if it is not passing strange, that men should so generally reject it—Oh! is it not mournful, is it not affecting, is it not to the last degree distressing, that we cannot prevail on lost, ruined, defiled, perishing sinners, to be completely restored?—to embrace God's merciful method of delivering them from their ruined condition—of reversing it completely—and of making them the companions of angels. And will any of you do this? Ah! you have done it. And will any of you continue to do it?—continue a course which will consign you to hopeless sinning, and sorrowing, and suffering, with the first infernal tempter, and with all whose ruin he has since effected?

Could I lead you from this house, into the paradise and the felicity from which our first parents were banished, would you not be willing to follow me? Could I tell you that, in the suburbs of this city, God had opened anew the garden of Eden, and had sent me here this evening to conduct into it all who would consent to go—which of you, crediting the statement, would refuse to go? Would *any*—would *one* refuse? What will you say, then, when I tell you most truly, that I am here this hour, authorized by God, to make you a better offer?—to invite you to a better paradise than ever bloomed in Eden. Yes, I am here under the commission of the ascending Saviour—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." How awful is the alternative stated in the commission itself! But, dear youth, there is no other—verily there is no other. You cannot say, and make it good, that you will *have nothing to do* either with the salvation, or with the damnation, which is mentioned in this commission of Christ Jesus to his ministers. You must have to do with this alternative. You cannot avoid it. You must choose on the one side or the other. If you say you will not, that saying itself *makes the choice*. Yes, that saying is the awful choice of the *bad part* of the alternative. It is the choice, whether you will or not, of damnation. "He that BELIEVETH NOT *shall* be damned." You must not—deliberately you cannot, so choose. Come, then, listen to the voice of God's mercy in the gospel. Listen to it without delay; listen to it this evening, this hour, this moment. From the seats on which you now sit, send up a devout and fervent aspiration to God, to enable you immediately to begin to live for heaven. In God's strength resolve, that you will do so. Resolve and pray, and pray and resolve, at every step—Then God will assuredly help you. You will be led in the

way everlasting—Your minds will be enlightened: your hearts will be softened and subdued: you will be filled with genuine sorrow for sin: you will become true penitents: you will be led to the Saviour: you will make him your all in all: you will be changed, in your measure, into his likeness: you will possess something of his spirit and temper: you will follow his example.—By him you will be conducted safely through life and through death: and then you will rise to the paradise above, and live, and reign, and rejoice, with him for ever—Amen.

---

We are obliged to cater for a great diversity of religio-literary appetite. Our chief difficulty, indeed, arises from this circumstance. If the various kinds of readers who patronize our work do not find, each in their turn, and in every number too, something that gratifies their taste, they are soon disposed to pronounce the *Advocate* *uninteresting*, and to give it up. We manage this matter as well as we can; and wish our readers would consider the necessity we are under frequently to disappoint one class, that we may gratify another.—We ask only for a reasonable allowance; and have made the foregoing remarks as prefatory to the introduction of an article, which is intended for the gratification of our philosophical and metaphysical readers, of whom we can boast at least a few.

In his treatise on "The Christian Doctrine of Original Sin," President Edwards, the elder, found it to his purpose to attempt to prove that God, in the preservation of his works, exercises, without intermission, his creative power; or, in other words, that *preservation is a constant creation*. We know not whether this speculation was entirely original with Mr. Edwards, or whether he had met with some writer who had gone into it before him. But his arguments are certainly ingenious, and

by many they are thought conclusive. The work from which the subjoined extract is taken is now very scarce; and we presume that many who have heard of Mr. Edwards's conclusion, have never seen his method of proof. In one instance he has occasion to mention his antagonist, the well known Dr. John Taylor, and to say a little on the general subject—original sin—which was under discussion. But the rest of the quotation stands entirely clear of that subject, and properly forms a disquisition by itself.

---

"That God does, by his immediate power, uphold every created substance in being, will be manifest, if we consider, that their present existence is a dependent existence, and therefore is an effect, and must have some cause: and the cause must be one of these two; either the antecedent existence of the same substance, or else the power of the Creator. But it cannot be the antecedent existence of the same substance. For instance, the existence of the body of the moon at this present moment, cannot be the effect of its existence at the last foregoing moment. For not only was what existed the last moment, no active cause, but wholly a passive thing; but this also is to be considered, that no cause can produce effects in a time and place in which itself is not. 'Tis plain, nothing can exert itself, or operate, when and where it is not existing. But the moon's past existence was neither where nor when its present existence is.—In point of time, what is past, entirely ceases, when present existence begins; otherwise it would not be past. The past moment is ceased and gone, when the present moment takes place; and does no more co-exist with it, than does any other moment that had ceased twenty years ago. Nor could the past existence of the particles of this moving body produce effects in any other place, than where it then was. But its existence at the present moment, in every



point of it, is in a different place, from where its existence was at the last preceding moment. From these things, I suppose, it will certainly follow, that the present existence, either of this, or any other created substance, cannot be an effect of its past existence. The existences (so to speak) of an effect, or thing dependent, in different parts of space or duration, though ever so near one to another, don't at all co-exist one with the other; and therefore are as truly different effects, as if those parts of space and duration were ever so far asunder: and the prior existence can no more be the proper cause of the new existence, in the next moment, or next part of space, than if it had been in an age before, or at a thousand miles distance, without any existence to fill up the intermediate time or space. Therefore the existence of created substances, in each successive moment, must be the effect of the immediate agency, will, and power of God.

If any shall say, this reasoning is not good, and shall insist upon it, that there is no need of any immediate divine power, to produce the present existence of created substances, but that their present existence is the effect or consequence of past existence, according to the nature of things; that the established course of nature is sufficient to continue existence, where existence is once given;—I allow it: but then it should be remembered, what nature is, in created things; and what the established course of nature is; that, as has been observed already, it is nothing, separate from the agency of God; and that, as Dr. T. says, "God, the original of all being, is the only cause of all natural effects."—A father, according to the course of nature, begets a child; an oak, according to the course of nature, produces an acorn, or a bud; so according to the course of nature, the former existence of the trunk of the tree is followed by its new or present existence. In the one case, and the other, the new effect is consequent on the

former, only by the established laws, and settled course of nature; which is allowed to be nothing but the continued immediate efficiency of God, according to a constitution that he has been pleased to establish. Therefore, as our author greatly urges, that the child and the acorn, which come into existence according to the course of nature, in consequence of the prior existence and state of the parent and the oak, are truly immediately created or made by God; so must the existence of each created person and thing, at each moment of it, be from the immediate continued creation of God. It will certainly follow from these things, that God's preserving created things in being, is perfectly equivalent to a continued creation, or to his creating those things out of nothing at each moment of their existence. If the continued existence of created things be wholly dependent on God's preservation, then those things would drop into nothing, upon the ceasing of the present moment, without a new exertion of the divine power to cause them to exist in the following moment. If there be any who own, that God preserves things in being, and yet hold that they would continue in being without any further help from him, after they once have existence; I think it is hard to know what they mean. To what purpose can it be, to talk of God's preserving things in being, when there is no need of his preserving them? or to talk of their being dependent on God for continued existence, when they would of themselves continue to exist, without his help; nay, though he should wholly withdraw his sustaining power and influence?

It will follow from what has been observed, that God's upholding created substance, or causing its existence in each successive moment, is altogether equivalent to an immediate production out of nothing, at each moment. Because its existence at this moment is not merely in part from God, but wholly from him; and not in any part, or degree from its antecedent existence. For the sup-

posing, that its antecedent existence concurs with God in efficiency, to produce some part of the effect, is attended with all the very same absurdities, which have been shown to attend the supposition of its producing it wholly. Therefore the antecedent existence is nothing, as to any proper influence or assistance in the affair: and consequently God produces the effect as much from nothing, as if there had been nothing before. So that this effect differs not at all from the first creation, but only circumstantially; as in first creation there had been no such act and effect of God's power before: whereas, his giving existence afterwards, follows preceding acts and effects of the same kind, in an established order."

Mr. Edwards then goes on to show that—

"If the existence of created *substance*, in each successive moment, be wholly the effect of God's immediate power, in that moment, without any dependence on prior existence, as much as the first creation out of nothing, then what exists at this moment, by this power, is a new effect; and simply and absolutely considered, not the same with any past existence, though it be like it, and follows it according to a certain established method."

From this sentence there is a reference to the following extended note—

"When I suppose, that an effect which is produced every moment, by a new action or exertion of power, must be a new effect in each moment, and not absolutely and numerically the same with that which existed in preceding moments, the thing that I intend, may be illustrated by this example. The lucid colour or brightness of the moon, as we look steadfastly upon it, seems to be a permanent thing, as though it were perfectly the same brightness continued. But indeed it is an effect produced every moment. It ceases, and is renewed, in each successive point of time; and so becomes altogether a new effect at each instant; and no one thing that belongs to it, is numerically the same that existed in the preceding moment. The rays of the sun, impressed on that

body, and reflected from it, which cause the effect, are none of them the same: the impression, made in each moment on our sensory, is by the stroke of new rays: and the sensation, excited by the stroke, is a new effect, an effect of a new impulse. Therefore the brightness or lucid whiteness of this body is no more numerically the same thing with that which existed in the preceding moment, than the sound of the wind that blows now, is individually the same with the sound of the wind that blew just before; which, though it be like it, is not the same, any more than the agitated air, that makes the sound, is the same; or than the water, flowing in a river, that now passes by, is individually the same with that which passed a little before. And if it be thus with the brightness or colour of the moon, so it must be with its solidity, and every thing else belonging to its substance, if all be, each moment, as much the immediate effect of a new exertion or application of power.

"The matter may perhaps be in some respects still more clearly illustrated by this.—The images of things in a glass, as we keep our eye upon them, seem to remain precisely the same, with a continuing perfect identity. But it is known to be otherwise. Philosophers well know, that these images are constantly renewed, by the impression and reflexion of new rays of light; so that the image impressed by the former rays is constantly vanishing, and a new image impressed by new rays every moment, both on the glass and on the eye. The image constantly renewed, by new successive rays, is no more numerically the same, than if it were by some artist put on a-new with a pencil, and the colours constantly vanishing as fast as put on. And the new images being put on immediately or instantly, don't make 'em the same, any more than if it were done with the intermission of an hour or a day. The image that exists this moment, is not at all derived from the image which existed the last preceding moment: as may be seen, because, if the succession of new rays be intercepted, by something interposed between the object and the glass, the image immediately ceases; the past existence of the image has no influence to uphold it, so much as for one moment. Which shews, that the image is altogether, new-made every moment; and strictly speaking, is in no part numerically the same with that which existed the moment preceding. And truly so the matter must be with the bodies themselves, as well as their images: they also cannot be the same, with an absolute identity, but must be wholly renewed every moment, if the case be as has been proved, that their present existence is not, strictly



speaking, at all the effect of their past existence; but is wholly, every instant, the effect of a new agency, or exertion of the power, of the cause of their existence. If so, the existence caused is every instant a new effect, whether the cause be light, or immediate divine power, or whatever it be."

LETTERS FROM AN AGED MINISTER OF  
THE GOSPEL TO HIS SON, ON THE  
DUTIES OF THE PASTORAL OFFICE.

LETTER XII.

My dear Timothy,—

A minister of Christ ought certainly to be useful out of the pulpit, as well as in it. But he is in an especial manner sent forth to *preach the gospel*; and if he is not qualified to do good by preaching, he cannot serve the great Lord of the vineyard and the harvest, in that part of the field of labour which is the largest and the most important of all. I wish this were as much considered as it ought to be, by all young ministers of the gospel. It is in youth, if ever, that they must qualify themselves for pulpit usefulness. In doing this, fervent personal piety, accurate and well digested theological knowledge, and a ready, simple and perspicuous expression of thought, in their mother tongue, are, without doubt, primary and essential requisites. Yet I hazard nothing in saying, that a clergyman may have all these, and yet do but little good, as a preacher of the gospel. Facts, neither few nor questionable, bear me out in this assertion. Many men there certainly have been in the sacred office, eminent for piety and erudition, and who could write well, who notwithstanding never did much good in the pulpit; and indeed were never seen there with much pleasure, except by a few, who so highly valued the *thoughts* which these good men uttered, as to be willing to get them, at the expense of much that was exceedingly disagreeable.

From what I have already said,

you no doubt perceive, that I consider an agreeable manner of communicating publick instruction, as a matter of very high importance, in all who preach the gospel; which therefore deserves the most serious regard of those who are preparing for the ministerial vocation; and of all, too, who have already entered on it, if age and inveteracy have not so fixed ungracious habits on them, as to render a change for the better hopeless. There are some, I know, who are conscientiously scrupulous in this matter. They apprehend that to employ time, and care, and pains, to appear well in the pulpit, and to communicate the truths and precepts of the gospel in an acceptable and attractive manner, must proceed from a man-pleasing spirit, or a desire of obtaining applause; motives which they hold to be altogether inconsistent with a truly Christian temper, and peculiarly criminal in those who bear the messages of God to man. This tenderness of conscience certainly demands a tender treatment; but to me it appears easy to show that it is extremely misplaced, and of a very injurious tendency. It is fully admitted that the desire of admiration and applause is unchristian, and in the highest degree improper in a gospel minister. Neither will it admit of a question, that a thirst for popularity *may*, and perhaps too often *does*, prompt clergymen to endeavour to appear well before a publick audience. But what is all this to the purpose? Because men may seek for publick acceptance from *bad* motives, does it follow that such acceptance may not be sought from *good* ones? Certainly not.—Where shall we end, if we begin to refuse to do any thing that may be done from a wrong motive? We cannot stop short of refusing to be active altogether. The desire of bringing hundreds and thousands to listen attentively to those truths by which their souls may be saved, and who, without something agreeable in the speaker, might turn from him with disgust, and avoid the hearing of the truth altogether,—such

a desire is surely not unworthy of a Christian, or a Christian minister.

But I cannot content myself with barely repelling the objection—I wish to inculcate what I regard as a positive and important duty. Is not every young man who has devoted himself to God for the service of the sanctuary, most solemnly bound to aim at making *the most* of his powers?—to aim at serving his Master as effectually and extensively as *he can*? Is he not chargeable with a culpable *neglect*, with a criminal *omission*, if he does not *occupy*, with *all* the talents which he has received? if he does *less good* than he might do? if by failing to make an attainment which he *might* make, he narrows the sphere of his usefulness, and becomes much less efficient than he *might be* in the service of his Lord? Let these inquiries be candidly considered, and it appears to me that conscience, so far from forbidding a young minister to pay any attention to those things which are calculated to render him an acceptable publick speaker, will urge him, and even compel him, to attend to them very seriously.

I would say, with as much emphasis as any one, let self-seeking and man-pleasing be carefully and conscientiously avoided, in *all* preparation for the pulpit; whether it be in *what* we are to say, or in the *manner* of saying it—and I see not but that the temptation to the one is as great as to the other. Let us by all means keep an eye as single as possible to the glory of God and the good of souls, in all that we do; but let not this hinder, let it rather powerfully stimulate, us, in our endeavours to be as useful, as the talents with which our divine Master has entrusted us will permit. To him we are to give account for them all; and I have no hesitation in giving it as my opinion, that the usefulness of a minister of the gospel in the pulpit, depends even *more*, on the *manner*, than on the *matter*, of the sermons which he delivers—supposing always that he delivers the truth. To what purpose, as to the benefit of others, has a man

acquired a fund of knowledge, if he knows not how to communicate it? Or, which is pretty much the same thing, if he communicates it in such a manner that not one in ten will listen to it. You probably think me very much in earnest in this concern; and truly so I am: and I am so, because I think that young ministers in general, and you, my dear son, among the rest, are not *as much* in earnest about it as you all ought to be. Abhor—I repeat it—all seeking of popular applause; but do not, through fear of this, or from indolence, or from any other cause, forbear to aim at acquiring such a manner in your pulpit addresses, as will qualify you to do the *greatest good* of which you are capable. It is the very spirit of popish monkery, to seek personal mortification at the expense of publick usefulness. In the discharge of every duty, take care that your motives be pure; but never let the duty itself be neglected, because it may be externally performed from motives which are not pure. Good motives are, in their very nature, the strongest of all. Think often that every soul you are instrumental in winning to Christ, is of more worth than the material universe. Think, too, that every such soul will add to the splendour of your Redeemer's triumph; and will, also, be an additional jewel in your own crown of glory and rejoicing, in the day of the Lord Jesus. Think in this way of the importance of preaching the gospel most advantageously, and you will have the strongest as well as the purest motives, for employing your best endeavours to preach in such a manner as experience demonstrates is most commonly and extensively blessed.

God forbid, that any thing I say should be construed as if I supposed that any preaching whatever, even the most powerful and eloquent that was ever uttered, will bring a single soul to a saving union with Christ, unless it is attended with the special and efficacious application and influence of the spirit of grace. Age, my



son, has made me more *feelingly* sensible than I was in my youth, of a truth which I then believed—"that neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." But age and experience have also taught me, more *sensibly* than I had learned it forty years ago, that we are not *ordinarily* to look for the divine blessing, out of the way of the divine appointment. Now, it is the divine appointment and declaration, that "faith cometh by hearing, and hearing by the word of God." If therefore we cannot get men to hear the word of God—to hear it *preached* as well as *read*—we cannot ordinarily expect that they will believe to the saving of their souls. Hence the evident and unspeakable importance of using all the lawful means in our power, to bring men to hear the word, and to hear it with *attention* and *understanding*. Among these means, uniform experience shows unequivocally, that an interesting and agreeable manner of addressing them, is one of the most effectual. Although the carnal heart is set against the truths of the gospel, yet we do see that an interesting and agreeable speaker, will attract a crowd to hear those truths faithfully and pungently delivered; and that this very crowd will carefully avoid one who delivers the same truths in an awkward or slovenly manner. In the stated preaching of the gospel, by ministers who sustain the pastoral relation, effects, nearly the same, are witnessed. He whose manner is attractive, finds his place of worship filled with attentive hearers, who, from Sabbath to Sabbath, listen to him with pleasure, from the beginning to the end of the service: whereas he whose manner is uninviting, or unpleasant, has the mortification to see many empty seats. The young and inconsiderate especially often absent themselves; and many of those who are seldom absent in body, are often so in thought; they hear with a wandering mind, or a sleepy indifference. Even the truly

pious part of hearers, under such preaching, are neither gratified nor edified, nearly as much as they would be, if their minister could give more *impression* to his excellent matter, by his manner of conveying it to their minds.

It is now time that I should remark, that you will altogether misapprehend the design of what I have been saying, if you suppose that I would recommend that all who preach the gospel should endeavour to become *accomplished orators*. Few can be so; and a man seldom appears more despicable, than when he apes a character which is not his own; or is constantly making abortive efforts, to do what he can plainly never accomplish. Neither is there any man in whom all this is so utterly unbecoming and offensive, as it is in a clergyman, whose whole character ought to be marked by humility, simplicity, and a freedom from all affectation. I verily believe, therefore, that if our young clergymen should generally aim at rendering themselves accomplished orators, it would produce a much worse effect than doing nothing at all. I have been told, by one who witnessed what he told, that the celebrated George Whitefield spoiled a good many clergymen in this country, by their vain and ridiculous attempts to speak and act as he did in the pulpit. No man will ever produce the highest effect of eloquence, unless he has been born to it—unless he possess powers, both of body and mind, which not one in ten thousand is actually found to possess. I will add, too, that when a man possesses these powers, he will exercise them, as it were instinctively; and probably, at first, without knowing that he can command them. Use and cultivation will certainly improve them; but he will manifest them before any thing has taken place that can properly be called cultivation. It is the same with these powers, as with those of poetry, painting, and musick.—Whitefield, it is said, was once asked—where and how he

had learned his action. The question was put by Fordyce of London, the author of Sermons to Young Men and Young Women, and who was then aiming at a stretch of eloquence entirely beyond his reach. Whitefield, says the anecdote, put by the reply with some civil answer, but afterwards remarked to a friend, that the question of Fordyce was a very foolish one, for that the man who needed to learn action, ought never to make any. This *dictum* of Whitefield, ought perhaps to be taken with a little allowance. Gracefulness of action may in some measure be learned. But he was perfectly right in the general import of what he said. A man whose feelings do not impel him to action, would better make none,—I mean none that is intended to indicate feeling. No action should be stronger than the feeling that prompts it. There is a graceful attitude of body, and gentle motion of the hand, that is suited to discourse which is entirely didactic. In this the late Dr. Witherspoon excelled, beyond any other man whom I ever heard speak; and more than this I never saw him attempt.

It has long been my opinion, that there are some men in the pulpit, of unquestionable piety, who would better never have been there. Nature had disqualified them to be *publick* teachers; and they ought to have endeavoured to promote the cause which they loved in some other way. There are, also, some theological students, whom I think it may be proper to license to preach, and perhaps to ordain to the work of the ministry, who would better never take a stated charge,—supposing it should be offered them. They may do great good in teaching, or presiding over, schools and academies, in which they may imbue the minds of their pupils with pious sentiments, at the most important period of life. They may also excel in private conversation, and in this field of usefulness do more good than some able preachers. They may also have an extensive influence in promoting enterprises of Christian

benevolence, and in advocating evangelical truth, both in written and oral speech. Occasionally, too, they may find it proper to deliver a discourse from the pulpit. But for a pastoral charge they are not qualified; and if they should take it, the congregation would be likely to dwindle under their ministry, and the cause of religion to be, on the whole, rather diserved than advanced by their labours. Effects of this kind have, alas! been too often witnessed,—effects which could not, in all their extent, be attributed to hostility or indifference to the truth; but certainly were, in a considerable degree, to be ascribed to the unacceptable manner in which truth was communicated. I cannot enlarge on this point, but I must carefully guard against its abuse. Let no one be soon or easily discouraged in his efforts to get the better of those defects which disqualify him for publick speaking. Resolution, and persevering, uninterrupted effort, will certainly produce effects in this way, that once seemed impossible.—Of this there are many, and some very illustrious examples.

Having adverted to the two extremes, I now remark, that between them—between the greatest powers of natural eloquence, and that want of capacity for publick speaking which should keep a man from choosing a profession in which it must constantly be employed, the gradations are almost innumerable; and that it should be remembered, that it is in this middle region of talent, that powers the most generally, and steadily, and extensively useful, have ever been found. It ought to be an object of serious attention with every man who is looking forward to publick life, to make as just an estimate as he can of his talents, sensible that the danger is about equally great, of *underrating* and of *overrating* what, with diligence, prudence, and perseverance, he may effect. In regard to publick speaking (with an especial reference to the pulpit) there are two things which all, without exception, may and ought to do; and I think



they comprehend nearly the whole, which, in the way of direction, needs to be said on this subject. The first is—*To avoid manifest and palpable faults.* The second—*To aim at that PROPRIETY OF MANNER which all who have not insurmountable impediments of a natural kind may attain.*

Men who are capable of becoming the most powerful publick speakers may need, as really—I will not say as *much*—as others, to avoid manifest and palpable faults. It may even be indispensable to the full effect of their eloquence, that they should overcome some natural defects, and correct some peculiarly bad habits. You know that this was the case with the two most distinguished orators of antiquity, Demosthenes and Cicero. This then is the point to which I wish that you, and other young clergymen, would pay an especial and pointed attention. Endeavour, in every way that you can, to learn what are those errors, or defects, in addressing a publick audience which you may and can correct—In *voice*; as being too low, or too loud, or too monotonous—in *utterance*; as being too rapid, or too slow, or hesitating, or drawing—in *manner*; as being too bold, or as wanting in animation, or as approaching to rant and theatrical extravagance—in *articulation*; as wanting (for this is a great want) clearness, distinctness, and fulness—in *emphasis* and *cadence*; as defective, misplaced; and the voice falling so as to be inaudible at the close of sentences—in *attitude*; as in any respect awkward or ungain—in *various ill habits*; such as screwing the mouth, staring with the eyes, or preaching with them shut, or praying with them open, or using the hands and fingers in some improper and perhaps ludicrous manner.—I do not pretend to have given you here a complete enumeration of errors and defects. I think I have mentioned none which I have not witnessed for myself: and of what is called *orthoëpy*, or a right pronunciation of single words, I have said nothing; because Walker's Diction-

ary is now so commonly used by all scholars, that unless a man is determined to be erroneous or singular, he will pay a proper regard to that particular.

As to the second thing I have mentioned, as worthy of attention by all publick speakers—aiming at *propriety of manner*—what I had in view will be nearly accomplished, if the faults and errors that have been specified, shall be corrected or avoided. But I made propriety of manner a distinct particular, for the following reasons, which I think important. The first is, that it holds up, to almost all, an *attainable object*. I have sufficiently intimated that there are a few, who never can, or will be, even tolerable publick speakers. But I am fully persuaded, that there is not one clergyman in a hundred, who, if he had begun early, and given the due attention to this important matter, would have failed to render himself, at least an *acceptable* speaker. High excellence but few can reach; but to be *without offence*, is an attainment which nearly all may make; and to be *agreeable* and even *pleasing*—in various degrees no doubt—is, I am persuaded, within the compass of a large majority. Another reason why I would advise you to aim at propriety of manner, and at nothing or little else, is, that more young speakers who pay any attention to the subject at all, lose their object entirely, by *trying to do very well*, than by any other cause whatever. Therefore, beware of *trying to do very well*. Be entirely without anxiety on this point: be content with doing what you are about to do, *with propriety*. My third and last reason, for the advice I have given is, that if you really possess any natural powers of eloquence, they will, as I have hinted before, be manifested to the most advantage, if you do not endeavour to *display* them. Allow them to *display themselves*; as they certainly will, and to the best effect, unless you restrain them with design. It is best of all, when an eloquent speaker

does not even think whether he is eloquent or not, but is entirely engrossed with his subject. In the pulpit, indeed, a preacher, in all cases, ought to think as little of his manner as possible. He ought to form himself to *right habits*, before he goes there; and when there, to lose sight, as far as he can, of every thing but the truth he is to deliver; and to let all other anxieties be swallowed up, in a concern for the edification and

salvation of his hearers. If he can pour his whole soul into all that he says, it will do more than any thing else, to make him speak well, and with a powerful effect.

With my earnest prayers that you may be useful, to the extent of the ability that God has given you, and that you may have many souls as the crown of your rejoicing in the day of the Lord Jesus, I bid you affectionately adieu.

## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

### No. V.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Insita sua bonitate commendatur lectio, quæ auctoris cogitandi, sentiendique modo, stylo, scopo; cæterisque—exegeticis, ut contextui, adjunctis, oppositis—sive historicis omnium convenientissima."

Griesbach, *Proleg. Nov. Test.* p. lix.

In a former number of this subject, (No. III.) I endeavoured to establish the following positions; that the Greek manuscripts to which Griesbach and his followers give the preference, are liable to very serious objections; inasmuch as they may all be traced to the Alexandrine source; and, that those classes of MSS. having been avowedly *corrected*, that is, as we think, *mutilated* by the hands of Eusebius, are greatly inferior, in point of integrity to those of the Byzantine class. And we admitted that we were willing that a decision be made on our verse from MSS. of the *genuine* Byzantine source. We said *genuine*, emphatically. For I have not been able to persuade myself that the Greek Vulgate, with all its superiority, in point of integrity, (and Nolan demonstrates that it cannot

be impeached,) does *now* contain every item which existed in the ancient editions. It is admitted that *certain revisions* were made in the Greek Vulgate. The learned know that St. Epiphanius, (and he flourished at the time when the Greek Vulgate was restored,)—St. Epiphanius confesses that certain passages were omitted when that revision took place. If then, it is said, our verse is not found in this *revised* copy—I reply, that I am entitled to infer that our verse did not get justice done to it, for aught that I know: and most probably at the hands of even the orthodox. For it is a singular circumstance in the history of our verse, and almost without a parallel, that the expression in its close was, in very ancient times, viewed with about as much distrust and anxiety, by many of the orthodox, as it is viewed with doctrinal abhorrence by the modern sectaries. With a slight variation in the poet's intention, I may apply his famous line to its fate.

"Tros Rutulusque fuat—nullo discrimine habebunt."

As we shall see when we come to give the quotations of the Fathers, the ancient foes of orthodoxy quoted this text to establish their ideas that the three persons of the Godhead were "one person," or "*thing*," as it is unguardedly rendered, even in two of the ancient French versions of the

Waldenses—"et ces trois sont une chose." Hence the ancient fathers seemed very willing, I mean some of the second, third, and fourth century, to let the verse, which seemed to give them this handle, drop into oblivion.\* And hence Eusebius actually dropt it from his fifty codices, which he published by the order of the Emperor Constantine.†

By the *genuine* MSS. of the Byzantine class, I beg leave to be understood, as meaning those which existed before the *revision*, above alluded to, took place. We shall show in its place, that we have good testimony, particularly that of the Western or Latin Church, that our verse was in their ancient MSS. and therefore, in justice, it ought to have been in *all* the editions of the Greek Vulgate. For, in my view of it, the case admits of proof, strong even to demonstration, that for two reasons, which I shall adduce in their place, the testimony of the Western Church is clearly to be preferred to that of the Greek Church, in this matter.

And here, Mr. Editor, let me pause a moment, to notice a thing which has often forced itself on my mind. Amid the doubts and difficulties with which the Biblical critick occasionally finds himself beset, the pious mind will distinctly perceive, and devoutly acknowledge, the hand of the Divine Preserver of the doctrinal purity and integrity of the sacred text. Copies of the Scriptures were multiplied to a great extent, over the face of the Churches, at the earliest periods. And when it happened that in one section, or nation, the carelessness of transcribers, or the malignant purposes of an enemy, or the cowardly jealousy of a friend, had committed an injury on the sacred text; an abundance of witnesses started up in other sections and na-

tions, to correct, to restore, and to preserve the integrity of the whole.

Over the whole history of this, the eye of the scholar cannot but recognise the supervision of an invisible hand, mysteriously bending every design, and overruling every event, to the establishment of the perfect doctrinal integrity of the holy scriptures. It has excited the amazement of the man of letters; and it has called forth the admiration and gratitude of every pious critick. In the midst of his speculations he pauses; and with the ancient documents and evidences in his hand, he feels himself constrained to exclaim—It is thy hand O God!—sovereign of the church—the guardian of truth, throughout all generations; who hast thus most faithfully given effect, in the irresistible movements of thy providence, to thine own words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city; and from the things which are written in this book"—"till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—In the monuments reared over the fields of antiquity—in the documents collected by the scholars of all ages and countries, I perceive bright and convincing proofs exhibited to every mind, that He who hath said it shall make it good. And from his unchangeableness, illustrated amidst all the changes of men and things, we gather a divine assurance that he will keep his word pure and entire, until the last trump shall tell the last hour of time!

In my last number, I offered you, Mr. Editor, the outline of circumstantial evidence, in behalf of the authenticity of our verse. The following I shall venture to call positive internal evidence.

*First.* The connexion of our verse with the apostle's argument exhibits

\* See Nolan's statements, (Inq. p. 93 and 545,) relative to St. Epiphanius, Chrysostom, and Cyril on this point.

† See our statements in No. III., in the Christian Advocate, for November, 1824, in confirmation of this.



an internal proof of its authenticity. —If we read the sixth verse in connexion with the eighth, as the copies of our opponents do, we shall perceive a repetition very unworthy of an inspired writer; and withal, such a want of energy, as strongly induces us to conclude that it never was so left by John. For instance; thus it stands in their copies: "The Spirit beareth witness, because the Spirit is truth: for there are three that bear record, the Spirit, and the water, and the blood, &c." Does not this reading make the apostle repeat the expression, "the Spirit beareth witness;" "the Spirit beareth record;" and that too, without any conceivable reason?

It is to be regretted, that many on the other side, take no notice of this consideration. Whether it be owing to the conviction that they cannot better the thing, I shall not pretend to say. But of this I am certain that one learned man, whom I claim for our side, has, by way of trying the force of a concession—or rather by showing his most amiable disposition in being very obliging to the other side—admitted that the whole passage may be deemed complete without our verse; and has rendered the causal particle *ὅτι*, "*thus*."\*

It is deemed enough to reply, that this does not help the matter, as any one may perceive by repeating the passage with this rendering of the particle *ὅτι*.

The learned Porson, who was as superior to the most of men as a Greek scholar and a witty writer, as he is inferior to many as a theologian; has tried to enervate this argument, and to show that there is no useless repetition, and at the same time to attack our verse in this manner—"If the *Spirit* that witnesses in the sixth verse, be the Holy Spirit, which I think cannot be doubted, *because the Spirit is truth*, why is the epithet" (holy,) "after being twice omitted, added in the seventh verse, to mark a distinction without a difference?" (Porson, Letter XII.)

\* See C. Butler's *Horæ Biblicæ*, vol. i. p. 382. Lond. edit. of 1817.

To this I beg leave to reply; that it will seldom subserve a cause to build an argument on the peculiar phraseology of detached portions of an author. This may be strikingly illustrated in what is before us. In almost every page of the sacred volume the third person of the Most Blessed Trinity is made known by the names Spirit, and Holy Spirit, applied to him indiscriminately. In fact the inspired writers afford us no general rule, without exception by their own practice. The very opposite is the case. Compare Ephes. iv. 30, with 1 Thess. v. 19, and 1 Cor. vi. 19, with 1 Cor. iii. 16.—We can, indeed, perceive one particular distinction; and one that is carefully observed in general, if I mistake not, by the inspired writers of the New Testament: and it is in point to show the error of the learned man, in the above quotation. As the Father is a *spirit*, and as the Son is also a *spirit*, there is a necessity, and a beauty in applying to the third person some distinctive epithet, as for instance *holy*, (because he is the Sanctifier,) to distinguish him *when he is mentioned in the order of the three persons*. Hence we do find this so applied to him: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—"The grace of the Lord Jesus Christ; and the love of God; and the communion of the Holy Ghost, be with you all." Hence there is not only no foundation laid in the style of the holy scriptures, to support the learned man's remarks; but there is something positively hostile to it. And hence the phraseology of our text is precisely such as any other authentic verse would be.

Every exertion has been made by the writers on the other side, to account, in a plausible manner, for the actual existence of our verse. They seem generally to suppose that it was a *gloss on the eighth verse*, by some well meaning but weak interpreter, who was anxious to find the doctrine of the trinity in the earthly witnesses.

The seventh verse cannot be a gloss on the eighth verse; and it never was. In the first place; no man who is acquainted with the history of this mode of spiritualizing, will so far commit himself, as to affirm that this mode of interpreting was known in the Christian church, before the times of St. Augustine. It is a fact admitting the clearest historical proof, that that father *invented* that mode of interpreting. But we can produce genuine quotations of our text, some ages before that of Augustine.

Besides, our opponents conceive it to have been added originally on the margin, as a gloss on the eighth verse. And this supposition necessarily implies that, in their opinion, the orthodox must have made this gloss. Dr. Marsh, if I mistake not, and others, do not hesitate to assert this.

Now this appears to me to be a supposition made directly in the face of the numerous facts, spread out in that controversy which was carried on in those ages between the orthodox and the heretics. Our verse, as every scholar knows, was quoted by Cyprian and Tertullian.—But allowing, for a moment, that it was not quoted, it must be admitted that it was generally received, at any rate usually quoted, without contradiction, in the fourth and fifth centuries: for instance, by the bishops of the African church, in the presence of King Hunneric: by Phoebadius, and Eucherius. (See Nolan, p. 301.) Hence our verse, if a gloss on the eighth verse, must have been invented previous to this. That is, during the ages when the contest raged between the church, and her enemies, the Arians and Sabellians; relative to the person and supreme deity of Christ.

Now every scholar, I think, will admit, that if our verse had been thus expressed, "*The Father, and the Son, and the Holy Ghost,*" the utmost strength of argument would have lain against these heretics, and on the side of the doctrine of the church. But, on the other hand,

by making it run thus: "*The Father, the Word, and the Holy Ghost,*" the strength seemed to lie as decisively on the Arian and Sabellian side. Or to say the least, their interpretation of it, thus expressed, appeared to them unspeakably easier; and more plausible to their disciples. And many of the orthodox seemed also to think so; for they thought it helped their cause to quote the text thus, "*The Father, and the Son, and the Holy Ghost.*"—But let it be carefully observed that our verse in all copies runs thus, "*The Father, and the Word, and the Holy Ghost.*" On the supposition, then, that the orthodox did invent our verse; they must thus, even according to their own avowal, have invented a gloss, in terms much more favourable to the heretics, than to their own mode of explaining the verse.

In the second place: Our verse could not be a gloss originally on the eighth verse—for this reason, and I shall add no other.—The fathers since the days of Tertullian, and all scholars, so far as it can be discovered, determined that the word "*εις, unus,*" when opposed to "*εἷς, unum,*" always implied a person, as opposed to "*substance:*" or "*thing,*" expressed by "*εἷς.*" This criticism, I believe, originated with Tertullian. And we are certain that that most eminent Greek scholar, Porson, has applauded it.\*

Now this canon being adopted, on the supposition that our verse, (seventh,) is a gloss or interpretation, originally formed on verse eighth, and placed on the margin; then this consequence must follow: The words in the seventh verse, or the gloss, "*καὶ οἱ τρεῖς ἐν εἰσὶ,*" "*hi tres unum sunt,*" when applied to the eighth verse as its explanation, will make *the spirit, and the water, and the blood, "εἷς" one thing, one substance with the spirit!* Thus, the orthodox, according to the gentlemen on the other side, must have written so absurdly, I should say, so impiously, that

\* See Porson's Letters, p. 240, and Nolan, p. 277.

*they could have easily been convicted of blasphemy!* There are no alternatives in this conclusion. Either the orthodox never wrote this verse as a gloss, or they wrote *blasphemy*. Either no scholar wrote this as a gloss—or he wrote *absurdity and nonsense!*

"I must question the seriousness of any man," says Nolan, (Inq. p. 301, note,) "who will persist in declaring, that he believes the latter verse, which is directly in favour of the hereticks' notions, and in opposition to the authority of Tertullian and Cyprian, could have been invented by any member of the African church: or that any authority could have gained it admission, in this form, into the received text of that church, but that which it derived from the implicit conviction of its members, that it was written by St. John the Evangelist."

We strengthen our argument taken from internal evidence, by taking into view the particular design of John in this Epistle.—In his days two dangerous sects were busily spreading the poison of their heresy—the Cerinthians, and the Nicolaitans. Their errors may be reduced to these two fundamental points. They denied *that Christ was the Son of God*; they denied that *he was come in the flesh*. Unbroken tradition declares that John wrote his gospel and his epistles, to counteract this heresy.\* And there is abundant internal proof in his gospel and first epistle, that such was his main design. He asserts his supreme Deity in the beginning of his gospel; and shows that Christ is *come in the flesh*. He exhibits very fully, the testimony of the *three heavenly witnesses* to these points: we have quoted these already (in number 1st.); and in his first epistle, I think it is plain that he is recapitulating what he had said more fully in his gospel.—The hereticks professed to believe in a *trinity*: but they held it in an

erroneous sense. To reform this abuse, and to give the church a correct idea, he declares the true doctrine of the Most Holy Trinity. He distinguishes the *persons* by masculine terms; "*οι τρεις*;" and the one Deity "*το θεον*," by a neuter term "*το εν*."—These hereticks had denied that Christ is the Son of God, in a sense which made him the Father's equal.—John brings the testimony of the heavenly witnesses to this. *For where is the earthly testimony that could establish this? And it could not be established in the church without testimony from witnesses.*—The hereticks denied that Christ is come in the flesh. This was a point which came fairly within the range of earthly witnesses. He does bring the testimony of the earthly witnesses, and records it in the context. "*He came by water and by blood.*" "*There are three that bear witness in earth, the Spirit,*" by his miraculous gifts, "*and the water*" of holy baptism, "*and the blood,*" symbolically set forth in the Holy Supper: and by which, as witnesses, a continuous testimony is set forth in the church to our Lord Jesus Christ as our mediator; and to his accomplished work of atonement.

"Now," as an able writer observes,\* "this appeal to the witnesses is as obvious, as the argument from it is decisive: those who abjured the *divinity* of our Lord, being as naturally confuted by the *heavenly witnesses*; as those who denied his *humanity* by the testimony of the *earthly*. Viewed with reference to these considerations, the apostle's argument is as full and obvious, as it is clear and decisive; while it is illustrated by the circumstances under which his epistle was written. But let us suppose the seventh verse suppressed, and he not only neglects the advantage, which was to be derived from the concession of his opponents, while he sums up "*the witness of men*;" but the very end of his epistle is frustrated; as the main propo-

\* Irenius, Advers. Hæres. b. lii. cap. xi. Nolan, p. 264, &c.

\* Nolan, Inq. p. 277.



sition is thus left unestablished, that "*Jesus is the Son of God!*"

Now let us add to this, what to me appears strong and decisive, the sentiment of the apostle expressed in the 9th verse. "*If we receive the witness of men, the witness of God is greater: For this is the witness of God which he has testified of his Son.*" In verse 8th, we have the witnesses on earth—the witness of men displaying the extraordinary gifts of the Holy Spirit; and also dispensing in the church, the solemn ordinances of baptism and the Lord's Supper: and thereby giving solemn and effective testimony to our Lord's incarnation and mediation. But on the supposition that verse 7th were omitted, where, I pray you, is the witness of God, so emphatically alluded to in the context, "*For this is the witness of God?*" Where—I ask our opponents—where is the testimony of God, if our verse be an interpolation? Here something is evidently pointed to, as an immediate antecedent. It is not the testimony of man given by miraculous gifts, and by dispensing of the sacraments. No! He notices this, it is true. But it is something else that is so emphatically alluded to here; "*This is the testimony of God.*" This sentence of the apostle is complete.—He does not proceed to give *some testimony of God*; as if that which he alluded to were not already here. On the contrary, the seventh verse being taken in, the whole paragraph becomes natural, consistent and complete. "*There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood; and these three agree in one. If we receive the testimony of men,*" (as exhibited in verse 8th,) "*the testimony of God,*" (as expressed in verse 7th,) "*is greater. For this is the testimony of God.*" But if "*this testimony*" be not that which our verse records, ("*the Father, the Word, and the Holy Ghost, bear record in heaven,*") then the inspired

writer says, "*this is the testimony of God*"—when there is *no testimony of God here stated*: and he here calls our solemn attention, and here points us to something, which, on our opponents' supposition, *he has not set down before us!* Besides, as we have already remarked, and ought to repeat again, *one main end of the epistle would be frustrated, as the chief proposition is left unestablished; viz. "that Jesus Christ is the Son of God:"*—a mystery of pure revelation: and which, of course, could be certified only by heavenly witnesses: and which is certified by the heavenly witnesses, in John's Gospel—of which this epistle has been, by every body, considered as an abstract.

Hence we are led to one of two conclusions. 1st, either the reading of the MSS. and of Griesbach's "corrected text," which leave out our verse, is NOT THE CORRECT READING: or, 2d, "*there is a palpable oversight in the texture of the sense; in this passage of the inspired Apostle!*"

*Second.* An argument of importance is drawn from the grammatical construction of the whole sentence in which our text lies.—The rule laid down by all critics, and acceded to by our opponents, may be usefully recited here. "*Palpable oversights in the texture of the sense, and gross solecisms in the grammatical structure, cannot be ascribed to the inspired writers. If, of two readings, one be exposed to such objections, there is but the alternative, that the other must be authentic.*" We have, I trust, disposed of the first part of this rule. We have to try our verse by the second.

Now the preceding and following context to our verse is supported by all the readings: and it is admitted by the gentlemen on the other side, that the sixth and the eighth verses are authentick. There are two readings proposed with respect to the intervening part. We read "*Οτι τρεις*" x. v. ε. "*For there are three,*" &c. Our opponents leave out this whole verse, and "*τη γη,*" "*in the earth*" from the 8th verse.

This reading, in our view of the subject, makes the apostle guilty not only of a palpable oversight in the texture of the sense, as I presume we have just seen; but of a gross solecism in the grammatical structure.

I shall not avail myself at present of Middleton's learned and ingenious remarks on the use of the article "το" as attached to "ἐν," in the 8th verse, and necessarily implying the existence of the corresponding expression in our 7th verse. I beg leave to offer simply one remark. His learned antagonists have shown successfully that he has advanced something fanciful; and something not uniformly supported by classical usage. But I do humbly presume, after close inspection, that there is something in the main argument of Dr. Middleton, which is by no means at all refuted. But our argument, I rather think, rises above the necessity of this *minute* criticism, as some deem it.

On the supposition that our text is left out, the whole sentence will read thus, as in the "*corrected text*" of Griesbach: "Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα; καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσιν."

On what known grammatical principle can this construction be explained or defended? All the terms for "*the Spirit*," "*the water*," and "*the blood*," "τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα," are of the neuter gender. Yet the inspired writer makes them agree with five masculine adjuncts. He says—"τρεῖς εἰσιν οἱ μαρτυροῦντες: καὶ αἱ τρεῖς."

The critics of the German school, it is true, though they do not venture to contravene the text quoted above, do nevertheless permit themselves to use unjustifiable liberties with the sacred style; particularly with that of John. And I am not quite sure that Griesbach can wash his hands of this sin.

But we may fearlessly say that no scholar *can* impeach the grammar of an inspired writer: or can convict him of a gross solecism. *A priori*,

the thing is impossible. It is enough to say that the Holy Spirit was with him. He who gave the *gift of tongues*, would not give it in imperfection: far less with the drawback of palpable blemishes; still less would he bestow a gift involving false grammar, and absurdities which would expose to the ridicule of men his venerable apostles, employed in discoursing on the most grave subjects. Such an idea involves the purest absurdity—if not something even more than absurdity. The apostles did speak—they did write *as they were moved by the Holy Ghost*. Be our plain answer this.

But if our opponents choose to decide in this matter by a dictate *ex cathedra*—if they prefer the decision of a council of scholars—we are most willing. We too have our scholars. Without deducting the least item from the well earned and glorious laurels of the very learned Griesbach, and Michaelis, and Marsh, and Porson—we can name, on our side, men to whom we gravely say, they, on the opposite side, can select no equal from their ranks. We have—(to pass by a multitude)—we have Matthæi, Ernesti, and archbishop Eugenius—the first of Greek scholars. The fact is, we are indebted to the last mentioned Greek scholar, (Greek was as familiar as his mother tongue to him, who translated the Georgics into classick Greek.)—We are indebted to this Eugenius for the first detection of this anomaly of our opponents' *false Greek*. He thus expresses himself in a letter to Matthæi—Speaking of our opponents' proposed reading, by leaving out our verse, he says: "Haud planè consisteret:" &c. "It is by no means consistent; it involves an evident outrage to diction, and a most manifest solecism"—"solecismum patentissimum." He next notices the proof of this, the union of neuters with numerous masculines; and then gives what would be pure Greek and natural diction, had there been no verse pre-

ceding it, to cause this form of Greek, by the figure attraction.\*

But on the supposition that our verse is inserted into the sentence, it does appear to me, that the main difficulty vanishes; and that we have an easy way, and classical authority, to aid us in removing the obstacle from the apparent anomaly in the 8th.—I say *apparent*, on the supposition that our verse forms a member of the entire sentence.

For in the disputed verse, two of the terms, “ὁ Πατήρ, καὶ ὁ Λόγος,” “The Father and the Son,” are masculine. And the apostle is evidently speaking of persons: and even in respect to the third term, “τὸ πνεῦμα,” it is a curious fact, that John in his gospel, when speaking of the Spirit says—“ἔλθῃ ὁ ἐκεῖνος τὸ Πνεῦμα.” (See ch. xv. 26. and xvi. 13.) Hence the apostle uses the proper adjectives. They are all masculine. And thence when he is about to express the earthly witnesses in the next verse, “it cannot be difficult to conceive,” as an eminent scholar has remarked, “that the sacred writer might carry on the same expression, or the same adjuncts, to the 8th verse. And the correspondence in number of witnesses, and the similarity of their design in bearing witness to the truth of Christ, may tend to confirm this sentiment.” (See Horne’s *Introd.* p. 456, vol. iv.) This form of style is caused by the figure *attraction*. It is familiar to the classick scholar. Even in the elementary books used to aid the pupil in constructing Greek, the rule of Nelson, and his numerous quotations from classick pages, make it familiar to the younger students. But let it be specially noted, that this figure *attraction necessarily implies something preceding which does attract*. Take away the preceding sentence or term, and you take away even the possibility of the figure *attraction*. To use the figure *attraction*, and to reject and cast out entirely what

goes before and does *attract*, is to violate the first principle of Greek syntax in this matter. It is to offer outrage to the genius of Greek. It is to construct such false Greek, as would have been spurned at contemptuously by every classick writer, sacred and profane.

Now apply this principle to our present purpose. Here, in the 8th verse, we have masculine adjuncts to neuter terms. Either this is falsely constructed Greek, and such as is utterly unknown on the classick pages; or it is the usual and well known example of the *figure attraction*. As it was written by John, and supported by all readings of the MSS. it must, of course, be classick Greek; and is also, of course, an example of the *figure attraction*. But the *figure attraction*, of necessity, implies that there is something *going before which can, and does, attract*. But on supposition that our verse is taken away, then all the masculine terms; all the *attracting causes*, are totally removed. Our verse being left out, there is nothing left—not even the vestige of a cause—not the slightest reason existing to authorize the *figure attraction* in the 8th verse. Had there been no witness mentioned before the 8th verse—had there been no particular phrase preceding—had there been no masculine adjuncts to cause the inspired writer to put, by *attraction*, the adjuncts of his neuter terms into the masculine gender; he could not have used this figure by any known grammatical principle: he would—as the most learned Greek scholar, Archbishop Eugenius, has observed—have written, in pure Greek, thus—“τρία ἑῖσι μαρτυροῦντα—καὶ τὰ τρία ἑῖς τὸ ἓν ἑῖσι.”\* Hence we are entitled to conclude, that the reading of Griesbach, and of those

\* Quoted from Matthæi Greek Test. vol. 9, *Introd.* and Nolan’s *Inq.* p. 257, note.

\* See examples of the figure *attraction*, in John xiv. 26. xv. 26. and xvi. 13, contrasted with verse 7, &c. I beg leave to refer the reader, for the full explanation and examples of this figure, to the *Port Royal Greek Gram.* b. vii. ch. i., and Nolan’s *Inq.* p. 565, note; where he answers objections on this point.



that follow him—inasmuch as it does thus make the inspired writer guilty of a gross solecism in Greek—cannot be the correct reading. Hence our verse has been, and ever ought to be, a part of the genuine text.

Griesbach has laid down a rule to determine between two readings. It is an admirable rule: I beg our learned opponents' attention to it. See Proleg. p. lix. vol. i. of his Greek Test. By this rule, which is the motto at the head of this paper, I have anxiously guided myself in the preceding argument. And it has conducted us to a conclusion perfectly the reverse of that of the German school. The reader must determine for himself which of the arguments, thus professed to be built on the same basis, leads to the legitimate conclusion.

The following remarks of the learned Nolan (pp. 259—261), I find so much to my purpose, that I gladly avail myself of his aid: and the reader will be pleased with the extract from such a masterly writer.—“In 1 John, v. 7. the manifest rent in the *corrected text*” of Griesbach, “which appears from the solecism in the language, is filled up in the received text: and ὁ Πατήρ καὶ ὁ Λόγος, being inserted, the masculine adjectives τρεῖς οἱ μαρτυροῦντες, are ascribed to suitable substantives: and by the figure attraction, which is so prevalent in Greek, every objection is removed to the structure of the context. Nor is there, thus, a necessary emendation made in the apostle's language alone, but in his meaning. St. John is here expressly summing up the divine and human testimony; “the witness of God and of man”—verse 9. And he has elsewhere formally enumerated the heavenly witnesses, as they occur in the disputed passage. In his gospel he thus explicitly declares—I am one that bear witness of myself. And—the Father that sent me beareth witness of me. And—when the Comforter is come, even the Spirit of truth, he shall testify of me. And yet in his epistle, where he is expressly sum-

ming up the testimony in favour of Jesus, we are given to understand that he passes, at least, two of these heavenly witnesses by, to insist on three earthly: which have brought the suppressed witnesses to the remembrance of almost every other person who has read the passage, for the last sixteen centuries! Nay, more—he omits them in such a manner as to create a gross solecism in his language, which is ultimately removed by the accidental insertion, as we are taught, of those witnesses, from a note in his margin. Nor is this all; but this solecism is corrected, and the oversight of the apostle remedied, by the accidental insertion of the disputed passage from the margin of a translation: the sense of which, we are told, it embarrasses, while it contributes nothing to mend the grammatical structure! Of all the omissions which have been mentioned respecting this verse, I call upon the impugnors of its authenticity to specify one, half so extraordinary as the present! Of all the improbabilities which the controversy respecting it has assumed as true; I challenge the upholders of the corrected text, to name one, which is not admissible as truth, when set in competition with so flagrant an improbability as the last! Yet on the assumption of this extravagant improbability, as matter of fact, must every attack on the authenticity of this verse, be built as its foundation!”

I am, Mr. Editor,

With affectionate respect,

Yours truly,

W. C. BROWNLEE.

Basking Ridge, Jan. 19, 1825.

\* “Though the reading of the Greek Vulgate, τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ Πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, is not to be tolerated: yet the reading of the Latin Vulgate (from whence it is asserted that 1 John v. 7, has crept into the Greek text), is grammatically correct—“tres sunt qui testimonium dant spiritus, aqua, et sanguis.” [Yet, our opponents say, the false Greek crept in out of this grammatically correct Latin translation!]

TRAVELS IN EUROPE FOR HEALTH IN  
1820. BY AN AMERICAN CLERGY-  
MAN, OF THE SYNOD OF PHILADEL-  
PHIA.

*Gibraltar, January 6th, 1824.*

My dear Friend,—I have little to add to the details contained in my last letter, on the subject of our voyage here. Nothing further of importance took place. Much contrary wind, with some hard blows, protracted our arrival until the last day of the year; when in the dusk of the evening we let go our anchors in the spacious bay that spreads its bosom before this place.

If setting off on a distant voyage be a matter of much interest, that of arriving at the destined port, the perils and privations of a boisterous passage being over, is little less so. I shall never forget the sensation of joy that thrilled through my bosom, (in which I was certainly not alone) when the second mate announced from the topmast, where he had been stationed on the lookout for almost 12 hours, the sight of land. Every eye was strained to see it too; and all was joy and congratulation, as soon as it was ascertained to be no deception, but the very promontory of Cape St. Vincent on the Spanish coast—which decided our captain's reckoning to be correct. When thankfulness, heartfelt thankfulness to the bountiful Giver of all good, mingles with the joy that danger escaped and ardent wishes gratified always excite, it doubles the enjoyment. I wish I could say this from assured experience. But I am sure it must be so: and hence in all circumstances, the real Christian, when he is *himself*, has unspeakably the advantage. In the hour of danger, he has a protection, known only to himself, in which he confides: and in the hour of success, the feelings of a grateful heart double his joy. Yes, *then* there is happiness, when in the reception of great favours, the heart says, "Bless the Lord, O my soul, and forget not all his benefits."

Early next morning after our arrival, we were on deck, to look around

VOL. III.—*Ch. Adv.*

us; and surely my eyes never opened upon a prospect, to me more interesting. For the first time in my life, I had a view of the old world, exhibiting an appearance very unlike all I have ever seen in America. On the one side is to be seen the continent of Spain, naked, mountainous, and rugged, entirely destitute of the woods and fences of my own country. Two towns, Algesiras and Sanroque, appear at no great distance, neither of them respectable. Few habitations, and those mean and shabby, are scattered over the hills and valleys that surround the bay. On the other side are seen the rock and town of Gibraltar, each a unique in the works of nature and art. Conceive a flat and sandy shore extending for some distance back from the sea, and just at the water's edge an immense rock, whose base is about three quarters of a mile broad, rising almost perpendicular to the height of thirteen or fourteen hundred feet, projecting into the sea, for the distance of between two and three miles, and terminating in the same abrupt manner that it commences. This is the rock of Gibraltar. Its projection is not at a right angle to the gut, as it is called, which separates Spain from Africa: but rather parallel with the shore, and the water flowing up between the rock and the coast of Spain, forms the bay, about five miles wide, in which we were anchored. The side of the rock next the bay is sloping, but very steep. At the foot of this slope, stands the town of Gibraltar—its streets running parallel with the water, and rising one above another, on the steep face of the rock. Around its upper suburbs, are scattered little huts, like crows' nests, so high up on the face of the rock, that you would suppose the inhabitants must have wings to mount up to them. What under the sun—I was disposed at first to inquire—could have induced human beings, to reject the fine level edging, which this bay every where else exhibits, and in preference to locate their habitations

K

on the steep surface of this barren rock? Surely the procedure, thought I, is an impeachment of their rationality. But when you look to the immense ramparts, running in zig-zag direction along the water's edge; rising so high as nearly to hide altogether, the first streets of the town, their tops bristling with cannon that point in every direction; the secret is unriddled: Ferocious man, like the tiger of the desert, seeks a den, whence he can rush with advantage on all that come within his reach, and to which he can retire in safety, to devour the flesh and gnaw the bones of the prey he has taken. Verily, had that divine law maintained its ascendancy over the human heart; "Thou shalt love thy neighbour as thyself," a town so located, and so fortified, as is Gibraltar, would never have been thought of on the face of our globe.

Early in the morning, we were visited by a health officer, in a small boat, who, keeping at some distance, made a number of inquiries concerning the port from which we came, the health of the ship &c. &c. And finished by informing us, that we must undergo a quarantine of seven days. Oh! what a damper to our joy was this—to me especially, who had experienced no improvement in my health from the voyage, but rather the reverse. My organs of digestion were never weaker, than during the passage. The operation of sea sickness, appeared to have no other effect than to increase their debility. I felt a general weakness, and kind of stiffness over my system, that made it matter of some effort to mount the cabin stairs. This, with the irksomeness and privations of confinement, during a winter's passage across the Atlantic, rendered me more anxious than comports with Christian resignation, to be once more on shore. You will readily perceive that to a being so circumstanced, whose patience was always short of his necessities, the delay of yet seven days, before he was to be released from his imprison-

ment, would be felt as a trial—and so I did feel it. But the remedy is always at hand, for every disaster, if we could only make use of it—"Thy will be done." He who directs the planets in their orbits, and causes "the sun to know his going down;" directs the smallest disappointments that befall us, and is alike wise and good to those who trust him, in the last as in the first.

We were shortly after visited by several boats, belonging to some Americans, established here as commission merchants: and how welcome were the greetings of countrymen in a land of strangers. Their inquiries, if they could be of any assistance to us, and tenders of service in a manner so frank and kind, were well calculated to soothe our minds, under the pressing disappointment recently sustained, in being excluded from going immediately on shore. As we were in quarantine, they could not come on board to welcome us by a friendly shake of the hand; and any letters of which we were the bearers, were received in long iron tongs, and dipped in the salt water, before they were touched, to destroy any contagion that might be cleaving to them—such are the regulations of quarantine.

The morning was most beautiful, and the atmosphere quite pleasant, like a morning in May. We lay on the smooth surface of the bay, looking with no small curiosity, at the strange objects which every where surrounded us. Early in the forenoon, our captain returned in his boat, from a visit to the health office, and announced the joyful intelligence, that the governor had just issued orders to do away quarantine on all vessels from the United States. Such is the course of events in this world of change, where occurrences of prosperity and adversity the most unexpected, press upon each other. We are lifted up, it would seem, only to be cast down again, and cast down that we may be again lifted up. Lifted up indeed



we were, at this last good news. In a very short time we were dressed, and in the long boat, pulling for the shore; anxious to see the interior of a place, whose outside was so romantic. And certainly our expectations of novelty, were not disappointed. We passed through the fortifications, gate after gate, connected by narrow defiles, guarded at every turn, by soldiers in full uniform, with fixed bayonets. On arriving at the last massy gate, which opened immediately into the town, an officer demanded our names; and furnished each of us with a card, granting permission to enjoy the liberty of the place for thirty days, under the guarantee of an American gentleman, resident here, who unsolicited, had voluntarily become sponsor for our good behaviour—such are the existing regulations. Every stranger on his admittance, must enter bail for his good conduct, while he remains. But notwithstanding all these restrictions to keep them out, I have been told there are few places, into which more villains of every description find ways and means to gain admission. There is one main street of competent width, running along the foot of the rock, into which the chief business of the place is crowded. And crowded it was, as we passed up it, with a motley mixture, such as my eyes never saw before. Carts, drays, mules, asses, and men, laden with merchandise, and marketing—Turks, and Jews, and Greeks, and Moors, and Spaniards, and English, dressed in their various costumes, and vociferating in their different dialects. All was bustle and hubbub. To see and hear which made friend P—— and myself, as we passed along, leaning on each other's arm for mutual support, to forget every thing else in our astonishment—even our own debility.

We have taken up our residence at the Crown and Anchor hotel, which is reckoned the best in the place, and is generally frequented by the Americans. It is kept by an Irishman, married to a Spaniard; and

does not differ greatly from good inns in Philadelphia, or New York; except in being less neat and comfortable in its accommodations, and much more extravagant in its charges. Our living, notwithstanding we consult economy, to all the extent that comfort allows, will cost us about fourteen dollars per week. The chief supply of the market is from Spain; and that country, at least all of it that is within reach of this place, is in too wretched a state, to afford any thing but at exorbitant prices.

After being thus fixed in a home—a home, one of the most gratifying considerations regarding which is, that it is to be but temporary—my next concern was to make some acquaintances and friends: and in this I have not been without some success; for which I am greatly indebted to a few letters of introduction. Certainly I have much cause of gratitude to the Giver of all good, “who has the hearts of all men in his hand,” for the kind attention he has disposed some individuals to show me. Mr. A——, an English gentleman, and one who I have reason to believe thinks very little on the subject of religion, allows me the use of his horse, whenever I choose to ride out. This to me, who need exercise so much after the confinement of the ship, and to whom exercise was always so salutary, I count a singular favour. There are very few horses in Gibraltar, and one can be had on hire, only at an extravagant price.

The weather since I have been here, has been a good deal wet, with much of what we call in the United States a *raw* feeling. Frost is scarcely ever known; but through the winter, there is much rain, sometimes attended with tremendous thunder; and at other times with much high and cold winds, which compel invalids to keep the house, and render fire quite necessary. Since I have been here, there have been some days of quite warm sunshine, producing a temperature like the month of May with you. Except the trees, which have hardly yet begun to show their leaves, vege-

tation is quite as far advanced in the gardens, as is common in the second week of May, in Pennsylvania. It has been indeed to me an astonishing transition, to find myself within a month, transported from the frozen desolations of December, to all the bloom and luxuriance of advanced spring. And certainly nothing I have ever seen in my own country, belonging to gardening, is to be compared in point of extent, variety, and beauty, taken altogether, to what is exhibited at this moment, the sixth of January, on this admirable rock, where nature and art seem to vie with each other in the production of wonders. The town of Gibraltar stands on the north extremity of the rock, next to Spain; covering a little more than half a mile—I speak by guess. On the south end of the rock there is also some town. The intermediate part along the shore, is a publick walk, called the *Alameda*, along side of which is a flower garden, extending a considerable distance up the slope of the rock. It is here that art has produced a scene, which looks like enchantment. The projecting stones have been removed, and where soil was wanting, it has been carried on with vast labour. Serpentine walks of great extent, thickets of shrubbery, beds of flowers, arbours with hedge-rows of geranium, luxuriant in the highest degree, and now in full bloom, render the spot equal almost to all I can conceive of ancient paradise—trees and fruit excepted. Here I have wandered for hours, and in spite of feeble health, dejected spirits, and a heart habitually hankering after home, I have had enjoyment. I have been forcibly reminded of man's primeval state. I have reflected, if man, fallen man, has been able to convert a spot doubly cursed, a barren rock, into such a garden of sweets; what must have been the garden which God himself planted, enriched with fruit, as well as deco-

rated with flowers: and what must have been the enjoyment of innocent man, wandering through its walks, contemplating its beauties, while regaled with its odours, calling it all his own, and enjoying a peace and serenity within, that was in perfect accord with the harmony and beauty around him. Alas! what a loss have we sustained. What a world would have been *ours*, if sin and death had never entered it! I think I never felt upon my heart, so strongly, the weight of this reflection before. But if we are the children of the *Second Adam* by faith, we have been cast down that we might be lifted up indeed. I now enjoy the little paradise in miniature, to which I have access here, with a double relish, from having been so lately translated to it, from the bleak wintry regions of my own country. Then, what is *their* enjoyment, who, from the more than wintry desolation into which sin and death have converted this globe, pass into the paradise of God above, there to see, and enjoy, what "eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive." What a hope! who that has it, would exchange it for all that this world can proffer? Let us, my friend, cherish it, and seek more and more "to purify ourselves as the object of it is pure." To myself, I feel that it is peculiarly necessary—while wandering a stranger, far, very far, from all of this world that my heart holds most dear, and not knowing whether I shall be ever restored to the objects of my tenderest affections. But if I and mine meet in God's paradise on high, this will ten thousand fold compensate our separation—God of his infinite mercy grant it. The certainty that this aspiration, when it shall meet your eye, will be reciprocated from your heart, not only from feelings of piety, but also of friendship, is felt at this moment as a cordial to the heart of, ever

Yours, &c.

HINTS ADDRESSED TO THE WIFE OF A  
CLERGYMAN.*(Concluded from p. 19.)*

A divinely inspired apostle has enjoined it on us as a duty, to be "*keepers at home.*" We may not at first view realize how very convenient and becoming this practice is, nor shall we without long experience fully appreciate its worth. This virtue, like that of charity, hideth a multitude of sins. Our imperfections are hidden in a measure from the censorious world, and if only seen by our connexions, are, for their own sake, buried in oblivion. A person's conduct may be correct in every particular, except in not withdrawing his foot from his neighbour's house, yet, on this account alone, "every one may grow weary of him and so hate him."

Some degree of intercourse with our friends is proper and almost necessary; but it admits of a question, whether too much is not worse than none: for is it not the greater evil that our own families are deserted, and the business and retirements of our friends interrupted? This is often indeed the case, when the mistress of the family is not a "keeper at home."

It is a most important office which we fill who have the charge of a family, and which requires not only close application, but all the energies of our nature, to execute it faithfully. If the time which some spend in visiting were devoted to the purpose of making improvement at home; the comforts of the family would be greatly increased, and their friends saved many unwelcome intrusions, and many broken arrangements. The close application of a mother might compensate for many deficiencies in fortune, for certainly *neatness*, good *taste*, and *industry*, adorn a habitation, more than riches can do without these. The husband should ever find one friend ready to welcome him at a pleasant abode, nor be induced to spend the social hour of relaxation from study or business at the more

comfortable fireside of a neighbour. It will also secure her children from contracting a taste for wandering, as domestick scenes may be made by far the most endearing; and through life the family may reap the advantage of her attention. Her own influence will be greatly extended, and no opportunities be given to form dangerous intimacies, the effects of which may be irreparable, on the minds and morals of the young. The stranger will become a welcome guest at the hospitable mansion; for she can well afford to be hospitable who manages her house with discretion: nor will pride forbid his admission, lest the manifest neglect, conspicuous throughout the comfortless habitation, should bring disgrace on herself, and be the occasion of pain to her guest.

In the absence of the mistress, every thing is generally worse than motionless—all is retrograde. The servants and children find a holiday, in which to invent plans of mischief or amusement which otherwise had not entered their minds; even the lives of the little charge are often in imminent jeopardy, from the carelessness of the larger ones,—exposed to the dangers of the fire, the water, and the unwary passenger. It may be asked what scenes of pleasure a mother can find abroad, equal to those of her own fireside, if her duties there have been properly discharged. Surely in another circle she cannot be more welcome or more useful, if, while establishing her parental authority, she has happily succeeded in gaining the affections of her children and in securing their respect.

If we visit much we incur the obligation of receiving many visits. Some perhaps may not think it exceeds the bounds of propriety to go out three times in a week; if these visits are all returned, the six days are occupied. Doubtless the seventh is not prepared for, and what share is there left to devote to domestick employments?

It has with truth been remarked, that where there is much visiting,



there is often much circulating slander and much contention. And if we escape the odious character of slanderer or tale-bearer, still we are not secure from the danger of much *vain discourse*: and to the conscientious Christian, how frequently has a night of bitter repentance succeeded an afternoon visit? The charming portrait of the female character drawn by the inspired pen of the wise man, has its scene in her own domestic round: not one view of her is taken elsewhere.\* It is in consequence of her diligence, that "her husband is known in the gates, when he sitteth among the elders of the land. Her children arise up and call her blessed, her husband also, and he praiseth her."

There is nevertheless a medium. If we never see our friends they will become strangers, and the bonds of Christian affection will be much weakened; we should also be in danger of becoming singular and morose in our habits and manners, contracted and worldly-minded in our dispositions. It is a Christian duty perhaps, occasionally to pay and receive a friendly visit. A visit also to the house of mourning should by no means be neglected; it may be profitable to ourselves and consoling to the afflicted. And when these duties are to be performed, let us not go in our own strength, but first retire to the closet, and devoutly seek the assistance of God and his protection from vain conversation, which may wound both our profession and conscience.

That a minister's family enjoys his instructions at home, is no reason why they should not attend them in publick. The fruit of their instructions should be diligence in every good work; and surely attendance on the worship of God, is one of the first of Christian duties. Their places at the house of worship should never, by the assembled congregation, be seen vacant; and her duty is illy discharged who leaves those at home, who may profane the sabbath without

restraint: for such immorality, she must in great measure be accountable.

She greatly descends from the dignity of her character, who gives place to mirth and to levity of mind and manners. If any one may be cheerful, it is the Christian. Cheerfulness and serenity are becoming, but levity and intemperate mirth degrading. In our happiest hours and highest spiritual enjoyment, loud laughter and noisy mirth are far from us. Let the giddy, the vain and the weak, thus express their highest enjoyment. Let *our* happiness flow like the passing of a deep river, still, placid, and solemn. The impulse of the animal passions is like the noisy, shallow, inconstant torrent. How many impelled on by this treacherous current, are broken on hidden rocks and lost forever!

Many of our sex render themselves wicked, dangerous and contemptible, by the indulgence of *prejudice* or *envy*. And often has it been charged on a minister, that his congregation has suffered in consequence of this, from an improper influence exercised by his wife, over his own views and judgment: and how much such a suspicion, when it has but a slight foundation, has prevented his usefulness even in the pulpit, is hard to say.—Let it no longer be said that "because we have not the advantage of reason or education, in an equal degree with the other sex, we must be more indulged in our weaknesses." We may not ask any indulgence for sin. The grace of God is sufficient for the weakest of our number. Let us in the strength of this "watch and pray" against the *growth*, and *endeavour* to subdue all evil habits. Many Christians indeed go mourning all their days, unable to eradicate early habits, or entirely to overcome violent passions. Our heavenly Father, however, will, for his covenant's sake, keep his own children—the purchase of our Redeemer. But those evil roots of bitterness, which spring up from the native seeds of depravity, strengthened by unrestrained indulgence in earlier days,

\* Proverbs, Chap. xxxi.

like rankling thorns, may inflict continual distress.

This leads me to remark again on the duty we owe to our children: for it is in the first dawns of reason and of intellect, that the principles and habits begin, on which our temporal and eternal happiness often depends. What must be our anguish, if in our advanced age, or at the bar of God, they should accuse us as the authors of their misery! Miss More says, "we suffer much from false maxims and bad habits, which become in a measure hereditary." We have much reason to be guarded against such—these, like heretical doctrines, may be closely, and almost imperceptibly woven into our very nature, and thus descend from generation to generation.

Of little profit however to ourselves, is our external morality, if the heart be not right with God. Every act, without the *principle of holiness*, is but whitening the sepulchre—making the outside of the platter clean, or attempting to make pure the stream, while the fountain itself is impure. But we presume our sister never would have been solicited to fill her highly important station, unless previously prepared by a change of heart. We shall therefore, we trust, see her far removed from a criminally grovelling, worldly spirit: and we shall each rejoice to know that she is truly a *help meet* for him who selected her as such, from all others: and that she will be an able,

faithful, and impartial counsellor to her husband, who with all others must carry through life the remains of a corrupt nature. Who can with more propriety watch with him, and affectionately remind him of his faults, than his best-loved friend? She may also greatly increase his influence, and alleviate his cares, by administering consolation to the sick and afflicted—attending the pillow of the dying—warning those in danger—and directing the inquiring soul.

While most of us have but the twilight of religion in our habitations, we suppose that one like her, who enjoys the mid-day sun, must be eminent in every grace—and that she will be much in prayer for us. We suppose too, she will enjoy much of the presence of God, and the assistance of his Holy Spirit, and will therefore be qualified to preside over our benevolent female societies—to take the lead in our prayer-meetings—and to be our bright example in every good work.

Oh, how should we respect, and love such an invaluable friend!—how decidedly hath she chosen the good part, which shall not be taken from her! And hereafter we shall see her shine as a star of the first magnitude in the firmament forever. But, alas! if she were the reverse of all this—"tell it not in Gath, publish it not in the streets of Askelon."

Your affectionate sister,

A. P—,

---

*From the Congregational Magazine.*

#### THE LAST PLAGUE OF EGYPT.

*"And it came to pass that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And there was a great noise in Egypt, for there was not a house where there was not one dead."*

Exodus, xii. 29, 30.

'Tis midnight—'tis midnight o'er Egypt's dark sky,  
And in whirlwind and storm the Sirocco sweeps by;  
All arid and hot is its death-breathing blast;—  
Each sleeper breathes thick, and each bosom beats fast.  
And the young mother wakes, and starts in her rest,  
And presses more closely her babe to her breast;  
But the heart that she presses is death-like and still,  
And the lips that she kisses are breathless and chill.

And the young brother clings to the elder in fear,  
 As the gust falls so dirge-like and sad on his ear;  
 But that brother returns not the trembling embrace—  
 He speaks not—he breathes not—death lays in his place.  
 And the first-born of Egypt are dying around;  
 'Tis a sigh—'tis a moan—and then slumber more sound:  
 They but wake from their sleep, and their spirits are fled—  
 They but wake into *life*, to repose with the *dead*.  
 And there lay the infant, still smiling in death,  
 Scarce heav'd its young breast as it parted with breath;  
 And there lay the boy, in youth's budding bloom,  
 With the calmness of sleep, but the hue of the tomb!  
 And there fell the youth, in the pride of his prime,  
 In the spring tide of life, and perchance too of crime;  
 And unnerv'd is that arm, and clos'd is that eye,  
 And cold is that bosom which once beat so high.  
 And the fond mother's hope, and the fond father's trust,  
 And the widow's sole stay, are returning to dust.  
 Egypt has not a place where there is not one dead,  
 From the proud monarch's palace to penury's shed.  
 And the hearths of that country are desolate now,  
 And the crown of her glory is struck from her brow,  
 But while proud Egypt trembles, still Israel is free,  
 Unfetter'd, unbound, as the wave of the sea.

H. R.

## Reviews.

### REVIEW OF MR. DUNCAN'S SERMON AND DR. MILLER'S LECTURE.

(Concluded from p. 32.)

We now come to Dr. M.'s reply to the principal objections, which are raised and urged against creeds and confessions. As the first of these objections has the greatest semblance both of solidity and seriousness, we shall insert the whole of the able and satisfactory reply which it has received from the Professor. From the replies to the other objections, we can afford space only for very partial extracts.

Dr. M. introduces this part of the subject thus:

"But while we attend to the principal arguments in *favour* of written Creeds, justice to the subject requires that we

"II. Examine some of the principal OBJECTIONS which have been made to Creeds by their adversaries.

"1. And the first which I shall mention is, that forming a Creed, and requiring subscription to it as a religious test, is *SUPERSEDING THE BIBLE, AND MAKING A HUMAN COMPOSITION INSTEAD OF IT A STANDARD OF FAITH*. 'The Bible,' say those who urge this objection, 'is the only infallible rule of faith and practice. It is so com-

plete, that it needs no human addition, and so *easily understood*, that it requires no human explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other Creed than this plain, inspired, and perfect one? Every time we do this, we offer a publick indignity to the sacred volume, as we virtually declare, either that it is not infallible, or not sufficient."

"This objection is the most specious in the whole catalogue. And although it is believed that a sufficient answer has been furnished by some of the principles already laid down; yet the confidence with which it is every day repeated, renders a formal attention to it expedient; more especially as it bears, at first view, so much the appearance of peculiar veneration for the scriptures, that many are captivated by its plausible aspect, and consider it as decisive.

"The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his Creed, considered as a human composition, as of equal authority with the scriptures, and far less as of paramount authority. Every principle of this kind is, with one voice, disclaimed, by all the Creeds, and defences of Creeds, that I have ever read. And whether, notwithstanding this, the constant repetition of the charge, ought to be considered as fair argument, or gross calumny, the impartial



will judge.—A church Creed professes to be, as was before observed, merely an *epitome*, or *summary exhibition* of WHAT THE SCRIPTURES TEACH. It professes to be deduced from the scriptures, and to refer to the scriptures for the whole of its authority. Of course, when any one subscribes it, he is so far from dishonouring the Bible, that he does publick homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, what doctrines he considers it as containing. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, is simply of the following import.—‘While the *Socinian* professes to believe the Bible, and to understand it as teaching the mere humanity of Christ:—while the *Arian* professes to receive the same Bible, and to find in it the Saviour represented as the most exalted of all creatures, but still a creature:—While the *Pelagian* and *Semi-Pelagian* make a similar profession of their general belief in the scriptures, and interpret them as teaching a doctrine, far more favourable to human nature, and far less honourable to the grace of God, than they appear to me really to teach;—I beg the privilege of declaring, FOR MYSELF, that, while I believe, with all my heart, that the Bible is the word of God, the only perfect rule of faith and manners, and the only ultimate test in all controversies—it plainly teaches, as I read and believe—the deplorable and total depravity of human nature—the essential Divinity of the Saviour—a Trinity of persons in the Godhead—justification by the imputed righteousness of Christ—and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven.—These I believe to be the radical truths which God hath revealed in his word; and while they are denied by some, and frittered away or perverted by others, who profess to believe that blessed word, I am verily persuaded they are the fundamental principles of the plan of salvation.’——

“Now, I ask, is there in all this language, any thing dishonourable to the Bible? Any thing that tends to supersede its authority; or to introduce a rule, or a tribunal of paramount authority? Is there not, on the contrary, in the whole language and spirit of such a declaration, an acknowledgment of God’s word as of ultimate and supreme authority; and an expression of belief in certain doctrines, SIMPLY AND ONLY BECAUSE they are believed TO BE REVEALED IN THAT WORD? Truly, if THIS be dishonouring the scriptures, or setting up a standard above them, there is an end of all meaning either of words or actions.

“But still it is asked—‘Where is the

NEED of any definitive declaration of what we understand the scriptures to teach? Are they not intelligible enough in themselves? Can we make them plainer than their Author has done? Why hold a candle to the sun? Why make an attempt to frame a more explicit test than He who gave the Bible has thought proper to frame:—an attempt, as vain as it is presumptuous?’ To this plea it is sufficient to answer, that, although the scriptures are undoubtedly simple and plain; so plain that ‘he who runs may read;’ yet it is equally certain that thousands do, in fact, mistake and misinterpret them. This cannot possibly be denied; because thousands interpret them, and that on points confessedly fundamental, not only in *different*, but in directly *opposite* ways. Of course all cannot be equally right. Can it be wrong, then, for a pious and orthodox man—or for a pious and orthodox church, to exhibit, and endeavour to recommend to others, their mode of interpreting the sacred volume? As the world is acknowledged, on all hands, to be, in fact, full of mistake and error as to the true meaning of holy scripture, can it be thought a superfluous task for those who have more light, and more correct opinions, to hold them up to view, as a testimony to the truth, and as a guide to such as may be in error? Surely it cannot. Yet this is neither more nor less than precisely that formation and maintenance of a scriptural Confession of Faith for which I am pleading.

“Still, however, it may be asked, what *right* has any man, or set of men to interpose their authority, and undertake to deal out the sense of scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow men? I answer, this reasoning would prove too much, and therefore, proves nothing. For, if admitted, it would prove that all PREACHING OF THE GOSPEL is presumptuous and criminal; because preaching always consists in explaining and enforcing scripture, and that, for the most part, in the words of the preacher himself. Indeed, if the objection before us were valid, it would prove that all the pious writings of the most eminent Divines, in all ages, who have had for their object to elucidate and apply the word of God, were profane and arrogant attempts to mend his revelation, and make it better fitted than it is, to promote its great design. Nay, further; upon the principle of this objection, it not only follows, that no minister of the gospel ought ever to do more in the pulpit than simply to READ OR TO REPEAT THE VERY WORDS OF SCRIPTURE; but it is equally evident, that he must read or re-

peat scripture to his hearers, ONLY IN THE LANGUAGES IN WHICH THEY WERE ORIGINALLY GIVEN TO THE CHURCH. For, as has been often observed, it cannot be said, that the words of any translation of the Bible are the very words of the Holy Spirit. They are only the words which uninspired men have chosen, in which to express, as nearly as they were able, the sense of the original. If, therefore, the objection before us be admitted, no man is at liberty to teach the great truths of revelation in any other way than by literally repeating the *Hebrew text* of the Old Testament, and the *Greek* of the New, in the hearing of the people. So extreme is the absurdity to which an erroneous principle will not fail to lead those who are weak enough, or bold enough to follow it to its legitimate consequences!

"But, after all, what language do FACTS speak on this subject? Are those individuals or churches, who have been most distinguished for their attachment and adherence to Creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they read it less? Do they appeal to it less frequently, as their grand and ultimate authority? Do they quote it more rarely, or with less respect in their preaching? Where they once refer to their Creeds or Catechisms, for either authority or illustration, in the pulpit, do they not, notoriously, refer to the Bible a thousand times? Do they take less pains than others to impress the contents of the sacred volume on the minds of their children, and to hold it forth as the unceasing object of study to all? Look at the reformed churches of *Scotland* and *Holland*, of *France* and *Geneva*, in their best state, when their Confessions of Faith were most venerated, and had most power; and then say, whether any churches, since the days of the Apostles, ever discovered more reverence for the scriptures, or treated them with more devout regard, as the only perfect standard of faith and practice, than they? Nay, am I not warranted in making a similar appeal with respect to those churches in our land, which have been most distinguished for their attachment to Creeds? Are not their ministers, in general, quite as remarkable for very rarely quoting their own ecclesiastical formularies, for either proof or illustration, as they are for their constant and abundant quotations from scripture for both purposes? Can the same incessant and devout recurrence to the sacred oracles be ascribed with equal truth to the great body of the opposers of Creeds, in ancient or modern times? I will not press this comparison into fur-

ther detail; but have no apprehension that even the bitterest enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candour, will venture to say that the result, fairly deduced, is in favour of his cause.

"2. Another objection frequently made to church Creeds is, that they INTERFERE WITH THE RIGHTS OF CONSCIENCE, AND NATURALLY LEAD TO OPPRESSION. 'What right,' say those who urge this objection, 'has any church, or body of churches, to impose a Creed on me, or dictate to me what I shall believe? To attempt such dictation is tyranny; to submit to it, is to surrender the right of private judgment.'

"There would be some ground for this objection, if a Creed were, in any case, imposed, by the civil government, or by an established church; if any were obliged to receive it, under heavy pains and disabilities, whether they approved it or not. But as such a case does not, and, happily, cannot exist in our favoured country, the objection is surely as illegitimate in reasoning, as it is false in fact. One is tempted to suspect that those who urge such an objection among us, have found it manufactured to their hands, by persons living under civil governments and ecclesiastical establishments of an oppressive character; and viewing it as a weapon which might be wielded with much popular effect, they have taken it into their service, and thenceforward refused to abandon it: though proved a thousand times to have no more application to any Creed or church in the *United States*, than to the inhabitants of another planet."

"But, perhaps, it will be asked, when a man has *already become* a member, or minister of a church, in virtue of a voluntary and honest subscription to her articles, and afterwards alters his mind;—if he be excluded from her communion as a private member, or deposed from office as a minister, is not here 'oppression?' Is it not inflicting on a man a 'heavy penalty' for his 'opinions;' 'punishing' him for his 'sincere, conscientious convictions?'—I answer, if the Lord Jesus Christ has not only authorized, but solemnly commanded his church to cast the heretical, as well as immoral, out of her communion, and wholly to withdraw her countenance from those who preach 'another gospel;'—then it is manifest, that the church, in acting on this authority, does no one any injury. In excluding a private member from the communion of a church, or deposing a minister from office, in the regular and scriptural exercise of discipline, she deprives neither of any natural right. It is only withdrawing that which was voluntarily asked, and volun-



tarily bestowed, and which might have been, without injustice, withheld. It is only practically saying—"You can no longer, consistently with our views, either of obedience to Christ, or of Christian edification, be a minister or a member with us. You may be as happy and as useful as you can in any other connexion; but we must take away that authority and those privileges which we once gave you, and of which your further exercise among us would be subversive of those principles which we are solemnly pledged to each other to support." Is this language unreasonable? Is the measure which it contemplates oppressive? Would it be more just in itself, or more favourable to the rights of conscience, if any individual *could* retain his place as a teacher and guide in a church, contrary to its wishes; to the subversion of its faith; to the disturbance of its peace; and finally, to the endangering of its existence; and all this contrary to his own solemn engagements, and to the distinct understanding of its members, when he joined them? Surely every friend of religious liberty would indignantly answer, No! Such a church would be the oppressed party, and such a member, the tyrant.

"The conclusion, then, is, that when a church makes use of a Creed in the manner that has been described; as a bond of union; as a barrier against what it deems heresy; and in conformity with what it conscientiously believes to be the will of Christ; it is so far from encroaching on the 'rights' of others; so far from being chargeable with 'oppression;'—that it is really, in the most enlightened manner, and on the largest scale, MAINTAINING THE RIGHTS OF CONSCIENCE; and that for such a church, instead of doing this, to give up its own testimony to the truth and order of God's house; to surrender its own comfort, peace, and edification for the sake of complying with the unreasonable demands of a corrupt individual, would be to subject itself to the worst of slavery. What is the subjugation of the many, with all their interests, rights, and happiness to the dictation of one, or a few, but the essence of tyranny?"

"3. A third objection often urged against subscription to Creeds and Confessions is, that it is UNFRIENDLY TO FREE INQUIRY. 'When a man,' say the enemies of Creeds, 'has once subscribed a public formulary, and taken his ecclesiastical stand with a church which requires it, he *must* continue so to believe to the end of life or resign his place; new light in abundance may offer itself to his view; but he must close his eyes against it. Now, can it be right, say they, for any one voluntarily to place himself in circumstances

of so much temptation; willingly to place himself within the reach of strong inducements to tamper with conscience, and to resist conviction?"

"In answer to this objection, my *first* remark is, that when a man takes on himself the solemn and highly responsible office of a public instructor of others, we must presume that he has examined the most important of the various Creeds, called Christian, with all the deliberation, sincerity, and prayer, of which he is capable, and that he has made up his mind with respect to the leading doctrines of scripture. To suppose any one capable of entering on the duties of the ministerial office while he is wavering and unsettled, and liable to be 'carried about by every wind of doctrine,' is to suppose him both weak and criminal to a very great degree." \* \* \*

"There can be no doubt, that every public act, by which a man pledges himself, even as a private member, to any particular denomination of Christians, interposes some obstacle in the way of his afterwards deserting that denomination, and uniting himself with another. And, perhaps, it may be said, the more delicate and honourable his mind, the more reluctant and slow he will be to abandon his old connexions, and choose new ones. So that such an one will really labour under a temptation to resist light, and remain where he is. But because this is so, shall a man, therefore, *never join any church*; never take any step that will, directly or indirectly, pledge his religious Creed or character, lest he should afterwards alter his mind, and be constrained to transfer his relation to a different body, and thus be liable to find himself embarrassed by his former steps?" \* \* \*

"There is no station in life in which its occupant does not find some peculiar temptation. But if he be a man of a right spirit, he will meet it with Christian integrity, and overcome it with Christian courage. If he be a truly honest man, he will be faithful to his God, and faithful to his own conscience at all hazards; and if he be not honest, he will not be very likely to benefit the church by his discoveries and speculations. Accordingly, the voice of history confirms this reasoning. On the one hand, how many thousand instances have the last two centuries afforded, of men who were willing to incur, not only obloquy and reproach, but also beggary, imprisonment, and even death itself, in their most frightful forms, rather than abandon the truth, and subscribe to formularies which they could not conscientiously adopt! On the other hand, how many instances have occurred, within the last fifty years, of



unprincipled men, after solemnly subscribing orthodox Creeds, disregarding their vows, and opposing the spirit of those Creeds, and still retaining their ecclesiastical stations, without reserve! It is plain, then, that this whole objection, though specious, has not the least solidity. Truly upright and pious men will always follow their convictions; while, with regard to those of an opposite character, their light, whether they remain or depart, will be found to be of no value, either to themselves, or the church of God.

"4. A fourth objection frequently brought against Creeds is, that they have ALTOGETHER FAILED OF ANSWERING THE PURPOSE PROFFESSED TO HAVE BEEN INTENDED BY THEM. 'Churches,' it is said, 'which have Creeds the most carefully drawn, and of the most rigid character, are as far from being united in doctrinal opinions, as some which either have never had any Creeds at all, or have long since professedly omitted to enforce subscription to them. To mention only two examples; the church of *England*, for nearly three centuries, has had a set of Articles decisively Calvinistic, to which all her candidates for the ministry are required to subscribe; but we know that more than a hundred and fifty years have passed away, since Pelagian and Semi-Pelagian tenets began to pollute that important branch of the reformed church; and that within the last seventy-five or eighty years, almost every form of heresy has lurked under subscription to her orthodox Articles. And even the church of *Scotland*, which has had, for nearly two centuries, the most rigidly and minutely orthodox Confession on earth, is generally supposed, at this hour, to have a ministry far from being unanimous in loving and honouring her publick standards. Now, if Creeds have not, in fact, been productive of the great benefit intended by them, even in some of the most favourable cases that can be produced, why be perplexed and burdened with them at all?"

"This objection evidently proceeds on the principle, that a remedy which does not accomplish *every thing*, is worth *nothing*. Because Creeds have not completely banished dissention and discord from the churches which have adopted them, therefore they have been of no use. But is this sound reasoning? Does it accord even with common sense, or with the dictates of experience in any walk of life? Because the constitution of the *United States* has not completely defended our country from all political animosity and strife; is it, therefore, worthless? Or should we have been more united and harmonious without any constitutional provisions at all? Because the system of

publick law does not annihilate all crime, should we, of course, be as well without it? No one will say this. Nay, may not the objection be retorted on those who urge it? They contend that Creeds are unnecessary; that the Bible is amply sufficient for all purposes, as a test of truth. But has the Bible banished dissention and discord from the church? No one will pretend that it has. Yet why not? Surely not on account of any error or defect in itself; but on account of the folly and perverseness of depraved man, who, amidst all the provisions of infinite wisdom and goodness, is continually warring against the peace of the world.

"But I go further, and maintain that the history of the practical influence of Creeds, is strongly in their favour. Though they have not done *every thing* that could have been desired, they have done *much*; and much in those very churches which have been most frequently selected as examples of their entire want of efficacy. The Calvinistic articles of the church of *England* were the means of keeping her doctrinally pure, to a very remarkable degree, for the greater part of a hundred years.

"The very same representation, in substance, may be made concerning the church of *Scotland*. Her pre-eminently excellent Creed was the means, under God, of keeping her united and pure, as long as that Creed continued to be honestly employed as a test, according to its true intent and spirit. When this ceased to be the case, it would have been strange, indeed, if the state of things had remained as before. It did *not* so remain. With lax and dishonest subscription, heresy came in:—at first, with reserve and caution, but afterwards more openly. But even to the present day, as all know who are acquainted with the state of that church, the movements of heresy within her bosom, are held in most salutary check; and her condition is incomparably more favourable than it could have been, had her publick standards been long ago abolished.

"Nor have the Creeds of those national churches of *Great Britain* yet accomplished all the benefits to the cause of truth and righteousness which they are destined to confer. Though their genuine spirit has been long since forgotten by many; this is by no means the case with all. There has constantly been, in both those churches, a body of faithful witnesses to the truth. This body, thanks to the Almighty and all-gracious King of Zion! is increasing. Their 'good Confessions' form a RALLYING POINT, around which numbers are now gathering;—and those far-famed formularies, the favoura-

ble influence of which has been supposed by many to be long since exhausted, and more than exhausted, will again become, there is every reason to believe, an 'en-sign to the people,' to which there shall be a flocking of those who love the 'simplicity that is in Christ,' more extensive and more glorious than ever before.

"Nor are we without significant attestations to the efficacy of Creeds, and to the mischief of being without them, in our own country. Of the *former*, the Presbyterian church in the *United States*, is one of the most signal examples. Conflicts she has, indeed, had; but they have been such as were incident to every community, ecclesiastical or civil, administered by the councils of imperfect men. Amidst them all, she has, by the favour of her Divine Head, held on her way, substantially true to her system of doctrine and order; and though constituted, originally, by members from different countries, and of different habits, she has remained united to a degree, considering all things, truly wonderful. Of the *latter*, the Congregational churches of *Massachusetts*, furnish a melancholy memorial. Though originally formed by a people, far more homogeneous in their character and habits, and far more united in their opinions; yet, being destitute of any efficient bond of union, and equally destitute of the means of maintaining it, if it had been possessed, they have fallen a prey to dissension and error, to a degree equally instructive and mournful.

"5. The last objection which I shall consider is, that subscription to Creeds, has not only failed entirely of producing the benefits contemplated by their friends; but has rather been found to produce the opposite evils;—TO GENERATE DISCORD AND STRIFE. 'Creeds,' say some, 'instead of tending to compose differences, and to bind the members of churches more closely together, have rather proved a bone of contention, and a means of exciting mutual charges of heresy, and a thousand ill feelings, among those who might have been otherwise perfectly harmonious.'

"In reply to this objection, my first remark is, that the alleged fact, which it takes for granted, is utterly denied. It is not true that Creeds have generated contention and strife in the bosom of those churches which have adopted them. On the contrary, it would be easy to show, by an extended induction of facts, that in those churches in which Creeds and Confessions have been most esteemed and most regarded, there union and peace have most remarkably reigned. In truth, it has ever been the *want* of faithful regard to such formularies, that has led to divi-

sion and strife in the church of Christ. I doubt whether any denomination of Christians ever existed, for half a century together, destitute of a public Creed, however united and harmonious it might have been, at the commencement of this period; without exhibiting, before the end of it, either that stillness of death, which is the result of cold indifference to the truth; or that miserable scene of discord, in which 'parting asunder' was the only means of escaping from open violence."

\* \* \* \*

Dr. M. makes here two or three additional remarks, which we shall not insert, and which we think he might have spared; as the objection to which he replies is, as he has shown, a *palpable falsehood*.

Dr. M. concludes his lecture with six inferences, which we can only quote, without any of the impressive illustrations with which they are accompanied.

"The subject, beloved Pupils, on which I have been addressing you, is eminently a practical one. It enters deeply into many questions of personal and official duty. I shall, therefore, detain you a few moments longer, by calling your attention to some of those PRACTICAL INFERENCES from the foregoing principles and reasonings, which appear to me to deserve your serious regard—and

"1. From the representation which has been given, we may see HOW LITTLE REASON ANY HAVE TO BE AFRAID OF CREEDS, AS INSTRUMENTS OF OPPRESSION." \* \* \*

"2. We may see, from what has been said, that subscribing a church Creed, is not a mere formality; but a VERY SOLEMN TRANSACTION, WHICH MEANS MUCH, AND INFERS THE MOST SERIOUS OBLIGATIONS.

\* \* \* \*

"3. From the view which has been presented of this subject, we may decide HOW AN HONEST MAN OUGHT TO ACT, AFTER SUBSCRIBING TO A PUBLIC CREED." \* \*

"4. We are led to reflect, from the representation which has been given, how easy it is for a SINGLE IMPRUDENT OR UNSOUND MINISTER TO DO EXTENSIVE AND IRREPARABLE MISCHIEF IN THE CHURCH.

\* \* \* \*

"5. We may infer, from what has been said, the duty and importance of all the members, and especially the ministers, of the Presbyterian church, exerting themselves TO SPREAD A KNOWLEDGE OF HER PUBLIC STANDARDS. \* \* \* \*

"6. Once more; if the foregoing principles be just, then how unhappy is the



mistake of those who imagine, that, BY ABANDONING ALL CREEDS AND CONFESSIONS, THEY ARE ABOUT TO RENDER THE CHURCH AN ESSENTIAL SERVICE."

Nothing, in our judgment, could be more seasonable than the publication of this lecture, which we certainly consider as the ablest production of its author; although his ability before, was far from being questionable. The lovers of innovation and of latitudinarian notions, are doing all they can to render their system, or their *no system* rather, popular, in every part of our country. To this we should in all circumstances be opposed, because we believe it to be infinitely mischievous. But our objections would be greatly diminished, if these *no system* advocates, would fairly separate themselves from the church with which they are now connected; and stand forth to the world as a distinct body, giving themselves for what they are. This they most disingenuously refuse to do. They are not willing to make *the sacrifices* which such a measure would require. They retain their standing in a church whose formularies they dislike, and which they endeavour by all the means in their power, to undermine and subvert. It would seem to be their purpose, to hold fast where they are, in hope that their party will in time become a majority, and then to prostrate, at once, all the barriers which the wisdom and piety of our forefathers have erected, to guard against error and heresy of every description; and to protect in peace and safety, those who remain steadfast in the truth as it is in Jesus. If in such views and proceedings there is either *integrity* or *honour*, we confess ourselves ignorant of the meaning of these words. In circumstances like these, it well became a professor in a theological seminary, to guard his pupils against the sophistry and specious pretences of these innovators; especially as their Coryphæus had given him such a special call to the service: and we do hope that the publication of his

lecture will be extensively useful. Our fear is, that it will not be as widely circulated, and as generally read, as it ought to be. We are satisfied that all who need conviction on the subject of which it treats, will, if they read it carefully and candidly, find what they need. Some, we are aware, are beyond conviction; and from any one of this corps, we should exceedingly like to see an *attempt* to answer this lecture. In the mean time, it will remain as a sacred duty for the judicatures of the church, to see that these ecclesiastical levellers and radicals do not gain their end, by experiencing a forbearance and lenity which they do not deserve, and will be sure to abuse; and which the interests of truth and the peace of the church forbid that they should receive.

---

BIBLICAL REPERTORY.—A COLLECTION OF TRACTS IN BIBLICAL LITERATURE.—By Charles Hodge. Princeton, Printed by D. A. Borrenstein.

It is not often that literary or religious journalists introduce a formal notice of each other's labours; except on occasions of a difference of opinion in regard to some important point of literature, morals, or religion. From this usage, which in general we approve and observe, we depart from a sense of duty, in announcing to our readers the first number of the work, under the title of which we now write; and in recommending it, as we do very earnestly, to the patronage of our clerical readers and friends. We do this without the solicitation, and even without the knowledge of its editor. We do it solely because this publication is one from which we are confident that clergymen may derive much useful information of a theological kind—information which many could not otherwise obtain at all, and none without much expense, time, and laborious research.



The nature and design of the work may be learned from the following extract from the prospectus:—

“THIS work is intended for a field, which, it is believed, is in this country at present unoccupied. It is designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put in general circulation. That there are, in such works, many important DISSERTATIONS, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises derived from these sources.

“THIS work, may occasionally contain, discussions of doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—and on the Literary History of the Sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical notices of Biblical writers—accounts of the most important Biblical works, &c.

This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical scholars of the Continent [of Europe] as well those, who have within the last fifty years become so justly distinguished, as those of an earlier date.

For ourselves, we have long wished to see a publication of the very kind which is here announced, and to see it come from the source from which this proceeds—from a professor of the Theological Seminary of the Presbyterian Church. If the editor of the work were wanting in talents, in piety, or in discriminating acumen, we should view it with great suspicion. Much that is published will, and ought to come, from the writers of Germany. Those

writers have obtained the highest celebrity, for their profound and extensive acquaintance with oriental literature and biblical criticism. At the same time, very little is known of them in the Presbyterian church, except by general rumour. And truly we should wish that little should *ever* be known—the less the better—if a knowledge of them could not be obtained, without the general diffusion of the abominable infidelity and sophistry of many of these writers, on all subjects of a moral and religious character. But if we can have the precious grain of their knowledge, thoroughly sifted from the chaff, and cleansed from the deadly *ergot*, with which they have mixed it, we ought to take it gladly: and this we doubt not we may and shall obtain through the medium of this work, if it shall be continued. It is certainly most desirable to acquire knowledge, even from bad men, if it can be had separately from their contaminating errors—It is desirable on its own account, and because it is not reputable to be without it when it is abroad in the world. Those who have acquired it have an advantage over those who have not; and a far greater advantage is often claimed, than that which is really possessed.—Truth should ever be defended with the best weapons, as well as with the greatest skill.

But it is by no means to be understood that the whole erudition of Germany has become corrupt. Some of their most learned men are sound in the faith; and the number of these is increasing, and their cause gaining ground continually, in opposition to heresy and infidelity of every form. Within a few days past, we have received a letter from a gentleman, who probably is as well informed on this subject as any man in the United States; and we presume on his indulgence for publishing the following extract—“The subject of the German Theology, is, in some respects, greatly misunderstood in our country; and in other respects the one-half has not been told as yet.

No writers on criticism, can be studied with so much profit, by a mind well balanced; and none can be more dangerous, to light and superficial reasoners. There are Theologians in Germany who have defended the grand principles of the Reformation, with vastly more ability and learning, than have ever before been applied to them, since the days of Luther; and there are those who have assailed them with more power. On the whole, the gain has been on the side of truth. There is now an evident leaning (on the increase every year) towards the essential points of orthodoxy—One thing will be made clear by the controversy; viz. that the Bible can neither be undermined nor perverted, by human power and learning. It has stood the test of a mighty shock, and remains victorious. *Magna est veritas et prævalebit.*"

The first number of the Biblical Repertory, now before us, contains

two tracts—The first, on the Outlines of Hermeneuticks; a translation from Beck: the second—a Translation of Tittman on Historical Interpretation. Neither of these writers belongs to the Socinian school. The latter is avowedly and ardently evangelical. We cannot pretend to give a view of the contents of these tracts. To us they were so interesting, that, in a busy day, and beginning after twelve o'clock, we read them carefully through, (150 pages 8vo.) before we slept, and some parts more than once. We trust that this work—which is published quarterly, at 4 dollars per annum in advance—will not be discontinued for the want of patronage. Yet such probably must be its fate, if the clergy of the Presbyterian Church do not support it. But they can, and we trust they will, afford it a very ample support. The typographical execution of the work, is highly creditable to the Princeton press.

## Literary and Philosophical Intelligence, etc.

*Boring for Water.*—The New Brunswick (N. J.) Times states that Mr. Disbrow has succeeded in causing streams of water to flow from the surface in several different places, in that vicinity, by boring. "The depths to which he has to bore, to obtain these springs, varies pretty much, according to the relative elevation of the ground, from 150 feet in the lowest, to 225 feet on high ground. These successive results, seem to settle his theory, pretty conclusively, that on any land of primary formation, streams of water may be caused to flow from the surface, by boring to a sufficient depth. This is a discovery of great importance; it will be particularly useful in times of drought, and in places and on farms where water is not easily obtained."

*Bees.*—M. Pierre Huber, the son of the celebrated historian of Bees, lately read to the Society of Natural History at Geneva, a very interesting paper, containing his observations on the solitary, or golden bee; *apis aurulenta Panzeri*. It is smaller than the common bee; and lives in low and moist meadows. The hinder parts of its body are a bright golden-hue. In the first instance, M. Huber, observing one of

these bees carrying a long blade of straw, which appeared to be too heavy for it, had the curiosity to follow, and saw the bee deposit the blade on a little heap of other blades of a similar kind. He afterwards remarked several of these insects bearing large grains of sand, and others fixing themselves on the flowers and leaves of the *Argemone*, and then carrying away to their home a greenish matter which they had extracted from that plant.—This kind of bee not being wild, M. Huber was able to follow it and examine its proceedings; and he observed that the blades of straw were used to cover its residence, and so entirely to conceal it as to shelter it from surprise. This residence was nothing else than a snail's shell which that creature had abandoned. It was so placed that the entrance was from the side. M. Huber, having removed the leaves which covered this entrance, observed on the edge of the shell, a partition with some greenish matter which had overflowed a little. Beyond he saw a kind of little dry wall, composed of small stones. Smaller stones filled up the interstices. He then came to a vacant space, and a second wall constructed like the first. After that another partition with greenish matter

THE  
CHRISTIAN ADVOCATE.

MARCH, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIII.

A very important and interesting subject, my young friends, now invites your serious attention, in the eleventh answer of our catechism—"God's works of providence are his most holy, wise and powerful, preserving and governing, all his creatures and all their actions."

In discussing this subject, we shall, as heretofore, pay a particular regard to the several clauses in the answer recited; yet we shall not take them in the exact order, in which they are there placed. Our method will be—

I. To show the nature, and prove the existence of the divine providence—It consists in preserving and governing the whole creation.

II. To consider the extent and operations of this providence—It reaches to all the creatures of God, and to all their actions.

III. To dwell a little on the character of this providence—It is most holy, wise and powerful.

IV. To make a few miscellaneous remarks, chiefly of a practical kind, on the whole subject.

I. Then, I am to show the nature, and prove the existence, of the divine providence—It consists in preserving and governing the creation.

It has been ably argued by some excellent writers, that the preserva-

tion of the universe is a continued exercise of creative power. Their supposition seems to be, that creature existence is a kind of *forced state*. That as matter rose out of existence at the command of the Deity, so it would fall back, or return to non-existence, if not constantly sustained in being, by the very same power or energy which first produced it:—In a word, that preservation is equivalent to a constant creation. They suppose that this theory is, at least, countenanced by scripture. Thus, in the first chapter of the epistle to the Hebrews, the inspired writer connects together the creation of the worlds by the Son of God, and his "upholding all things by the word of his power;"—in such manner, it is supposed, as to represent the latter as a continuance of the former act.

But whether providence or preservation, imply a constant creation or not, it seems plain that there must be a continual exertion of divine power, in order to those movements and operations which constantly take place in the material world. Matter is of itself *inert*. This is always considered as one of its essential properties. Yet it moves incessantly, and is continually receiving innumerable new modifications, or changes of form. The established order in which this takes place, we call *the laws of nature*. But what do we understand by the laws of nature? If we do not mean by this ex-



pression *the will and agency of the Creator*, it will be hard to affix any determinate meaning to the words. The laws of nature must, *ultimately*, be nothing else than that known and settled order of the divine agency, in which he immediately operates, or exerts his power, on the material world. Thus the laws of gravitation, and the laws of the various other kinds of attraction—of magnetism, of electricity, of cohesion, of aggregation, and of the numerous chemical affinities—set bounds to our knowledge in regard to the motion of matter. We know that it uniformly moves in these ways, which we call its laws. But we know no more. We perceive not the proximate cause of these motions. Possibly there are several causes, nearer than any yet known, to the first cause. But suppose that there are, and that several of these still hidden causes should be discovered, the ultimate first cause must, after all, be the will and agency of the Deity. His agency, extended throughout the whole material world, directing and guiding all its movements and modifications, and throughout the whole sentient world, sustaining and governing it, and providing for the propagation and continuance of all animated nature—is what we mean, in general, by the providence of God. That the providence of God really produces these effects, is a part of natural religion; and is almost as well laid down and illustrated by some of the heathen moralists, as by any other uninspired writers. To suppose that the wonderful revolution of the heavenly bodies, the succession of the seasons, the products of the earth, the principle of life in animals, and the preservation of every function of the animal economy in its proper office—to suppose that all this is the effect, either of chance, or of any principle *in matter*, considered by itself, is as contrary to reason and sound philosophy, as it is to scripture. We have no evidence of the fact, and all analogy is against it. To the eye of contemplative and sober reason, willing to discern its

Creator, *a present God* is recognised in all that we behold. “In him we live, and move, and have our being.” “No words (says Doddridge) can better than these, express that *continual and necessary dependance* of all derived things, in their existence, and in all their operations, on their *first and almighty cause*, which the truest *philosophy*, as well as *theology*, teaches.” St. Paul, in using these words, addressed to the Athenians, referred to one of their own poets: and if the heathen notion that God is the *anima mundi*, or soul of the world, had implied no more than this, the notion would have been just.

Divine revelation is full of the doctrine we inculcate. The wonderful “order and harmony, among such a vast variety of creatures in the world, continuing, for so many ages, notwithstanding their different and opposite natures; the orderly return of seed time and harvest; the rise, and fall, and revolutions of kingdoms; the accomplishment of future events, exactly according to the prediction of them long before; and the preservation of a church on earth, in opposition to all the powers of darkness, and the malice and efforts of wicked men”—these the sacred scriptures teach us to consider, as evidences of the existence of a superintending Providence: And whoever considers them attentively, cannot fail to see in them, the truth of this important doctrine of religion. The civ. Psalm contains throughout, a most sublime and impressive description, both of the creating power and constant, superintending providence, of Jehovah. We proceed to consider—

II. The extent and operations of the divine providence—It reaches to all the creatures of God, and to all their actions.

There are not a few who readily admit, what they call a *general providence*, but deny that which is *particular*. They admit that God governs the world by general laws, and yet will by no means admit that his agency—scarcely that his notice—extends to minute events and occur-

rences. They seem to suppose that it is unworthy of God, to take such a notice of inconsiderable objects. But alas! these objectors to a particular providence, are the very men who think unworthily of God; and who *speake* most unworthily of him, when they represent him as inattentive to the least of his creatures, or to their concerns. It does indeed require a painful effort, and it is esteemed a degrading employment, for men to attend, in detail, to minute concerns. But the very *perfection* of the Deity consists in his being able, with perfect ease, to order all the concerns of his boundless dominions. To him, indeed, no creature can be considered as either great or small; because to an infinite being, all finite things are as nothing. Yes, all our comparisons and proportions, sink to nothing before the infinite God—

“To Him no high, no low, no great, no small,  
He fills, he bounds, connects and equals all.

\* \* \* \* \*

He sees with equal eye, as God of all,  
A hero perish, or a sparrow fall;  
Atoms, or systems, into ruin hurl'd,  
And now a bubble burst, and now a world.”

On the doctrine of a particular providence, the scripture is most explicit. Our blessed Saviour taught it, in the most impressive manner, to his disciples. He taught that “the very hairs of our head are all numbered;” that “a sparrow falleth not to the ground without our heavenly Father.” Yes, my young friends, you are to consider your sex, your situation in life, your endowments of body and mind, your prospects of wealth or of want, every event that has befallen you, all the mercies and all the chastisements that you have ever received, all your preservations from death and danger, all your Christian privileges and all your hopes for eternity—all, all, are to be considered, as having been meted out to you by the God of providence. To him you are to be

thankful for your mercies; to him you are implicitly to submit under all afflictions; to him you are to look in all your necessities; and to him you are permitted and invited to flee for refuge, in all your dangers and distresses—Against him you are never to murmur, for he doth all things well: And, if it be not your own fault, all that God orders for you, will turn out for your happiness in the end.

In considering the extent and operations of divine providence, we meet with the very same difficulty, as in considering the decrees of God. This, indeed, is only a continued or varied view of that subject. It is by his providence that God executes his decrees. The providence of the Most High, without interfering with the freedom of man, or in the least diminishing his responsibility, does certainly extend to all creatures, and to all their actions. The sun never shone on another deed so tremendously impious, as the crucifixion of our blessed Redeemer. Yet hear what is said of this,—Acts ii. 23—

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”—Again, in the 4th chapter—“For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done.” Here this voluntary, awful, guilty act, is said to be, “by the determinate counsel, foreknowledge, and hand of God.” We do assuredly know, that God does, in no sense or degree, lead men into sin. The apostle James warns us on this subject.—“Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth he any man*. But every man is tempted, when he is drawn away of his own lusts, and enticed.” Here, you perceive, are, distinctly, the two principles so repeatedly no-

ticed by us of late—The wicked fulfilling the purpose and providence of God, and yet acting with perfect freedom, and with all the guilt of their actions on their own heads. Now, although, as we have shown, this is, as to the manner of it, inexplicable by us at present, yet it is surely comfortable to know, that all wicked beings are in the hand of a good, righteous, and holy God; that, as in the case of Job, they can go no farther than he permits; and that he will make the wrath of men to praise him, and restrain its remainder.

One other important idea to be noticed in this division of our subject is, that there is no such thing, under the divine government, or providence, as real *chance*, or *accident*. What is so called by us, and what, in conformity with our habits, or modes of expression, is so called, in one instance, in holy scripture, where it is said that “time and chance happen to all,” is still directed, with as much certainty, by the providence of God, as any events whatsoever. Nothing can be more a matter of chance than a lot. Yet of this it is explicitly declared—“The lot is cast into the lap, but the whole disposing thereof is of the Lord.” This, surely, is a most comfortable doctrine. What could be more gloomy, than to believe that our dearest interests, even life itself, might lie at the mercy of blind, or misguided chance? On the contrary, how consoling to know, that nothing can befall us, nothing injure us, without the direction, or permission, of our heavenly Father. We are now

III. To consider the character of the divine providence;—that it is most holy, wise, and powerful.

1. It is most holy. All the providential acts or dispensations of God, are, like himself, perfectly righteous, equitable, just and good. This, as a general truth, we have just now noticed. But I wish, in this place, to direct your attention, particularly, to some appearances that seem hostile to this truth. In every age of

the world, there have been a number of providential dispensations, both in regard to communities and individuals, which, to human view, have seemed difficult to reconcile with equity and goodness. Some of these dispensations, have appeared to be in violation of all that was just and right.—The wicked and oppressive, have seemed to be smiled upon and prospered, and the good and deserving, to be frowned upon and made to suffer. It was this that proved so sore a temptation to St. Asaph, as may be seen in the 73d Psalm. *We* ought to solve this difficulty or temptation, as Asaph did, by calling to mind that the *present* is a state of *probation*, and not of *reward*—That God will eternally bless his people in a better world, and make all their sufferings increase their future happiness; while the wicked shall be punished for all their wickedness, and especially for the abuse of their prosperity. It has been well observed, on this subject—“that God sometimes punishes the wicked, in a signal manner, in the present life, to show that there is a *providence*; and sometimes permits them to go wholly unpunished, to show that *there must be a future state*.”

It should, however, be noted here, that adverse providences, are sometimes wonderfully reversed and overruled for good, even in the present life. We know that it is recorded of Job—the greatest mere human sufferer, of which we have an account in sacred story—that “the Lord blessed the latter end of Job, more than the beginning.” And thousands, in every age, have borne testimony to the truth, that crosses and disappointments for a season, have been the means of lasting prosperity and happiness afterwards; while on the contrary, temporary success, or gratification, has proved in the end, the greatest and most lasting calamity. This topick has been most strikingly illustrated, even by a heathen poet. The tenth Satire of Juvenal—so admirably imitated,



or parodied, by Dr. Johnson—is the work to which I refer, and which I recommend to your perusal.

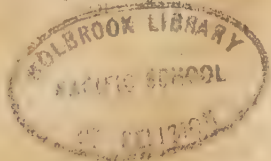
Sometimes too, it should be observed, the apparently inequitable dispensation takes its whole aspect, simply from *our ignorance*—our ignorance of certain facts, which if we had known, we should have seen the greatest propriety and beauty, in the whole procedure. Many fables, or apologues, have been invented, to illustrate this point. That of Parnel is excellent. The following, by Mr. Addison, is I think striking. It is, as well as I remember, to this effect—He says that the Jews have a legend, that during the forty days which Moses spent in Mount Horeb, he was permitted to propose some inquiries, in regard to the darkness of God's providential dispensations. He was commanded to look to the foot of the mount. He did so, and saw a fountain of water, at which a soldier was alighting from his horse to drink. In remounting, the soldier, unknowingly, dropt a purse of money, which, a few minutes after he was gone, a child picked up, and carried away in haste. Scarcely was the child out of sight, when an old man, bending under the weight of years, and weary with travelling, sat down to refresh himself on the brink of the fountain. In the mean time, the soldier, having missed his purse, returns in search of it—suspects the old man of having found and concealed it, and insists on his restoring it. The old man protests that he has not seen it, and in the most solemn manner, appeals to God, as the witness of his innocence. But the soldier disbelieving him, kills him on the spot. Moses is shocked, and inquires where is the equity of this dispensation of providence! The answer was—The child is, indeed,

the cause of the old man's death; but know thou, that this old man was the murderer of that child's father.

After all, there are some dispensations of providence, so dark, that perhaps we can scarcely conceive how the equity of them can be made out, except that we do certainly know that God can, and will, correct, in a future state, all the inequalities and apparently inequitable allotments of the present. These dark dispensations are, no doubt, intended to be *trials of the faith and patience of God's people*, in their passage through the world. Whenever his providential dealings seem to be contrary to his word—*seem*, I say, for they never are *really* contrary—it is the office and the excellence of faith, to trust and cleave to the divine word, in opposition to all appearances. This it was that gave its peculiar value to Abraham's faith. We have no reason to doubt that it will constitute a part of the happiness of heaven, to have all dark providences fully cleared up; and to be able to see the equity and goodness, yea the kindness and mercy, of all that here was obscure, and perplexing, and hard to be borne.

(To be continued.)

It is some time since we inserted in our pages any extract from the old English writers. We now offer to those of our readers who love the olden time, in matters of religion, a morsel of poetry.—We take it from the London Christian Instructor, for January, 1824. It is there said to be “from the pen of the excellent Thomas Toller, who was a puritan vicar of Sheffield, in the early part of the seventeenth century.”



## THE PERPETUAL SACRIFICE.

- |  |                                  |
|--|----------------------------------|
| 1. If any in distresse desire to gather<br>Trewe comforte, let him seeke it of                       | Our Father:                      |
| 2. For wee of hope and helpe are all bereaven,<br>Except thou ayde us, Lorde,                        | which art in Heaven:             |
| 3. For thou doest ayde us, therefore, for the same<br>We prayse thee, singing                        | hallowed bee thi name.           |
| 4. Of all our miseries caste up the summe;<br>Shewe us the joyes, and let                            | thi kingdom come.                |
| 5. Thou doest dispose of us even from our birth;<br>What can we wishe—                               | thi will be done in earthe,      |
| 6. Thine is the earth; as are the planetts seaven,<br>Thi name be blessed heere,                     | as it is in Heaven.              |
| 7. Nothing is ours, eyther to use or paye,<br>But what thou gvest, Lord;                             | Give us this daye                |
| 8. Wherewith to cloath us, wherewith to feede;<br>For without thee we wante                          | our daylie breade.               |
| 9. But wante no faults, no daye without sinne passes;<br>Pardon us good Lorde,                       | and forgeve us our trespasses.   |
| 10. No man from synning free did ever lyve;<br>Forgive us, Lord, our synnes,                         | as we forgeve                    |
| 11. If we forgeve not one another, thou disdaynist us:<br>We pardon                                  | them that trespassed against us. |
| 12. Forgive us what is paste, a newe path treade us:<br>Direct us alwayes in thi faith,              | and leade us                     |
| 13. As thine own people, and thi chosen nacion,<br>Into all trewth; but                              | not into temptacion.             |
| 14. Thou that of all good graces art the gever,<br>Suffer us not to wander,                          | but us delyver                   |
| 15. Us from the daungers of the worlde, the fleshe,<br>and the Devill,<br>So shalt thou free all us  | from all evill.                  |
| 16. To these petycions let all church and leymen,<br>With one consent of harte and voyce, saye to it | Amen.                            |

## FOR THE CHRISTIAN ADVOCATE.

## ON TRUE CHRISTIAN TEMPER.

In the practice of piety, it is of the utmost importance to preserve and cherish a *truly Christian temper*. From the possession, cultivation and exercise of this temper, we may derive one of the best evidences that we really belong to Christ—that we are his disciples indeed. It is by this also, that genuine Christianity is, in a peculiar manner, adorned and recommended to others. In what, then, does this temper consist? Summarily, no doubt, in that “charity which is the bond of perfectness.”

*Love to God and man*, duly felt and exercised, would produce a complete exhibition of true Christian temper. As it relates to man, it especially consists in sympathy, meekness, gentleness, courtesy, long suffering, forgiveness of injuries, tenderness in regard to the character of others, liberality, both with respect to property and opinion, the careful avoidance of angry and vindictive feelings, passions and actions: in a word, in maintaining and cultivating those dispositions towards others, which will certainly cause us to do to them as we desire that they should do to us.

But it is to be remembered, that *every* real excellence of character, is consistent with *every other*. Vices may clash, and often do; but the virtues and graces never do, and never can. Yet it is not uncommon for men, as suits their purposes, to single out some one excellence, and so to represent it, as really to be exclusive of another, and perhaps of almost every other. This, probably, is oftener done in regard to what is called *charity*—mistaking the true import of the word—than to any other Christian grace or virtue. It may therefore be useful to make a few inquiries which may lead us to something like a clear and consistent view of this whole subject. 1. Does a Christian temper, or genuine charity, require us to be *indifferent to truth*; or to treat error of opinion, as if it were harmless? The scriptures answer this inquiry decidedly in the negative. We are exhorted “earnestly to contend for the faith which was once delivered unto the saints.” To represent all religious opinions, therefore, as equally safe or good, or to act as if we so considered them, is to violate this express injunction of holy writ. So far, moreover, is an indifference to truth from being an act or expression of love to our fellow men, that it is exactly the reverse. Nothing can be clearer from the scripture, than that there are some articles of faith which are essential to salvation. “If ye believe not that I am he, ye shall *die in your sins*”—was the declaration of our Saviour himself. Is it then the expression of love to our fellow sinners, to let them alone in that error and unbelief which, if persisted in, will ruin their souls? or to represent it as a matter of indifference, whether they retain their errors or not? On the contrary, is not this to act like the great enemy of souls, in whom all malignity dwells in perfection? It is his grand artifice to keep sinners easy in error and unbelief, that they may be lost forever. The highest manifestation of love to our fellow men, that we can ever show

them, is to convince them of essential error—to bring them to the knowledge of the truth, that they may be saved. We *must* do this; we cannot cherish a truly Christian temper—we cannot love our neighbour as ourselves, if we refuse or neglect it. Our charity in this particular, will therefore consist in two things; first, in taking care, while we hold fast and plead for the truth, to do it in that manner which is least likely to be offensive, and the best calculated to recommend and inculcate it effectually. Secondly, in not representing all truth as equally important; but, while no truth is treated as a matter of entire indifference, making great allowance for unessential errors, from which none of the human race, in this imperfect state, will ever be entirely free.

2. Does the preservation of a genuine Christian temper demand that the ministers of the gospel, or other teachers of religious truth, should never reprove vice or error *with severity*? We must also answer this inquiry in the negative, if we take Christ and his apostles as our examples and guides. What a most terrific series of woes and denunciations does our blessed Saviour, in the 23d chapter of Matthew, address, directly and personally, to the Scribes and Pharisees—“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.” In commenting on these words, Scott says most justly—“It is remarkable, that the most severe and awful things contained in scripture, were spoken by Jesus Christ himself.” The proto-martyr, Stephen, who so closely resembled his divine Saviour, concludes his address to his persecutors, in a strain of awful severity. “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do you. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the just One, of whom ye have been now the betrayers and murderers: who have re-



ceived the law by the disposition of angels, and have not kept it." It was with scarcely less severity, that Peter reproved the rulers, elders, scribes, and high priest of the Jews, even when he stood as a prisoner before them—"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." The great apostle of the gentiles, gives as a direction to Timothy, "Them that sin, rebuke before all, that others also may fear." To Titus, we find him saying, "One of themselves, even a prophet of their own said, The Cretans are always liars, evil beasts, slow bellies. This witness is true; wherefore rebuke them sharply, that they may be sound in the faith." In rebuking Elimas, the sorcerer, the apostle himself used a style of peculiar severity—"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief! thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord! And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." In this we know that the apostle did not speak "in his own spirit," but under the guidance of the Spirit of all grace and truth. In his severe address to the high priest, who "commanded those that stood by to smite him on the mouth," it is not so clear that the temper of his mind was exactly right.

Severity of address, then, is sometimes right, in speaking to transgressors, whether generally or individually. To determine the proper occasions, and not to exceed them, requires much discretion and self-command, and a good measure of that very Christian temper now under consideration. A general rule, admitting of but few exceptions, is given

us by St. Paul—"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." How admirably does this illustrate what was said in regard to our manifesting charity, by endeavouring to convince men of essential errors? The utmost meekness, gentleness and patience, are here required to be used, for this very purpose. And such, unquestionably, should be the very spirit that should breathe through the addresses, generally, of those who seek to win souls to Christ. Of this there never was a more illustrious example, among mere men, than that which was exhibited by Paul himself. There is a tenderness in his epistles which has not been exceeded, if it has been equalled, by any other writer, not excepting even the *beloved apostle*. The more of this tenderness, this melting compassion for souls, any minister of religion, or any other individual who communicates religious instruction, can feel and express—for it can never be well expressed if it be not felt—the greater will be the probability of his success, in the benevolent work in which he is engaged. It is peculiarly important that this tenderness and compassion should be apparent, in all discourses which announce "the terrors of the Lord." If, in such discourses, there is any indication of *exulting* in the doom of the wicked, or even an appearance of *apathy* or *want of feeling*, the effect will probably be nothing but resentment against the speaker, and an indignant rejection of all his comminations. But if it appears that the speaker's soul is filled with sympathy, and is, as it were, bleeding with anxiety and distress, at the prospects of the impenitent sinner, and that it is only in

"very faithfulness," and with a hope that his destiny may be prevented, that he is warned of "the wrath to come;" there is much hope that the warning may be salutary, and little danger, at any rate, that the faithful and affectionate monitor will be hated and lose his influence. In a word, a good portion of "the meekness and gentleness of Christ," should give *character* to the feelings, words and actions of all, who would cherish a true Christian temper, and especially to the addresses of the publick teachers of religion.

As to that severity which we have seen to be lawful and proper on certain occasions, it would be well, perhaps, if these occasions could be clearly specified, or fully enumerated. This, however, will not now be attempted. Yet a general direction, drawn chiefly from the examples that have been mentioned under this particular, may be thus stated—Severity, in *different degrees*, may occasionally be used, in addressing, or speaking of, those who, under the guise of a false religion, obstinately and openly oppose the doctrines and progress of true religion; and those, also, who flagrantly and publicly treat the truths of scripture with disrespect and insult; and those, too, who palpably violate their own solemn engagements; and those, finally, who have long been addressed in a different manner, and have shown that gentle admonition and kind persuasion have been without effect, or have rather served to harden and embolden them in their transgressions.

8. Is the indulgence of *anger*, in any case whatever, consistent with a truly Christian temper? We must answer this inquiry affirmatively—if we keep to the same unerring guides which we have endeavoured to consult and follow, in replying to the previous interrogatories. We are told that "God is angry with the wicked every day;" and the instances are almost innumerable in the sacred writings, in which anger, and sometimes wrath and fierce anger, are attributed to the Deity. Now,

that this is spoken "after the manner of men," and that when any of our passions or feelings are ascribed to our Maker, we are to separate from them, not only every thing morally impure, but all those commotions of our faculties which arise from their natural imperfection, is no doubt true, and ought always to be carefully recollected. But this notwithstanding, we have no reason to think that a human feeling *essentially wrong in itself*—in its *very nature* bad or immoral—would ever be attributed to the pure and holy God, even in figure, or with any possible abstractions. If wrong in itself, it can never, *in any form or degree*, belong to the standard of all natural and moral perfection. But farther—Our blessed Saviour, who was God as well as man, "who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously"—this blessed and perfect Saviour was, at least in one instance, angry. We are told, Mark, iii. 5—"And when he had looked round about on them *with anger*, (*μετ' οργης*,) being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thy hand." It would be easy, also, to mention several instances from the sacred writings, in which the anger of mere men appears to have been right, and to have received indications of the divine approbation. Moses indulged *sinful* anger at the waters of Meribah-Kadesh, and received the most decisive tokens of the divine displeasure on that account. But when his "anger waxed hot" at the children of his people, for making and worshipping the golden calf, and when in this "hot anger," he, to denote that his people had broken covenant with their God, brake the two tables of stone, on which the decalogue had been inscribed, he received no intimation of the divine displeasure; but on the contrary, the whole of his conduct appears to have been approved by Jehovah. It

is needless, however, to mention examples, since we have an express direction on this subject, and this too in a detailed representation of what belongs to the "new man." Ephes. iv. 26, 27.—"Be angry and sin not: let not the sun go down upon your wrath: Neither give place to the devil."

It clearly appears, therefore, that the indulgence of anger is not *always* sinful—not *always* inconsistent with a truly Christian temper. Much more has been said in illustration of this point, than would otherwise have been thought either necessary or proper, if very serious doubts and no inconsiderable discussion had not lately been raised on this subject, in so excellent a work as the Christian Observer. Every truth of holy scripture is valuable on its own account; and much injury is sometimes done to a good cause, by pressing the demands of duty beyond their legitimate bounds. As anger is not *always* sinful, to represent it as being so, is to demand more than is demanded by the law and gospel of our God.

But let it by no means be supposed, that in what has been said, any plea is intended to be made for the *free and frequent indulgence* of anger, or of any feelings and passions which are its kindred. On the contrary, it is the wish of the writer, while he would separate truth from error and avoid all extremes, to inculcate on every reader, that probably true Christian temper is oftener lost or violated by the indulgence of some of the *malevolent affections*, than by any other single cause. There is probably no one thing, against which the greater number of Christians who would aim at a close imitation of their divine Redeemer, will need so incessantly to watch, as against the indulgence of some unhallowed feeling of the kind we contemplate. There is doubtless a very great difference, even in constitutional make, in relation to the irascible passions. Anger, in some of its multiform manifestations, is, with a number, and with some that

we would hope are the subjects of renewing grace, the sin that "easily besets them." *The grace of God can dwell where neither you nor I can*—said a shrewd minister of the gospel, to a young man who consulted him on the choice of a wife. A number there are, on the other hand, who have naturally, such a happy temperament, that they experience little or no disturbance, from any irascible emotions or dispositions. This happy temperament, however, should always be carefully distinguished from the effects of divine grace. It is not piety; although it may, when possessed by the real Christian, render some of the duties of practical religion comparatively easy. But this natural benignity is, on the whole, a very rare allotment. In by far the greater part of our race, much of the corruption of our nature is perceptible in anger, hatred, revenge, indignation, envy, pride, arrogance, peevishness, petulance, discontent, murmuring, repining; and in the sinful effects of these feelings, manifested by words of wrath, reproach, reviling, complaining, slandering, and evil speaking; as well as by all the actions, not to be enumerated, in which our neighbour may be injured in his character, person, property, prospects and connexions. Against all these workings and exhibitions of the native depravity of his heart, he who would maintain a truly Christian temper, must be incessantly on his guard. "He—saith Solomon—that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." But alas! what failures in this *ruling of the spirit*, have been witnessed in some of the best of men. A failure in ruling his spirit was the cause that the meekest of men was excluded from the land of promise; the cause that the most patient of men cursed the day of his birth; the cause that the man after God's own heart was on the point of murdering a whole innocent family; the cause that a prophet of the Lord wished to die, when it was the purpose of God that he should never die, but ascend



to heaven in a fiery chariot; the cause that another prophet said, "I do well to be angry even unto death," because God would not save him from the possibility of reproach, by utterly destroying a populous repentant city, on which a conditional doom had been pronounced; the cause that two of the most distinguished disciples of the Prince of Peace, were for commanding fire to come down from heaven, to consume those who offended them—the cause too of their receiving a rebuke from their Lord, which all his followers should frequently call to mind—"Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them."

In the view of such examples, "let him that thinketh he standeth take heed lest he fall." Let every Christian be sensible that he is never free from the danger of departing from a Christian temper, by some indulgence of angry or vindictive feelings. Let him be careful, when he is lawfully angry, "not to sin, and that the sun go not down on his wrath, and that thus he give no place to the devil." On this divine injunction, to which a reference has before been made, the following excellent commentary will, it is believed, furnish as proper intimations, in regard to the occasions on which anger may be lawful, and the bounds within which it must always be restrained, as any that can be offered in a narrow compass—"It would be proper to express displeasure at what was wrong, on many occasions, both in the management of their families, in reproving sin, and even in ordering their temporal concerns, so that all anger was not to be prohibited. Yet let Christians be sure to restrain that dangerous passion within the bounds of reason, meekness, piety, and charity; not being angry without cause or above cause, or in a proud, selfish, and peevish manner; not expressing their displeasure by reproaches, or furious rage, or suffering it to settle into resentment; but always endeavouring to subordinate

its exercise to the glory of God, and the benefit of the offender himself, as well as that of others; and to show stronger disapprobation of the sin committed against God, than of the injury done to themselves. This would induce them to attend to the caution annexed, "not to let the sun go down upon their wrath," not to close the day without forgiving and praying for those, who had offended them, or expressing a disposition to reconciliation and kindness. In this and in other respects, they must take care not "to give place to the devil," who watched his opportunity of filling their minds with rancour and malice, and of thus exciting divisions and contentions among them." (SCOTT.) To this it may be proper to add, in the very words of the apostle, what we find him adding, in immediate connexion with the text on which this comment is made—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If any should remark that we are here commanded to put away "*all* anger," we need only observe, that this is one of a thousand instances, in which, in the sacred writings as in all others, we must compare one part of a composition with another, if we would obtain its genuine meaning. There would be no end of guarding and explaining, if a writer should do it with all the words and phrases that he uses. His meaning should be clear when his *whole discourse* is taken in connexion; and so it always is in the sacred writings—"All anger," in the last mentioned text, must mean, *all that is beyond* what he had before admitted to be lawful.

The result, then, of our inquiries is, that there are occasions on which severity of speech, and even the indulgence of anger, are proper for those who seek to preserve and cherish a truly Christian temper; and yet that all such severity and indulgence will be their *strange work*—

To this they will seldom be called, never without reluctance, only when the occasions for it are clearly marked, and always with the greatest care that they do not proceed too far. The *general complexion* of their temper, will be that which is the exact opposite of severity and anger. They will be *habitually* kind, and affectionate, and gentle; thus making it manifest that the great *law of love* rules sweetly, and powerfully, and predominantly in their bosoms.

We have been led in this essay to consider the law of love, chiefly as it is exercised toward *men*. But it is to be carefully noted and remembered, that true Christian love to men, is not only always accompanied with supreme love to *God*, but springs from this, as from its only proper source. Such a Christian temper as we have been considering, will never exist till the heart is renewed by the Spirit of grace, and supreme love to God implanted there by his sacred influence. When this takes place, love to mankind will *follow* as a natural consequence—follow as the stream flows from its fountain. He that loves God, will love his brother also. And it is of the utmost importance to keep in mind, that love to men will always be the most pure, the most easily maintained, and the most steadily and vigorously exercised, when love to God is the most warm, and active, and elevated—

When all the graces of the Spirit are in the most powerful operation in the renewed mind. Then, not only all anger, but all the other corrupt affections “which war against the soul,” and to which Christian temper and feeling are opposed, will be most effectually subdued and most completely lose their influence. Uniform experience, it is believed, confirms this representation. When the soul of the believer has been dissolved, as it were, in love to God, and sweetly drawn into humble and delightful “fellowship with the Father and with his Son Jesus Christ;” when it has been filled with admiring and adoring views of the plan and the covenant of Redeeming mercy—then is “love to the brethren” always the most tender and ardent; then is the Christian most disposed to a full and unreserved forgiveness, even of his worst enemies and their most cruel injuries; then are all mankind the objects of a genuine and warm benevolence, and no hostile feeling to an individual of the human race can find a moment’s indulgence; then all corrupt affections of whatever kind are loathed and abhorred; a deliverance from all sin is most earnestly wished, and complete conformity to the mind and temper of Christ is panted after, with the purest desire and the greatest intensity.

E. E.

FROM THE LONDON CHRISTIAN INSTRUCTOR.

“FROM THE WOODS OF SABEA.”

“He causeth it to come whether for correction, or for his land, or for mercy.”—JOB xxxvii. 13.

From the woods of Sabea, the gale of the south,  
Shakes the spice-breathing incense, and gladdens the grove;  
’Tis Jehovah of Hosts—the breath of his mouth—  
That speaks to his creatures in accents of love.

Now it opens the blossom, enamels the spring,  
It curls the blue wave, and breathes health through the sky,  
’Tis the peace-breathing whisper of heaven’s high King,  
’Tis the sunshine of mercy that beams from his eye.

But when the fierce Simoom the desert has past—  
And the purple streak’d poison flames broad thro’ the air,  
When it sweeps with the falchion of death on the blast,  
Or smites, like the lightning, with blue venom’d glare.

’Tis the same—the Almighty—the breath of his ire  
Has kindled in vengeance the pestilent flame;  
Lo, Jehovah—he comes in the whirlwind and fire,  
To blast in his wrath all who mock at his name.

## Miscellaneous.

---

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Living in the midst of our happy institutions, and awake, as I hope, to every thing which ought to inspire an American with admiration, either for the excellence of those institutions, or for the character and talents of those who preside over them; I cannot, as a lover of my country, or as a Christian, look with unconcern upon any thing which lessens their importance, or casts a shade over their moral or political aspect.

At this moment, our country stands the gaze of all the civilized world. And for a prize worth all our jealous vigilance and a nation's efforts, we are running a race in the career of fame and of human glory; the result of which time will inscribe on his brazen monument, and hold up, we trust, as a signalized triumph, when the thrones of despotism shall have crumbled into ruins, and the dark empire of superstition and ignorance shall have vanished before the meridian rays of moral truth. What then ought to be our just regard for the integrity and the moral character of every publick officer, and especially of those placed in the highest ranks of honour, in this mighty republic? Our statesmen, like our institutions, should exhibit in their moral and political deportment, an example worthy of their origin and their dignity; without which, indeed, our honour is but a name, and our pretended virtue only a covering for crimes.

In the honourable competition of talent in our legislative halls, I witness with pride and pleasure, the conflict of intellectual and native greatness, and all its splendid acquisitions; and I know that the lustre which attends it is reflected over both hemispheres. But I can never sacrifice virtue and moral excellence at the shrine of any zeal, or patriotism, or talents, however ardent, or high, or

splendid. And indeed, what is boasted patriotism, or high pretences to political zeal, if moral principle be absent, and the sacred monitor within has lost his just and controlling power over the man? In such a case, my confidence is gone, and so is that of a virtuous community.

I contend, Mr. Editor, for no super-human excellence, or extra virtue or honesty; but I do contend for fair moral character in our publick men; because the more responsible and conspicuous the stations which they occupy, the more beneficial or deleterious is their influence and example. In accordance with this feeling and these sentiments, I must enter my protest, with that of every good citizen and every good Christian, against the practice of duelling, so lately and so loudly asserted and appealed to, by one of our most conspicuous and most splendid statesmen. With what surprise and lamentation have the reflecting and virtuous part of the community, seen and read the CARD of an honourable member?—in the writing of which, the hand of the writer must have trembled with unjustifiable and intemperate passion. It was surely a moment, in which, like our great Hamilton, he forgot himself. Adorning the speaker's chair in the House of Representatives, and lately a candidate for the chief magistracy of the nation, he has, in one unhappy moment of irritation, tarnished the bright page of his illustrious services and actions. And for this, Mr. Editor, I trust you will let the Advocate lift up its voice as promptly and as loudly, as the act has been indiscreet, and prominent, and baneful.—Who can tell what injury he has done to the youth of our country? How many years may roll away, before the influence of this powerful example shall cease to operate in favour of the murderous and infatuated practice of duelling? How many gallant and



noble minds, that had retained some moral and tender sense of rectitude, will, through the influence of this high example, break through every restraint, and rush to the detestable and deadly combat? Our fields, stained and crimsoned with the blood of devoted victims, who have already fallen ignominious sacrifices to this ferocious and infernal practice, cry, and witness aloud against us as a people.

While false notions of honour exist, and are encouraged by our honourable men, who form the popular sentiment and give the fashion of the day, and fix the standard of lofty character and conduct, the evil, in all its turpitude and magnitude, must continue. But if our people, *as a people*, would express their will, and declare its absurdity and enormity, by refusing their suffrages to those who engage in it, we should soon have no occasion to lament its prevalence and its horrible consequences. Surely the perversion and malignity of human nature, in its various evil propensities, exhibit vices and crimes enough for our virtuous citizens and patriotick statesmen to deplore, without giving encouragement to an unnatural arbitrary custom, the offspring of barbarism and superstition—for such was the origin of duelling. And yet, “tell it not in Gath, publish it not in the streets of Askelon,” the very hall of our Representatives in Congress, re-echoes the admiring plaudit of this Gothick custom. The citadel, sacred to liberty and intelligence, and consecrated to the dearest rights of our country, must witness and resound the desperate and deadly deeds of those who fight and fall in single combat. An undeniable proof of this fact was furnished a few months since, in one of the most eloquent speeches that was ever delivered in the House of Representatives. In that speech the unhappy and deprecated sentiment was publicly avowed and advocated. Let me ask—has the warrior, who has nobly fought for his country, in the hour

of its perilous encounter—who has fearlessly walked the fields of death and stood the bursting blaze of the bloody onset,—has he any need to convince the world that he is brave, by retiring to some darksome pathway, to settle a childish point of honour? Must such a man, conscious of the purity of his intentions, and whose bosom swells with the noble sentiments which honour and virtue inspire, descend to the arena of the gladiator? Must he rashly sport with that life which God has given him, or take away that of his antagonist, at the call of his murderous opponent? No: the man who fights a duel, may be, or he may not be, a coward. A momentary passion, or deliberate revenge, or blind delusion, may operate to impel the unhappy votaries of duelling, to acts of bloodshed and murder. But as the standard of right and wrong is immutably fixed and as eternal as the throne of God, if there is a fool in the universe, that fool must be the duellist. For, blindfold and wildly, against reason, conscience and religion, he makes an infidel plunge, beyond the hope of redemption. A frail creature, enjoying the space of a few days, and soon enough to make the dread discoveries of eternity, with his coffin and his shroud in view, to balance his chance upon a bullet, and to barter a thousand hopes human and divine, yea, his unchanging destiny, upon the flash of a pistol—tell us of another folly that equals this. Before so inconceivable a risk is incurred—and for a point often comparatively worthless, or suppose it as important as you please—let the duellist pause. Let him measure and comprehend the sum total of the consequences of what he is about to do. Let him place before his eyes fully, the prize and the cost; and then we shall hope he will attempt rather to soften his death-bed by the virtues of forgiveness, and the noble deeds of charity, than rush himself, or send a fellow sinner, uncalled, to the dread tribunal of God.

To counteract the magnitude and

the enormity of this evil, let there be but one sentiment in the community. Let our guardian legislators, and the dispensers of our laws, interpose their barriers. But especially, let our publick and Christian journals lift up their voice promptly and independently, and loudly, to expose the prevailing and bloody fashion of the times, and to stamp the crime with its merited reprobation. — H. G.

### Editorial Remarks.

We have given a ready and cheerful insertion to the above communication, and heartily approve the sentiments of the writer. We feel it to be a Christian duty to treat magistrates and publick men, with due honour and respect; and no party slander, or party politicks of any kind, ever have polluted, or ever shall pollute, the pages of the *Christian Advocate*. But a *Christian Advocate*, according to our best judgment, this miscellany, *Deo juvante*, shall ever be found. We value our *Christian* privileges, under our free and happy civil constitution, more than any other; and we cherish the hope that our Christian duty will never be sacrificed or modified from any regard to popularity or patronage. We also confidently believe, that "righteousness exalteth a nation, and that sin is the reproach of any people;" and of consequence, that in the prevention of sin, and the promotion of righteousness, we render to our country, the most important service that we can ever perform. Under these impressions, we shall, in our humble sphere, continue to exert ourselves, as we have hitherto done, pointedly, but we trust temperately, to reprehend vice and impiety, wherever it may appear, and most of all, when it shall appear in *high places*. This is our privilege as citizens, and our duty as Christians. We have long thought, and have sometimes intimated, that the pious part of the community, in the United States—including all religious denominations equally—are chargeable with a neglect of duty, in

not causing their wishes to be more regarded, and their influence to be more felt. We are persuaded, if they would sacrifice, as they ought, other and minor considerations, to the great interests of our common Christianity—to those sacred principles, and that course of virtuous action which every Christian does and must regard, as connected with the welfare of his country—the good they would do would be immense. They could produce a reformation in many things that are now prevalent, to the injury and reproach of the community. But they suffer themselves to be involved in party controversies and conflicts, and thus to be played off against each other by wily politicians, to the entire loss of their influence, and the secret exaltation of those who dupe them.

In regard to the practice of duelling, we did hope, from what took place on the floor of Congress about a year ago, and which we did not fail to notice with approbation, that it was about to be banished from that distinguished body. The late card of the speaker of the House of Representatives, has not a little dampened that hope. We can make allowance for great provocation or excitement. But when this has precipitated a man of honour into a fault, he owes it, both to the publick and to himself, to make his apology as publick as he has made his offence. Then, and not till then, he should be considered as standing before his fellow citizens as he stood previously. For ourselves, we avow it as our opinion, that the friends of religion ought to vote for no candidate for a place of publick trust or honour, who remains the friend of duelling. We say *remains*—Because, although a man may have been once a duellist, yet if he has given full and unequivocal evidence that he has honestly and heartily abjured the detestable practice, he ought not to be followed with the frowns and the resentment of the publick. We ground our opinion on this subject, we think firmly, on two plain passages of scripture—"Nei-

ther be partaker of other men's sins, keep thyself pure,—He that biddeth him God speed, is partaker of his evil deeds." Now, we believe, and doubt not that all our readers believe, that duelling would no longer exist in our country—unless among a few madmen—if every duellist was, by that character, completely shut out from all places of trust and honour. This remedy—and we conscientiously believe it is the only effectual one—every voter at a public election, may help either to apply or withhold. If he does not apply it—if he votes for a duellist—he bids him, in the true sense of that phrase, "God speed." He is a partaker of the duellist's evil deeds—he has not "kept himself pure." Let professing Christians consider this seriously. Let them most seriously reflect whether, with all their complaints against duelling, they are not *themselves* chargeable with participating in the guilt of this disgraceful and murderous practice.



TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

*Gibraltar, January 15, 1820.*

My dear Friend,—Did I possess a military taste, which I certainly do not, (and I make the acknowledgment without either regret or shame) this place would afford me the most exquisite gratification. I suppose there is not another spot on the face of our warring planet, on which the military art has expended an amount of ingenuity and industry, in its fortification, equal to that of Gibraltar. Its immense ramparts in front of the town, along the water's edge, furnish a delightful walk. Here I frequently saunter, especially in the evening, enjoying the enchanting prospect of the bay, forested (if I may say so) with the masts of the vessels at anchor in its waters, and skirted by the naked hills and thinly populated valleys of Spain, that stretch beyond it,

far as the eye can extend its vision: while on the other side, is seen the romantick town, rising street above street, up the face of the rock; and beyond it, the rugged rock itself, in all the wildness of nature, towering to the clouds.

In these rambles, I often encounter companies of soldiers, undergoing the drill exercise, and am charmed, sometimes to a degree beyond what I supposed one so deficient in musical taste as I am could be charmed, with the performance of the full band of military musick, playing for amusement, or to perfect themselves in their art. Yet while I have been listening with sensations of exquisite delight, reflections of a very melancholy cast, have sometimes risen up in my mind. I have thought—this is the musick of death. It is thus the horrors of war are gilded over. Thus men are allured to the trade of blood. They are charmed into an insensibility of their situation, in being made the instruments of all that is horrible in the angry passions of men, operating to the destruction of their fellow men. When shall the time come round in which the instruments of death, in the hands of the warrior, shall offend the sight no longer? When "the sword shall be beaten into a ploughshare, and the spear into a pruning hook, and nation shall not lift up sword against nation, neither shall they learn war any more." Such a sight will be far better worth seeing than all that is exhibited here.

But I set out to tell you a little about the stupendous fortifications of this place. A little must suffice; as the subject has no interest for me, beyond what mere curiosity supplies. The height of the ramparts which front the town, on the water's edge, I have not inquired. It is such as to give a chill of horror to look down from their top. And their width you may suppose, when I inform you, that walking along the top, you meet here and there with little openings, through which smoke issues, and which are in fact vents of chimneys, ascending from apartments below, which are in-



habited. But by far the most astonishing efforts of human labour, in the matter of fortification, are found at the north end of the rock, facing the narrow tongue of land that unites the rock with Spain. I have mentioned, that here the rock rises with nearly a perpendicular ascent. All along this front you see port-holes at short distances, and cannon pointing in all directions. The fact is, that a perforation, sufficiently wide and high to admit the passage of a wagon and four horses, is excavated along the whole end of the rock. It commences at the back of the town, and ascends as the rock rises. From its ascending and winding direction, it must be not less than three quarters of a mile long. At short intervals in this perforation, wide chambers are formed, from which the port-holes open, and allow the cannon to be pointed. In one of those chambers, very high up in the rock, called St. George's Chapel, is a pile of shot stored up against "the day of battle and of war," containing, we were told, the amount of seventy-thousand balls, 32-pounders. To carry one of these balls up from the water's edge, was a day's work for a soldier.

I have been informed of a soldier, who some time ago conceived the idea of deserting, by letting himself down with a rope fastened to the muzzle of a gun, projecting from one of these port-holes, and so getting off into the Spanish country. Accordingly, having secreted himself in the excavation until the darkness of night, he descended his rope, until he reached the end of it, from which he let himself drop; confiding, no doubt, that he had but a short distance to fall. But alas! he had greatly miscalculated the distance. He was still 300 feet from the ground. In his fall, he was caught by a projecting crag of the rock, too high to be come at. Here his dead body hung, until the birds and putrefaction consumed it.

Every thing here is military. When you walk abroad, the sound

of the drum and fife is hardly ever out of your ears. There are about 3500 troops at present in the garrison. Their appearance indicates them to be of the first order. I have lately witnessed a grand review, given in honour of General McDonald, the Spanish governor at Algeiras, who paid a visit to General Don, who commands here: and certainly the spectacle was not without interest. The discipline of the troops, as far as I could judge from their marching, and manœuvring, and firing, must be very complete. But the thing that most attracted my attention, was the astonishing neatness and cleanness of the men, as they marched into the parade. Every soldier had his shoes blacked, his hair powdered, his whole dress unsoiled with a speck of dirt, his arms shining, and looking as if just taken out of a milliner's bandbox. Very probably the officers think, as the men have little to do, that this extreme of neatness may serve to occupy their attention, and not be entirely without use in some other respects. But alas! how little is the profit, compared with the sacrifices of precious time that it calls for. Can it accord with the end for which rational, immortal beings, have been called into existence, that so much time and labour, every day, should be expended on their exterior appearance.—That hour after hour, should be devoted to wiping, and brushing, and polishing, in order to be prepared for the short parade, which does away the whole, and requires the labour to be commenced anew; and this from week to week, and year to year, until advanced age or early death, releases the victim from his pitiful drudgery.—A pitiful drudgery indeed; since whatever effect it may have, in reconciling the soldier to his confinement, by occupying his attention and stimulating his vanity, it contributes little to the solid gain of society, and contributes less than nothing towards preparation

for those exercises and enjoyments of eternity, which ought to take precedence of every thing earthly.

It may be said, that in the existing state of society war is a necessary evil, and if so, every thing belonging to keeping up complete discipline in armies and in garrison troops, becomes also necessary. It may be so. I am no convert to those very mistaken peace principles, advocated by many very respectable and well meaning people, which deny to men the right of self defence—Which contrary to the express declaration of scripture, refuse to the magistrate the right to “bear the sword;” and which surrenders, in the hope of miraculous protection, the life, liberty and property of the good, to the craft and rapacity of that part of the human species (by far the majority) which, without the restraint of force, would be really far more dangerous, than the bears and wolves of the wilderness.

But while I am no convert to any such principles, I cannot help lamenting with all my soul the *deep* infatuation of those who delight in war; especially of those rulers of the nations (alas! nineteen twentieths of all who rule) who glory in military achievements. Overlooking the protection which gospel truth and gospel morality would give to their empires, they rely on the arm of flesh, and expend an hundred fold more in military efforts, than it would cost to establish among the nations, that kingdom of our God which is “righteousness and peace and joy in the Holy Ghost.” The establishment of this kingdom over the earth, would do away the necessity for war, and with it, the waste of time and destruction of mental improvement—nay, what is unspeakably more, the sacrifice of life and of immortal souls—which war inevitably produces.

I am told there is much dissipation, among the officers of this gar-

rison. The whole band of commissioned officers (with a few exceptions) eat at one table, and that table is furnished out, with a sumptuousness that equals the extent of their means. The expense is borne in common; but the individuals pay in proportion to their rank; i. e. a colonel contributes as much more than a lieutenant, as his monthly pay exceeds the pay of the lieutenant. The hour of dinner is 6 o’clock P. M. and it is very common for the company to remain at table till eleven and twelve.

Martial law exists here in its full extent. The governor has power to order any person, not attached to the army, to leave the place, at an hour’s notice. All offences are tried by court-martial; civil suits are determined by a committee of merchants, appointed by the governor without a jury; with a right of appeal, however, to the governor, in cases above £500. Exactly at sundown, a gun is fired, when the gates are shut; and until the morning gun, a little after daylight, all intercourse with the shipping and the country is suspended. If you are caught without but a minute too late, there is no obtaining the gate to open until the morning.

Gibraltar is a place of great trade. It is a free port. There is here no custom house, and no duty is demanded either for imports or exports. The consequence is, that almost every article of merchandise, can be obtained very cheap. Few vessels entering the Mediterranean, or passing out of it, but stop a shorter or longer time. The British find here an immense vent for their manufactures. Notwithstanding the vigilance of the Spanish authorities to prevent it, great quantities of British goods are smuggled into Spain. The chief revenue which the British government derives from the place, consists in the ground rents, or rather the rock rents. Government owns the rock, and every habitation

erected on it, pays a smart rent. The rock itself has become an article of merchandise. It is limestone of the best quality, and quantities of it have been shipped as ballast, even to the United States, and there sold at a profit.

The present governor, General Don, is very popular. Great merit is ascribed to him, on account of those late improvements which have added so much to the beauty and comfort of the place: to the accomplishment of which, he has contributed liberally, from his own finances. He is a Scotsman, who, under an exterior and manner somewhat abrupt and forbidding, covers much good sense, humanity and patriotism.

The British Territory extends about half a mile beyond the rock, on the neck of land that unites it with Spain. Part of this territory is occupied as a burying ground, and part is cultivated as farm land and garden. The residue is the parade ground. Beyond this is a space, of perhaps a quarter of a mile, called neutral ground, unoccupied by either party. At the edge of this neutral ground, on the British side, strict guard is kept by a file of soldiers, and no one unknown to the guard, is permitted to pass without a passport. Also on the verge of the Spanish territory, a Spanish guard exercises the same strictness. I have been greatly struck with the surprising contrast exhibited between every thing English and Spanish. I have mentioned the extreme neatness and cleanness of the British soldiers. The Spaniards are just the reverse. Their huge fur turbans, and large whiskers, give their countenances a bravado appearance, and this, taken in connexion with their shabby, soiled regimentals, and ragged dirty shoes, makes their whole figure appear grotesque and rather ridiculous. Within the British lines every thing belonging to the government is neat and tasteful. The buildings are

painted, the grounds under cultivation exhibit the highest degree of luxuriance. But you no sooner enter the Spanish lines, than you seem to be in the regions of desolation. Great part of the land lies waste. The scattered dwellings, are hovels. I have rode out several times, to the town of Sanroque. It is pleasantly situated on rising ground, that commands a fine view of the bay and town of Gibraltar, about five miles distant. It is really a strange looking place to an American; very shabby, and entirely different from any thing in the shape of a town, to be seen any where in the United States. The houses are stone, covered some with tile, but more with straw; generally small, and one story high; without glass, except a few of the better order. In lieu of glass, the windows are furnished with iron gratings to keep out thieves, and wooden shutters to keep out the storm. The streets are very narrow, paved with round stones, without footways. No yards or back buildings, are to be seen. The town consists of rows of houses, that front alike to the street on both sides. One of the best houses in the place, is the tavern where I have stopped. It is built in the form of a square, enclosing an uncovered yard in the centre, in which is a draw-well. The lower story, on one side of the square, is appropriated to stabling; above which are rooms of entertainment. I have been amused to see travellers on their arrival, leading their horses through the house to the stable, along the same passage that accommodates every person who enters it. Very few persons are to be seen in the streets, whose dress and appearance indicates any thing like gentility. On the appearance of a stranger, the little troops of dirty ragged children forsake their sports, and pursue him with outstretched hands, clamouring for charity.

The soil of the surrounding coun-



try, is of limestone quality, and evidently capable of being brought to the highest fertility, but nothing like good cultivation is to be seen. This is the more to be wondered at, when we consider, not only the great encouragement which the market of Gibraltar holds out for every kind of produce, but also the stimulating example which English cultivation exhibits, on every spot within their territory. Man is called an imitative animal:—and surely he is so. How it comes to pass that the Spaniard should discover so little aptness to imitate the Englishman, in the many things continually before his eyes, and which are so evidently of the highest advantage, is very surprising. When nations get down, it is hard to raise them: and down indeed poor Spain has long been, under a double despotism, secular and spiritual; but the last, unspeakably the worst. I have had a near peep at Popery, since I came here; and certainly the discoveries I have made, have not lessened the ill estimation in which I have been accustomed to hold this “mother of harlots.” That unhappy Spain owes much of her present degradation, to the numerous brood of evils, produced and nursed by this prolific mother, is, I think, unquestionable. It is to be hoped, a day of better destiny is about to dawn upon this ill fated country. The spirit of liberty is at work. Reports of revolutionary movements at Cadiz, and elsewhere, have reached Gibraltar, and set our little band of Americans, (enthusiasts for liberty) at the hotel where I stay, on the tiptoe of anxious expectation. But what is to be the result, whether a nation of freemen is to be born, or an abortion to take place, that will result in increased debility for a long while to come, time will show.

I have yet to inform you of my adventures and observations on the subject of religion, since I came here. These I must reserve for my next. I have much pleasure in believing

that my communications, however uninteresting in themselves, will interest the *friends* to whom they are made: and I need not tell you, for you will never know until you experience them, the warm feelings with which the heart of a stranger, in the distant land of his sojourn, beats towards the friends he has left behind.

Adieu. Yours, &c.

---

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Your correspondent, Zeta, in his last number says—

“I consider, and shall hereafter, by the will of God, attempt to prove that the certainty of the salvation of those for whom electively Christ died (and in this sense I believe *he died for his elect alone!*) results not from the nature of atonement, but from the divine purpose embodied in the covenant of redemption, specifying and insuring the reward of the Mediator. That there was a necessary connexion between atonement and salvation, I admit and contend; otherwise there had been no ‘manifold wisdom of God’ in the wondrous measure—it would have been infinite folly to have established none: but my position is that this connexion resulted not from the nature of atonement, but from the purpose of God.”

Zeta, it appears from this passage, believes that Christ died for the *elect alone*, in this sense, that it was the purpose of Jehovah to apply the benefit of the atonement to *them alone*, and that their salvation was secured by his promise to his Son: that in this sense Christ *did not die* for others, for the *non elect*; that is, it was *not the purpose* of Jehovah to apply the benefit of the atonement to them, but *only* to offer it to some of them who hear the gospel: and consequently, he believes, that as none *do*, nor ever *will*, accept the offer, but those to whom the Holy Spirit applies the atonement, (see the opposite column in the same page) all but the elect will perish, and sink under an aggravated condemnation for having re-

jected the offer of salvation through Christ. This, I hope, is a fair interpretation of *Zeta's* meaning. I have tried to make it such. Now, if this be his view, it does not embrace a single advantage over the views entertained by his brethren of the *old school*.

By an attentive examination of the above passage, it will be seen that *ZETA* thinks the *nature* of the atonement is not at all affected by the *purpose* of God; and that it may be considered abstractedly from the divine purpose. But we think that the *purpose* or *intention* of the divine mind is necessarily involved in the idea of an atonement.

The death of Jesus Christ may be *abstractedly* considered as a *naked fact*; and then it presents only the idea of sufferings. But if it be asked, why he suffered, why he died, the answer must of necessity have respect to the divine intention. Let a Socinian reply to the question, and he will say, Christ died to confirm his doctrine and to set an example of patience and fortitude; or, in other words, it was the intention of God that he should die for these purposes. But in this answer, although the divine intention is exhibited in connexion with the death of Jesus Christ, yet no *atonement* is exhibited. Let a Christian reply, and he will say, Christ died to make an expiation for sin; that is, it was the intention of God that he should die for the accomplishment of this great design. Here then an *atonement* is exhibited; and it is exhibited by pointing out the death of the Redeemer in connexion with the *purpose* of Jehovah.

This matter may be illustrated by referring to *Zeta's* casket of jewels. Suppose this casket of jewels, worth a million, were given to a person holding a number of prisoners in captivity, to the Dey of Algiers, for example, as a *present*. In this case, it is perfectly clear that the casket would not be a *ransom* for those prisoners; because it was given

as a *present*, and not as a *price* for their redemption from captivity. Now, change the supposition. Suppose that an American, having collected money, and purchased this casket of jewels, should go to Algiers, and offer it to the Dey as a *price* for liberating his countrymen from a state of captivity and slavery; and that it should be accepted by the tyrant as a sufficient price; then it would become a *ransom*; because it was *designed* as such by the American, and accepted as such by the Dey.

The idea of an atonement, therefore, necessarily involves the *intention* of Christ in dying, and the *purpose* of God in subjecting him to an accursed death.

In his preceding number, *ZETA* says—"Omicron has not convinced me of my ignorance of the views of my brethren of the old school, nor of any *misstatement* of those views." The reader, however, if he will attentively review Omicron's paper, may be induced to think that he ought at least to have been convinced of having *misstated* them. In his last number, he asks this question—"Can any man, who reads the paper of *OMICRON*, suppose that he believes the offer of the gospel to be founded on *ATONEMENT*?" strongly intimating, in this interrogation, that no man can suppose that *OMICRON* entertains this belief; and as far as I am able to understand his meaning in that number, he imagines his brethren of the old school do not believe that the offer of the gospel is founded on atonement.

I will not, Mr. Editor, say what *ZETA* anticipates, that I "commiserate his ignorance more now than ever, that he should not know the real opinions of those whom he opposes," because this would offend him; and I would not unnecessarily hurt the feelings of any brother. But I will confess *my own ignorance*, that I had to learn from *ZETA*, that there were any ministers of Jesus Christ who ever made the gos-

pel offer on any other ground than that of the *atonement*.

Permit me to inform him what kind of a statement I make, and, as I believe, my brethren generally make, in preaching the gospel. "Jehovah, in his infinite and unmerited mercy, has provided a Saviour for sinners of our race. This Saviour, his own coequal and coeternal Son, made, by his obedience unto death, an ample sacrifice, a complete atonement for sin. He is able and willing to save unto the uttermost all that will come unto God by him. His blood cleanseth from all sin. His righteousness can make the vilest sinner acceptable to a pure and holy God. Such is the infinite worth and value of his atonement, that, if it were *applied*, it would save the whole world. I therefore offer salvation to all who hear me; and most sincerely proclaim the joyful truth, that *whosoever* believes in Jesus Christ, or accepts the gospel offer, shall certainly be saved. And to enforce the commanded duty of believing on all my hearers, I subjoin the awful truth, that all who will not believe, shall perish in their sins, under an aggravated condemnation."

Now, ZETA himself does not admit that the atonement will profit any but those to whom it shall be *applied*; nor can he offer salvation on any other condition than that of *faith*. And *we* maintain the *infallible* connexion between faith and salvation; and that all to whom the atonement is *applied*, shall most certainly partake in its redeeming benefits.

Many of your readers, it is presumed, will be gratified by an extract or two on this subject from the writings of the celebrated Dr. Owen. He spent much time in the investigation of it, and has handled it with the hand of a master. The extracts are taken from an octavo volume, entitled, "THE DEATH OF DEATH IN THE DEATH OF CHRIST; &c. CARLISLE, Pennsylvania." No man has contended more strenuously for a

*definite atonement* than Owen; and yet no one can speak in stronger terms of the *unbounded merit* of the death and oblation of Jesus Christ.

"The first thing that we shall lay down, is concerning the dignity, worth, preciousness and infinite value of the blood and death of Jesus Christ. The maintaining and declaring of this, is doubtless especially to be considered; and every opinion that doth but seemingly clash against it, is exceedingly prejudiced, at least deservedly suspected, yea presently to be rejected by Christians, if upon search it be found to do so really and indeed; as that which is injurious and derogatory to the merit and honour of Jesus Christ. The scripture also to this purpose is exceeding full and frequent, in setting forth the excellency and dignity of his death and sacrifice; calling his blood, by reason of the unity of his person, *God's own blood*, Acts xx. 28, exalting it infinitely above all other sacrifices; as having for its principle *the eternal Spirit*, and being itself *without spot*, Heb. ix. 14, transcendently more precious than *silver or gold or corruptible things*, 1 Pet. i. 18. Able to give *justification from all things, from which by the law men could not be justified*, Acts xiii. 39. Now such as was the sacrifice and offering of Christ in itself, such was it *intended* by his Father it should be; it was then the purpose and intention of God, that his Son should offer a sacrifice of infinite worth, value and dignity; sufficient in itself for the redeeming of all and every man, if it had pleased the Lord to employ it to that purpose; yea and of other worlds also, if the Lord should freely make them, and would redeem them. Sufficient we say then was the sacrifice of Christ, for the redemption of the whole world; and for the expiation of all the sins, of all and every man in the world." \* \* \*

"Now the infinite value and worth which we assert to be in the death of Christ, we conceive to be exceedingly undervalued by the assertors of universal redemption; for that it should be extended to this or that object, fewer or more, we showed before to be extrinsic to it; but its true worth consists in the immediate effects, products and issues of it, with what in its own nature it is fit and able to do; which they openly and apparently undervalue, yea almost annihilate. For they use those expressions concerning it, *viz.* That by it a *door of grace was opened for sinners*; where (I suppose) they know not; but that any were effectually carried in at the door by it, that they deny. Also, *That God might if he would,*



and upon what condition he pleased, save those for whom Christ died: but that a right of salvation was by him purchased for any, they deny. Hence they grant, that after the death of Christ, God might have dealt with man upon a legal condition again; likewise that all and every man might have been damned, and yet the death of Christ have had its full effect; as also moreover, that faith and sanctification are not purchased by his death; yea, no more purchased for any (as before) than what he may go to hell withal. And divers other ways do they express their low thoughts, and slight imaginations, concerning the innate value and sufficiency of the death and blood-shedding of Jesus Christ.—To the honour then of Jesus Christ our Mediator, God and man, our all-sufficient Redeemer, we affirm, that such and so great was the dignity and worth of his death and blood-shedding, of so precious a value, of such an infinite fulness and sufficiency was this oblation of himself; that it was every way able and perfectly sufficient to redeem, justify and reconcile and save, all the sinners in the world, and to satisfy the justice of God for all the sins of all mankind, and to bring them every one to everlasting glory. Now this fulness and sufficiency of the merit of the death of Christ, is a foundation unto two things, viz.

“1st. The general publishing of the gospel unto all nations, with the right that it hath to be preached to every creature, Matth. xxviii. 19. Mark xvi. 15. Because the way of salvation which it declares, is wide enough for all to walk in; there is enough in the remedy it brings to light, to heal all their diseases, to deliver them from all their evils; if there were a thousand worlds, the gospel of Christ might, upon this gound, be preached to them all; there being enough in Christ for the salvation of them all, if so be they will derive virtue from him by touching him in faith, the only way to draw refreshment from this fountain of salvation. It is then altogether in vain which some object; that the preaching of the gospel to all, is altogether needless and useless, if Christ died not for all; yea, that it is to make God call upon men to believe that which is not true; viz. that Christ died for them. For, 1. besides that amongst those nations whither the gospel is sent, there are some to be saved, (*I have much people in this city*, Acts, xviii. 10.) which they cannot be, in the way that God hath appointed to do it, unless the gospel be preached to others as well as themselves; and, 2. besides that in the economy and dispensation of the new covenant, (by which all external

differences and privileges of people, tongues and nations, are abolished and taken away) the word of grace was to be preached without distinction, and all men called every where to repent; and, 3. that when God called upon men to believe, he doth not in the first place call upon them to believe that Christ died for them, but that *there is none other name under heaven given among men, whereby we must be saved*, but only of Jesus Christ, through whom salvation is preached: I say, besides those certain truths, fully taking off that objection, this one thing of which we speak, is a sufficient basis and ground for all those general precepts of preaching the gospel unto all men; even that sufficiency which we have described.

“2dly. That the preachers of the gospel in their particular congregations, being utterly unacquainted with the purpose and secret counsel of God, being also forbidden to pry or search into it, Deut. xxix. 29, may from hence justifiably call upon every man to believe, with assurance of salvation to every one in particular upon his so doing; knowing and being fully persuaded of this, that there is enough in the death of Christ to save every one that shall so do; leaving the purpose and counsel of God, on whom he will bestow faith, and for whom in particular Christ died, (even as they are commanded,) to himself.

“And this is one principal thing, which being well observed, will crush many of the vain flourishes of our adversaries.”

\* \* \* \* \*

“This offer is neither vain nor fruitless, being declarative of their duty; and of what is acceptable to God, if it be performed as it ought to be, even as it is required; and if any ask, what it is of the mind and will of God that is declared and made known, when men are commanded to believe for whom Christ did not die? I answer—1. What they ought to do, if they will do that which is acceptable to God; 2. The sufficiency of salvation that is in Jesus Christ, to all that believe on him; 3. The certain infallible, inviolable connexion that is between faith and salvation; so that whosoever performs the one, shall surely enjoy the other; for whoever come to Christ, he will no ways cast out.”

OMICRON.

[As the series of papers with the signature of ZETA will be discontinued in our pages, we think it but right that they should contain no farther strictures or remarks on what has already appeared.]

FOR THE CHRISTIAN ADVOCATE.

*Supplement to No. IV.*

GLEANINGS AND HINTS TOWARDS AN  
ARGUMENT FOR THE AUTHENTICITY  
OF 1 JOHN, V. 7.

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

“Quod sol est in mundo, quod in pyxide nautica acus, quod in corpore cor, id in hac Epistola Johannis est versus septimus capitis v.”—*Bengelii Gnomon*, p. 1184.

Mr. Editor,—Before I enter on the detail of the external evidence of the authenticity of our verse, I shall, with your leave, indulge myself in taking a discursive view of the past and present state of the controversy on this verse, in Europe: and in exhibiting a translation from Dr. Cave and Bishop Burgess, which will add some weight to a branch of my circumstantial evidence; in No. 4 of this discussion.

I. I am convinced that the strong language held by some of our opponents, approaching to a tone of defiance, and even to that of a victor, has not unfrequently created alarm in the minds of some, who have not had the means or the leisure, necessary to examine the evidence adduced on each side of this question. I think I may say with confidence, that a simple narrative of the state of the controversy will be acceptable to plain readers. And perhaps it may satisfy them, that our verse is not in the smallest degree of danger; even in those countries where hostilities are carried on by its most accomplished enemies.

For one, I may be permitted to say of my own convictions on this portion of holy writ, as a well read theological professor once observed to his friends, relative to Presbyterian church government.—“He never was a thorough Presbyterian, until he had studied Dr. Owen’s book against it.” When one discovers, *how little in reality*, even the most learned antagonists of our verse have brought

forward against it, he feels a high degree of satisfaction in the evidence which has been exhibited to support its authenticity.

The learned and witty Porson, has ventured to assert, in summing up a paragraph—“such is the state of the controversy: and all the learned had abandoned the defence of the verse.” It is true, he has given a very meagre view of the subject. He has numbered only *ten writers* in its favour. But in opposition to this representation of the Greek professor, I assert, that the learned know that at no period of the controversy, was *this statement ever true. The learned never had abandoned this verse.* But at *two different periods*, at least, our opponents had abandoned their attacks! The bishop of Peterborough has enlisted the fears of Christians on his side. He considers *the defence of our verse as jeopardizing the defence of the integrity of the New Testament.\**

Dr. Marsh, in the vapouring style of Professor Porson—there can be no harm in calling things by their right names—tells us gravely, “that all hope of showing, *even with the least colour of probability*, that this verse, 7, *ever existed in ancient Greek MSS. appears to be entirely extinguished.*” Pref. to his letters to Travis.

But the advocates of this verse have a confidence in their minds that the day of triumph is coming round, when its authenticity shall be set on a solid basis. There is that going on in Europe which, it is believed, will put to rest the present opposition. The search which is being made for MSS. and for quotations in the pages of the Greek fathers, is earnest, and active, and extensive. The activity of one librarian, at Milan, has already done wonders. What will be the result, when this search shall be conducted with equal ability at Paris, at Moscow, at Florence, at Rome, and in England! The industry and skill that gave the learned world “Cicero de Republica,” and

\* Theol. Lect. 27th.

the Greek "Ode to Ceres," which, like our verse, had been lost for some centuries, will, under a kind Providence, we trust, soon shed increasing light on our text. And surely, Mr. Editor, this, on our part, is a reasonable anticipation. It is now known, that there is *already* one MS. of the New Testament (containing our verse) which is about *one hundred* years older than that Greek MS. which, by the consent of the learned, has restored to the light this famous Greek "Ode to Ceres." I mean the manuscript of the New Testament, formerly called the *Codex Britannicus*, now the *Codex Montfortianus*, in the library of Dublin College. The European critics, on the continent and in England, so late as the year 1823, seem now to have admitted that it belongs to the thirteenth century.\* And Porson's conjecture that it was forged about the year 1520, to impose our verse on Erasmus, is now laughed to scorn, I believe, even by his friends!

Erasmus was the first who raised this storm of disputation on the text of the heavenly witnesses. This he did by leaving the verse out of the first edition of his Greek Testament, printed in the year 1516. The verse had been quoted by Latin and by Greek fathers (as shall be shown in its place) from a remote antiquity. On the page of one Latin father, who lived near the apostolick age, we find it distinctly quoted. It was also quoted by Cyprian. It was in the pages of the Holy Scriptures, in current use in the Western Church for TEN CENTURIES! *Not one enemy had appeared against it*, even to question its authenticity, during those centuries. Not a writer of the orthodox side—not a writer from the lists of the hereticks, *had uttered a word or written a sentence against it*. We invite our opponents to contradict this. We invite our learned antagonists to show us one opposer before Erasmus, in the year 1516. We do

it with the most perfect respect. If they can produce a sentence or a writer against our verse, they will have effected more than our advocates during 300 years, from Stunica to Burgess, have been able to do.

The omission by Erasmus created a great sensation. Many antagonists "drew the battle blade." Stunica, and his learned coadjutors, in their "Annotations" defended the reading of the famous polyglot of Complutum. And Edward Lew (or Lee) an Englishman, though far inferior to Stunica, did ably defend the verse.\* Erasmus was candid. He demanded of Stunica to produce the MSS. used in composing the polyglot of Complutum. Stunica failed in this.† Erasmus professed himself willing to insert the text into the next edition, if *a single MS.* of any respectable antiquity could be shown to contain the verse.

The *codex Britannicus* (now the Dublin or *Montfortianus*) was produced. Erasmus yielded to the polyglot of Complutum, and the *codex Britannicus*: and the famous text appeared in his fourth edition of the Greek New Testament, in the year 1527.‡

From the days of Erasmus, the controversy continued, at intervals, to the year 1689. The advocates of the verse were men of illustrious attainments. The most conspicuous of them were Bellarmine, Gerhardus, Selden, Hammond, Calovius, Sebastian, Schmidt.§ They were giants compared to their opponents.

In the year 1689, father Simon

\* Kettneri Hist. &c. p. 190.—C. Butler's Hor. Bibl. vol. i. p. 104.

† It is now a settled point, I believe, that these parchment MSS. had, on the lamented death of Himenes, been disposed of, by a scandalous and unpardonable mismanagement, to a *rocket-maker*, of the name of Toryo. When Professor Moldenhawer went to Alcala to seek for these parchments, he discovered that this melancholy fact was true. The receipt given to Toryo for his purchase, was actually put into the Professor's hands. Butler's Hor. Bibl. p. 92, vol. 1.

‡ Kettner, p. 190.

§ See Burgess, p. i. Pref.

\* See Bp. Burgess's Vind. of 1 John, v. 7. p. 141, 142, Edit. 2d.



renewed the controversy, when it had nearly ceased by the discomfiture of the enemies of the verse. Simon gave a new turn to the dispute. He produced a quotation from Facundus, in which that ancient writer was found to give a forced and mystical interpretation of the 8th verse; and to refer it to the Holy Trinity. And thence, Simon argued that the *seventh verse* must have been utterly unknown to Facundus, and to every other man, *who could thus mystically interpret the 8th of the Trinity.\**

This idea, weak as it does appear to the advocates of the verse, has been actually seized upon, and played off with various success, from the year 1689, to this day. During the Porsonian controversy, we discover different specimens of the use of this hint from father Simon. "I reassert," says Porson, (Letters, p. 311.) "that no man, in his perfect mind, could possibly adopt this allegorical exposition of the eighth verse, if the seventh were extant in his copy."

This is a species of argument from our learned opponents, which is not bottomed on any solid basis. It has for its foundation a *supposition* of what is *proper* or *improper*, in their view of interpretation. But we reply to Porson and his able coadjutors, by simply adducing a fact—and a fact which the Greek professor ought to have known. The learned archbishop Eugenius of Cherson, has actually interpreted the 8th verse in this same mystical manner, and has referred it, we think indeed rather absurdly, to the Trinity; *and yet he quotes and defends the seventh verse.†* Hence, this new idea of father Simon, which Porson has borrowed, and has brandished over the head of Travis so unmercifully, is actually found to be an *erroneous conjecture*, and nothing more!

The attack of Simon called forth,

\* See Simon's *Histoire Critique du Text*, du N. T. par. i. cap. 18, and par. ii. cap. 9.

† See his letter to Matthæi, and Burgess. Pref. p. 5.

on our side, some writers of distinguished name. The most able, were Smith, Ittigius, Martiany, Maius, Mill, Pfaffius, Kettnerus. Their labours were attended with the happiest success, among scholars and Christians.

In 1715, Emlyn, a Presbyterian minister, renewed the contest. It continued with spirit till 1720. Mace was his able coadjutor. Calmy was one of their antagonists. But Martin and Twells were triumphant. Twells replied to Mace, who shortly after retired from the conflict. Martin's last tract silenced Emlyn. He survived its publication twenty-two years, and made no reply.\*

Mill, and Maffei, and Buddeus, (in his *Isagoge*,) were conspicuous advocates of our verse, a century ago. The first of these published his Greek New Testament and his *Prolegomena*, after spending thirty years of close study on it. The learned know how to appreciate the opinion of such a man, on a question of this kind. The opinion which this great man pronounced on this verse, was the following. "Nullo modo de suo loco movendus," &c. "By no means is it to be removed from its place. By whatever means it disappeared for a time, it certainly existed in the autograph of St. John; and in those exemplars copied after it," &c.

In 1734, Bengel distinguished himself in this controversy. He was conspicuous for his learning, his candour, and the force of his arguments. He wrote a great deal on many subjects. The following was the deliberate opinion of this scholar on our verse. "*Quod sol est in mundo*," &c. "What the sun is in the world, what the needle is in the mariner's compass, what the heart is in the body, that this seventh verse of the fifth of 1 John is, in this epistle."†

We are indebted to Burgess for the character of several other eminent defenders. Bern. Maria de

\* See Bp. Burgess, p. 2.

† Bengelii *Gnomon*, p. 1184. Burgess's *Vind.* p. 2.

Rubeis, is mentioned with great respect. He appeared against Samuel Crellius, in 1756, in a dissertation on the three witnesses, published at Venice. Dorhout's "Animadversiones" appeared in 1768, with great applause.—C. F. Schmidt, in 1775. Knittel appeared in 1785. He wrote a work against Semler, with great effect. It made a considerable noise in Germany. That distinguished antagonist, Michaelis, remarked, after having read him: "learned and specious as his 'new criticisms' are, they have not convinced me that Semler is mistaken." "This"—as bishop Burgess has shrewdly observed—"this is saying every thing but, *do tibi manus Plato!*"\*

In our slender enumeration, we must not be so ungrateful as to omit the following names, men whose memory is inscribed on the rolls of deathless fame. They successfully defended our verse, at different periods—Beza, Mosheim, Grabe, Ernesti, (a truly accomplished critick.) In England, we enumerate Bishop Pearson, ("qualis quantusque vir!") Stillingfleet, Wallis, Bull, Waterland, and Horsley; names to which the pious and learned look up with veneration; and in whose presence professor Porson ought to have carried himself with more modesty and diffidence. It ill became the Greek professor to talk as he has done, in the presence of such men, of "*fresh examples of forgery*," "*of pious frauds and childish credulity*," "*and of reviving stale and exploded reasons!*"† Was such language befitting the presence of Pearson, or Bull, or Horsley?

The last renovation of this controversy (and that which still is carried on) was provoked by a singular note on the pages of the historian Gibbon (see his Rome, chap. 37. Note 119). This note, remarkable for its sneer at good men, and its light and unsustained assertions on a very im-

portant subject, attracted first the attention of Archdeacon Travis. He animadverted on the sentiments of Gibbon, and defended the sacred text, in letters first published in the Gentleman's Magazine, in the year 1782. They were afterwards corrected and published in a volume, in 1786. Mr. Professor Porson was the antagonist of Travis. His letters appeared in the same Magazine for 1788. This controversy continued between these eminent men down to the year 1794. The professor's letters exhibit great learning, sagacity, and wit. The latter quality perhaps is frequently ill timed, and occasionally much misplaced. His review of the argument taken by our writers from the testimony of the African bishops, exhibits a proof of this.\* Bishop Burgess has shown that Professor Porson has *not advanced an original objection against the verse*. They are all borrowed from Sir Isaac Newton, Whiston, Emlyn, and Dr. Benson.†

We look back on the Porsonian controversy with regret and pain. We do not pretend to have made thereby any advance. "Considering Travis," says Butler, "was a mere novice in biblical criticism, when he first engaged in this controversy, he performed wonders. But it was his misfortune to combat giants." Bishop Burgess gives us, what our side conceives to be the correct idea of it. "Though Travis was laudable in his zeal, and successful in many points of the inquiry, and abundant in the collection of evidences, yet by his inexperience and his inaccuracy, he gave such an advantage to the wit and erudition of the Greek professor, *as threw the controversy back more than half a century!*"‡

Bishop Marsh distinguished himself also in this dispute. He published a translation of Michaelis, with copious notes. And in 1795,

\* Compare Porson's sentiments with C. Butler's reply to this part of his argument. Bibl. Horæ, vol. i. p. 403—405.

† See Burgess, p. 57.

‡ Burgess do. p. 4.

\* Burgess, do. p. 77. Edit. 2d.

† Porson's Letters, p. xxv. and 226.—And Burgess's Vindication, p. 10, Pref.

he commenced his letters to Travis. He and the writer in the *Eclectic Review* of 1810, and the present writer in the *Quarterly Review*, have been the last and ablest writers against the authenticity of the verse.

Nolan occupied the field of conflict in the year 1815. His profound and very interesting work on the "Integrity of the Greek Vulgate, or received text of the New Testament," attracted great and merited attention in Europe and America. He has combated with success the theory of Griesbach, and has set aside his proposed plan of classing MSS. He has established the fact that that class of MSS. to which Griesbach and his followers give the preference, is derived from the corrupted texts of Egypt and Palestine: (Section VI. &c.) He has with equal success, we think, established the fact of "the verbal integrity of the received text, or the Greek vulgate, by the separate and distinct testimony of the oldest witnesses—the primitive Italic version, and the primitive Syriack version;" (Sect. V.) And he has, in an able manner, established the authenticity of the three famous texts, Acts xx. 28.—1 Tim. iii. 16.—1 John v. 7. (pp. 276—280; and pp. 511—572.) An idea of the character which this volume sustains in England, may be formed from the following remark of Grier (himself a distinguished writer) in his "Reply to Dr. Milner's End of Religious Controversy,"<sup>34</sup>—after having noticed the "invincible arguments of Nolan," he proceeds to state their influence on his own mind in relation to our verse. "I feel compelled to abandon my former prejudices against the verse; and to think that a person should almost as soon doubt the genuineness of the rest of St. John's epistle, as that of the disputed passage."<sup>35</sup>

The distinguished advocate of our verse at present on the field, and oc-

cupying the attention of Britain, is Bishop Burgess, of St. David's. He published his "Vindication of 1 John v. 7," in 1821. In this first edition he has thoroughly answered, in my view of it, the different objections of Griesbach. He was reviewed in the *Quarterly Review* of March, 1822. The reviewer, if we may judge from his manner, was not in the best possible train of feelings. He gives the good bishop a great many uncalled-for cautions and exhortations, against hard names and reproachful language. There cannot possibly be a more polite writer than Dr. Burgess. But the reviewer, it would appear, mistook the hard knocks of the bishop's unanswered arguments, for hard names and reproaches. A second edition came out in April, 1822. He has retouched his argument against Griesbach: in his "*advertisement*" he replies to the Bishop of Peterborough: in a "*preface*" of 68 pages he answers fully every objection of the *Quarterly Review*; and Professor Porson has received in the preface and the body of the book, so close and well sustained an attack, that in our view of it, nothing of his hostility remains to gall any believer in our verse—except it be only *the flashes of his wit*.—"Vox et præterea nihil!"

An appeal is now made to the literary world in behalf of our cause. Griesbach was eternally the burden of the song; and next to him Porson "*adibat ad astra*." The Unitarians too, *who have not lent the least aid, and who have not produced themselves one single original objection against our verse*, have sung the praises of Griesbach and Porson—and they number Griesbach and Porson (though these great men were themselves orthodox) among the champions of their cause. "*It is not our business*"—says my old classmate, Dr. Lant Carpenter, who has lately, in a melancholy manner, thrust himself forward into the first ranks of Unitarianism in England—"It is not our business to refute

\* Published in London, in 1821.

† See Burgess, p. 75.



them, but their business to refute Griesbach," &c.\* In his book, Bishop Burgess points out distinctly the two pillars on which Griesbach has erected the whole of his system. And we rest our cause with the candid of the literary world, to judge if the bishop has not completely torn down each of them. That profound scholar and theologian has done it. He speaks as one who knows that he has done it. And in his usual frankness he tells the Unitarians "that he has done it," and bids them go "and look out for other aids to maintain their anti-christian cause!"†

In the refutation of Porson, I perceive one severe rebuke, which, were the Greek professor alive, he would feel the sorest. Porson, in opposing the famous *Montfortian MS.* actually permits himself to say, that our verse, as it stands in that very ancient MS. is *bad Greek*, because "it wants the Greek articles before the terms for Father, Word," &c. The bishop shows that the classics and the New Testament writers very often omit the articles, and that the purest Greek very often wants them.‡ And, no doubt, the learned professor must have been in the habit of communicating to his pupils, this very doctrine about the articles, *ex cathedra*, every day.

The bishop shows, in a satisfactory manner, that even our opponents being witnesses, there is *no positive evidence against our verse*; that on the contrary, all the *positive evidence is in its favour*; that all the evidence collected by the industry of its enemies, is *entirely negative*; and by themselves called *negative*; and it is simply this—it is not in certain MSS.; it is not quoted by the Greek fathers (which we now positively deny). Hence the whole of the negative evidence may be considered as reduced to this item—it is not found in certain MSS.—We reply,

it is even so. And these MSS. on which you rely, are traced to the corrupt source of Eusebius's codices, through the Egyptian and Palestine editions, as you do actually, with the learned Griesbach, avow. In fine, Burgess shows that *the negative evidence in favour of our verse is much stronger than the negative evidence against it.\** Of this we shall make our use afterwards.

We have frankly admitted, that, by the inexperience and inaccuracy of Travis, and by the *mode* in which Porson has *managed* the controversy, our cause was thrown *fifty years back*. But now, the advocates of the verse feel that they have not only regained all that was lost, but what is more, in England our cause is gaining a brilliant triumph. And from the nature of our opponents' argument, it would appear, that they have gained the summit of their objections; and perhaps the extent of their materials. But for us, such is the nature and kind of the evidence of our text (being positive) that we may still look forward to the disclosures of time, for fresh resources. Facts bear us out in this anticipation.

I may just add, that in 1823, Bishop Burgess advertised, "*as preparing for the press his 'Second Part,' in answer to the objections of Sir Isaac Newton and Michaelis.*" But I have not yet been able to procure it, though it certainly is before the publick.

II. The note from Dr. Cave (Histor. Literaria, vol. i. p. 17. and Burgess, p. 150) has a reference to the second observation in my Number IV., Christian Advocate, for Dec. 1824, p. 545.)—Dr. Cave fixes the date of that Greek dialogue, entitled *Philopatris*, in A.D. 116, or at the latest in A.D. 165. There is not much difference between us as to the date. And I shall leave it to the chronologer whether the reason adduced for my date (taken from internal evidence in the dialogue) be not, at least, much stronger than Dr.

\* See his "Unitarianism," &c., and his Reply to Dr. M'Gee, p. 416.

† Page 82.

‡ See Burgess, p. 59.

\* See Burgess, p. 15, &c.

Cave's. This great antiquity of the Greek dialogue being thus admitted by the most learned scholars in England, I shall exhibit from Dr. Burgess, the parallel between the sentence alluded to in this *dialogue*, and the famous *verse* of the three heavenly witnesses.

## PARALLEL.

1 John v. 7.

Philopatris in Luciani Oper. p. 998, &amp;c.

“Τρεις ἐσιν οἱ μαρτυροῦν-  
τες ἐν τῷ οὐρανῷ—

ὁ Πατήρ

ὁ Λόγος—

καὶ τὸ Πνεῦμα ἅγιον

“Υψιμεδων τε θεος, μεγας, αμβροτος, ουρανιων τε.

“Υἱος πατρος—alibi, ὁ λόγος dictus est: p. 1004.

“Πνεῦμα ἐκ πατρος ἐκπορευομενον, [et in p. 1004.  
Christianis dicitur παρα του πνευματος δυναμιν  
του λογου λαβειν.]

Καὶ οὗτοι οἱ τρεις ἐν  
ἐστίν.”

“Ἐν ἐκ τριων, καὶ ἐκ ἑνος τρια, [et paulo infra addi-  
tur]—“ἐν τρια, τρια ἐν.”

Dr. Cave adds—“You perceive here every thing consonant; the same sense brought forward on each side (or column) in almost the same words. By an argument to me more than probable, it appears to have been taken out of the testimony of St. John. And hence that verse

must have had a place in the most ancient codices. Quod erat demonstrandum.”

With affectionate respect,

I am, Mr. Editor,

Yours, truly,

W. C. BROWNLEE.

Basking Ridge, Feb. 1825.

## Review.

A SERMON, ON THE DUTY AND ADVANTAGES OF AFFORDING INSTRUCTION TO THE DEAF AND DUMB.—By Thomas H. Gallaudet.

This sermon is preceded by the following *Note*.

“The following SERMON was delivered at Burlington and Montpelier, Vermont; Portland, Maine; and Concord, New Hampshire; during an excursion of the author, the object of which was, not to solicit pecuniary contributions, but to excite in the public mind a deeper interest than has hitherto been felt for the DEAF AND DUMB;—and is now published at the request of the Governor of Maine, and other gentlemen in Portland and Concord. —Whatever may be derived from the sale of the Sermon, after defraying the expense of publication, will be applied for the support of indigent pupils, at the Asylum, from the states in which copies of the Sermon may be sold.”

The text of the sermon is Romans xv. 21.

“But, as it is written, to whom he was not spoken of, they shall see; and they that have not heard, shall understand.”

The preacher shows, that the apostle was animated in his sacred work by witnessing, in the success of his labours, the fulfilment of the prophecy contained in this text. He then adds—

“While contemplating this generous ardour of the apostle, let us consider his example most worthy of the imitation of us all. And would to God, my brethren, that his spirit were transfused into the breasts of all the disciples of Jesus Christ; for never, perhaps, in any period of the history of the church, has she stretched forth her hands, with more eagerness of supplication, for the undaunted and vigorous exertions, in her behalf, of all who delight in her prosperity.

“Now her walls begin to rise, and her towers to lift their heads towards heaven; for many have come up to her help. Let not our hands refuse their labour in so glorious a work; for soon she shall shine

forth in all the strength and splendour of the New Jerusalem, becoming the joy and the praise of the whole earth.

"Paul toiled for her prosperity. The Gentiles arrested his attention and shared his labours. And his labours derived fresh vigour from the declarations and accomplishment of prophecy.

"If we, my brethren, have the spirit of Paul, the *heathen* of our day will not be neglected by us; and *prophecy* will become to us, also, an abundant source of encouragement, that we shall not spend our strength among them for nought. These two simple truths form the whole plan of my discourse."

After this introduction, which we think a happy one, the preacher asks, "*But who are the heathen?*" He shows that the term *heathen*, is justly applicable to three descriptions of people; to pagans, to those in Christian lands who have no correct knowledge of God and the Saviour, and to the unhappy Deaf and Dumb. He protests against being thought to undervalue the importance of sending missions to the two former classes. On the contrary, he warmly commends all missionary exertions, which have for their object the evangelizing of the heathen, and the sending of the gospel to those portions of our own population that have not as yet felt its benign influence. But he will speak best for himself; and we shall let him speak as largely as our space will permit.—

"No, my brethren, I hold a very different language. I only put in a claim for *one portion* of the heathen. I only ask, that the same stream of a diffusive benevolence which, fed by a thousand springs of private liberality, is rolling its mighty and fertilizing tide over the dreary deserts of ignorance and superstition and sin that lie in the *other hemisphere*, may afford one small rivulet to refresh and cheer a little barren spot in our *native land*, which has hitherto lain forgotten, thirsty, desolate. I only crave a cup of consolation, for the Deaf and Dumb, from the same fountain at which the Hindoo, the African, and the Savage, is beginning to draw the water of eternal life.

"Do you inquire if the Deaf and Dumb truly deserve to be ranked among the heathen? With regard to their vices they surely do not; for a kind Providence, who always tempers the wind to the shorn lambs of the flock, has given to the con-

dition of these unfortunates many benefits. Possessing indeed the general traits of our common fallen nature, and subject to the same irregular propensities and desires which mark the depraved character of man, they have, nevertheless, been defended, by the very imprisonment of their minds, against much of the contagion of bad example; against the scandal, the abuse, the falsehood, the profanity, and the blasphemy, which their ears cannot hear nor their tongues utter. Cruel is that hand which would lead them into the paths of sin; base, beyond description, that wretch who would seduce them, by his guileful arts, into the haunts of guilt and ruin. Thus, they have been kept, by the restraining grace of God, from much of the evil that is in the world.

"Yet they need the same grace, as all of us need it, to enlighten the dark places of their understandings, and to mould their hearts into a conformity to the divine image; they require too an interest in that Saviour who was lifted up, that he might draw all men unto him.

"I tread not upon dangerous ground, when I lay down this position; that if it is our duty to instil divine truth into the minds of children as soon as they are able to receive it; if we are bound by the injunction of Christ to convey the glad news of salvation to every creature under heaven; then we fail to obey this injunction, if we neglect to make his name known to the poor Deaf and Dumb.

"I have said that they are heathen. Truly they are so, as it regards their knowledge of religious truth. The experience of more than seven years familiar acquaintance with some of the most intelligent among them, has fully satisfied my mind, that, without instruction, they must inevitably remain ignorant of the most simple truths, even of what is termed natural religion, and of all those doctrines of revealed religion, which must be the foundation of our hopes with regard to our eternal destiny.

"I have seen the affecting spectacle of an immortal spirit, exhibiting the possession of every energy of thought and feeling which mark the most exalted of our species; inhabiting a body arrived to its age of full and blooming maturity; speaking through an eye, whose piercing lustre beamed with intelligence and sparkled with joy at the acquisition of a single new idea;—I have seen such a spirit, oh! it was a melancholy sight, earnestly contemplate

‘the boundless store  
Of charms which nature to her votary  
yields;  
The warbling woodland; the resounding  
shore;



The pomp of groves and garniture of fields;

All that the genial ray of morning gilds;

And all that echoes to the song of even;

All that the mountain's sheltering bosom shields,

And all the dread magnificence of heaven ;'

—while such an amphitheatre of beauty, and order, and splendour, raised not in this mind which viewed it the notion of an almighty hand that formed and sustained the whole.

"I have asked such an one, after a few glimmerings of truth had begun to dissipate the mental darkness in which it had been shrouded, what were its meditations at the sight of a friend on whom death had laid his icy hand, and whom the grave was about to receive into its cold and silent mansion.—'I thought I saw,' was the reply, 'the termination of being; the destruction of all that constituted man. I had no notion of any existence beyond the grave. I knew not that there was a God who created and governs the world. I felt no accountability to him. My whole soul was engrossed with the gratification of my sensual appetites; with the decorations of dress; the amusement of pleasure; or the anticipations of accumulating wealth, and living in gaiety and splendour.'

"I have seen, it was a vision of delight, the same spirit, when it first received the notion of the great Creator of the universe. I dare not attempt to describe its emotions, at such an interesting moment. For I believe, my brethren, it is impossible for us, who have grown up in the midst of a Christian people, and who were taught in our tenderest years the being and attributes of God, to form any just estimate of the astonishment, the awe, and the delight, which the first conception of an invisible, immaterial, omnipotent, omniscient, and infinitely wise, just, benevolent and holy being, is calculated to inspire, when it breaks in upon a mind, that in the range of all its former thoughts, had never once conjectured that there was a maker of this visible creation.

"With what mingled emotions of wonder and rapture must the bosom of Columbus have been agitated, when the new hemisphere burst upon his view; opening to his imagination its boundless stores of beauty, wealth, and plenty. And yet how does such an event, magnificent and sublime, indeed, compared with all sublunary affairs, dwindle into insignificance, when contrasted with the first conception that an immortal mind is led to form, not of a new world—but of the God who created all worlds.

"I have seen the same spirit agitated with fearful solicitude at the prospect of

meeting that God, at whose bar it was taught, we must all appear;—and anxiously inquiring what must be done to secure the favour of so pure and holy an intelligence.

"I have seen the same spirit bowed beneath a sense of sin, and casting itself upon the mercy of God through a Redeemer, whose character and offices it had just begun to understand. And I have seen it, as I fondly trust, consoled and soothed and gladdened with the hope of an interest in Jesus Christ, and of being made meet for the inheritance of the saints in light.

"A little while ago this immortal mind had its vision bounded by the narrow circle of temporal objects; *now*, its ken embraces the vast extent of its immortal existence, with all the momentous realities of that unseen world whither it is hastening.—*Then*; oh! what a degradation! it was kindred to the beasts of the field! *Now*; what an exaltation! we hope that it is allied to the spirits of the just made perfect; that it is elevated to communion with its God!

"And, now, my brethren, will you deem my plea too urgent, when I call upon you to imitate the example of the apostle of the Gentiles; when I solicit your sympathy for those who as truly sit in darkness and in the region of the shadow of death, as *those* did among whom Paul laboured; or as *those heathen* of the present day, to whom missionaries and Bibles are sent? For the moral waste-ground is alike desolate, whether it lies beneath an Asiatic or African sun, or whether it is found near at home, sadly contrasted with the gospel verdure which surrounds it.

"Paul was constrained to preach to those among whom Christ *had not been named*. Oh! aid us, then, while we long to make the same name precious to the Deaf and Dumb."

After some powerful arguing in behalf of the unfortunate deaf mutes, whose advocate he professed to be, Mr. G. thus concludes his discourse.

"And can you wish, my brethren, for a sweeter recollection to refresh the slumbers of your nightly pillow, or the declining moments of a short and weary life;—than to think, that you have succoured these children of misfortune, who look to you for the means of being delivered from a bondage more galling than that of the slave; from an ignorance more dreadful than that of the wild and untutored savage!! One tear of gratitude, glistening in the eye of these objects of your pity; one smile of thankfulness, illuminating their countenance, would be

a rich recompense for all you should do for them. To think that you had contributed to rescue an intelligent, susceptible, and immortal mind, as it were, from non-existence; that you had imitated that Saviour who went about doing good; that you had solaced the aching bosom of parental love; that you had introduced a fellow being to those enjoyments of society in which you so richly participate; to the charms of books which had cheered so many of your hours of solitude; and to the contemplation of those sublime and affecting truths of religion, which you profess to make the foundation of your dearest hopes,—will not this be a more grateful theme of remembrance, than to look back upon the wasted delights amid which pleasure has wantoned; the crumbling possessions for which avarice has toiled, or the fading honours for which ambition has struggled? *These*, fascinating as they may be to the eye of youthful hope; or bewildering as they do the dreams of our too sanguine imagination, soon pass away, like the brilliancy of the morning cloud, or the sparkling of the early dew. The *other* will be as immortal as the mind; it will abide the scrutiny of conscience; it will endure the test of that day of awful retribution, when standing, as we all must, at the bar of our final judge, he will greet, with the plaudit of his gracious benediction, those who have given even a cup of cold water, in his name, to the meanest of his disciples; to the least of *these little ones*, whom his mysterious providence has cast upon our care.

“May such an imitation of his example, in the spirit of his gospel, be to each of us the surest pledge, that we are truly his disciples; and that we are meet for the inheritance of that kingdom, where there will be no more sin to bemoan, or suffering to relieve. Amen.”

These are extended extracts for us to make from a single sermon, and that not a long one. But they would be worthy of the space they occupy, if considered only as specimens of chaste and eloquent composition. They have, however, much higher claims; and without which, indeed, our plan would not have permitted them to appear in our pages. They give information on a point of some interest in theology; and they advocate a cause, in which we desire to assist the author, to the utmost of our ability, in pleading it before the publick.

About a year ago, a very intelligent correspondent requested us to ascertain and publish, whether the Deaf and Dumb have any distinct notions of a Supreme Being, before those notions are communicated to them, by the happy means of instruction lately devised and brought into use. The avowed design of this inquiry was, to use the information that should be obtained, in settling the question whether, without revelation, the knowledge of the being and attributes of God could ever have been possessed by mankind? We were not inattentive to the request of our correspondent. We conversed with a gentleman who had been for some time employed in teaching the Deaf and Dumb, and his opinions coincided with the representation made in this sermon. But we wished to ascertain distinctly Mr. Gallaudet's sentiments on this subject; because we knew that he would take an interest in it, and from his ability and ample means of information, would do it justice. From the gentleman to whom we have referred, we have as yet heard nothing. But here we have the information which we sought, fully, and clearly, and publicly stated by Mr. G. himself.

He assures us that one of his pupils, possessing uncommon intellectual powers, had reached the age of maturity, without any conception whatever of a Supreme Being, or of a state of future existence; and that when knowledge on these subjects was communicated, it was received with all those strong emotions which are naturally produced, by the perception of objects at once perfectly novel and in their nature most interesting and sublime. This is, on several accounts, a very important fact; and yet we do by no means consider it as decisive of the point, on account of which our correspondent wished it should be ascertained. It is to be considered that the party concerned had been completely deprived of one of the

external senses, and by that privation had not only been rendered incapable of all the simple ideas, with their innumerable combinations, which are derived from *hearing*, but had also been cut off completely from all the *general* knowledge which is obtained, and from all the comparison of ideas which is made, by means of oral and written speech. If, in short, it be supposed that Mr. G.'s pupil had always possessed the sense of hearing, in a community informed by no revelation or tradition of the existence of a Supreme Being, it is, we apprehend, easy to see that very great advantages would have been possessed, for arriving at some knowledge or perception of a great First Cause, beyond those which had actually been possessed when this pupil came under the care of Mr. G. But we must quit this topick for the present—It was, we think, very ably discussed in the second number of our first volume, by a friend who wrote over the signature SCRUTATOR. Our correspondent, we doubt not, as well as many others, will be gratified at having the inquiry in question so explicitly answered, by a gentleman qualified to do it in the most satisfactory manner, and in whose statement the fullest confidence may be placed.

Mr. G. has the merit of having introduced into this country—not without encountering some serious difficulties both at home and abroad—the system now generally adopted in the instruction of the deaf and dumb. His zeal and perseverance in this cause of benevolence, will be his lasting honour in this world, and we trust the source of a reward in the life to come, infinitely preferable to any present remuneration however rich, or any human applause, however general or ardent. We have long had his friendship, and we speak what we know, when we state that the most powerful motive by which he has been urged forward, has been a regard to the

*eternal welfare* of that interesting class of immortal beings, to whose benefit he has devoted his talents and his life. He has already received an enviable recompense for his exertions, in the hopeful piety of some of his own pupils, and in having stirred up, throughout the United States, a considerable interest in behalf of those for whom he so ably pleads in the sermon under review. Institutions for the deaf and dumb are now established, and in a degree endowed by legislative grants, in Connecticut, New York, and Pennsylvania, and others are in contemplation both in the South and the West.

There are two or three points on which we wish a little to dwell, in relation to this important concern. The first is, on the *number* of institutions for the deaf and dumb, which may be profitably established in our country. Too few, or too many, may be about equally disadvantageous. If there are too few, their remote situation from certain portions of our population, may prevent a number of the deaf and dumb from ever receiving the benefit of them. Parents do not like to send their children, especially such as are peculiarly helpless, as all those are who are incapable of hearing and speech, so far from their own inspection that they can seldom if ever visit them, and can hear from them but seldom: and it appears that there are, in every part of our country, far more who are suffering under the calamity which the contemplated institutions are intended to relieve, than was ever supposed, before the subject became one of general attention and particular investigation.

On the other hand, as these establishments, in order to give them their full effect, require a liberal endowment, if they are too numerous they will not fully accomplish their design. They will not be furnished with the teachers, and facilities, and accommodations indis-



pensable to their complete efficiency. They will of course languish and dwindle, and perhaps become unpopular and eventually extinct, merely because they never were, what from the first they ought to have been made. In our country there certainly is a great proneness unduly to multiply literary institutions of the higher class. Every State in the union seems to think itself degraded, if it have not a college or two of its own; and in some States not less than four or five are deemed sufficient. This spirit, it is hoped, will not be extended to schools for deaf mutes. Thanks to a merciful providence, there are not enough of these unfortunate human beings in *every* State of the American union, to require a school in each for their instruction. We should suppose that the institution at Hartford will always suffice for the whole of the New England States. The one in New York is adequate to the instruction of all the pupils in that large State, and also in Vermont and Canada. In Philadelphia there are two—We regret that there is more than one; but we take no part in the controversy that has unhappily arisen on the subject. We think that Philadelphia can advantageously furnish instruction for the deaf and dumb of Pennsylvania, New Jersey and Delaware, and perhaps also for those of Maryland. To the West and South two or three more will be necessary before long—say one in Virginia, one in Kentucky, and one in South Carolina. Let it not, however, be understood that we pretend to have made any accurate calculation in regard to the requisite number; or that we are at all disposed to insist on the exact justice of any suggestions we have thrown out; except that the extremes of too few, and too many, of these institutions, are to be carefully avoided—We have only wished to indicate something that would approximate the truth.

We proceed to mention a second point of importance, relative to establishments for the deaf and dumb—It relates to the endowment of these establishments. In almost all the States, a part of the publick revenue is appropriated to education; and in our judgment, even if political considerations alone be regarded, there is no appropriation of more importance than that which goes to secure suitable instruction for every individual of the community. On a well informed population, the prosperity, and even the continuance of our republican governments, must essentially depend.—Knowledge and virtue are confessedly the vital principles of free government. How reasonable is it then, since the means of instructing the deaf and dumb are now in use among us, that this portion of the community should be adequately provided for, as well as the rest? Nay, has not this portion claims that are peculiarly strong and interesting? Without any fault of their own, the parents of the deaf mutes are placed in circumstances which render the education of their unhappy offspring far more expensive than that of children who possess all the external senses. Without establishments for the purpose, the deaf mutes cannot be educated at all; even though their parents may abound in wealth. But even when the necessary institutions exist, not only the poor, but those too who have an income competent for all ordinary demands, cannot bear the expense of sending a single child, for several years in succession, to one of these institutions. In providing, therefore, for the education of the poor of the community, this description of poor seem evidently to have the strongest claim of all. Others may, if they will, pick up a portion of learning as they grow up in life, whether they be assisted or not. But the poor deaf mutes, if not assisted—if not sent to an expensive school expressly provided for them—are condemned for the whole of life to total and unavoidable igno-

rance. We do think that every State legislature in the American union, is urged by every consideration of justice, humanity and policy, to make a complete provision for the full instruction of every deaf and dumb child within its territory. The States in which the schools exist should endow them bountifully, and those in which they do not exist should set apart a sum annually, adequate not only to a complete course of education for all the deaf and dumb children which they severally contain, but also to aid somewhat in the endowments of those schools to which these children are sent. It would surely be easy to make an arrangement for this purpose, with the legislatures of the States where the schools are established. Since we began to write this article, we have been gratified to learn that the legislature of Pennsylvania, with an uncommon unanimity of its members, has granted eight thousand dollars annually for several years to come, to the Pennsylvania Institution for the Deaf and Dumb. This is an act highly creditable to the State, and we hope the example will be followed extensively. We must be permitted to remark, however, that the limitation of this annuity is not a pleasant feature of the grant. Why limit it? There will always be a call for its continuance, and any *uncertainty* of its continuance will necessarily cramp the managers of the institution, in plans of improvement which might otherwise be adopted with the greatest advantage. If an abuse of the publick bounty is feared, this might be guarded against, by ap-

pointing visitors or inspectors, to report annually on the whole subject to the legislature.

We make no apology for the length of this article, although, for the present month, it will exclude other reviews. The article relates to a subject of general interest, which we felt ourselves constrained by a sense of duty to advocate; a subject in which the happiness, both for time and eternity, of those who cannot speak for themselves, is deeply involved. We have seen that the deaf and dumb can know nothing of their Creator and Redeemer, nor of the life to come, while they remain uneducated. What Christian can think of this without emotion? Well might Mr. G. urge, that *these heathen* make as powerful an appeal to pious sensibility as any other. If they shall be taught, as we take it for granted they always will be, to read the holy scriptures, they will of course understand the fundamental principles of revealed religion. We have no wish that they should be proselyted to a particular Christian sect—We hope that no such attempt will ever be made. Let them, when qualified, choose for themselves; and let the wishes of parents have the same influence with these, as with their other children. But let the importance of piety be always and early inculcated, both by the instructions and example of their teachers; as it is, or ought to be, in all literary establishments; and let those who know the efficacy of prayer, address it, in behalf of these interesting children of affliction, to a prayer-hearing and a prayer answering God.

## Literary and Philosophical Intelligence, etc.

*Munificence.*—Our aged, and much respected fellow citizen, *Godfrey Haga*, Esq. who died on the 27th ult. made, by his last will, the following disposition of his property.

To the Pennsylvania Hospital, one thousand dollars.

To the Northern Dispensary, one thousand dollars.

To the Southern Dispensary, one thousand dollars.

To the Pennsylvania Institution for the Deaf and Dumb, one thousand dollars.

To the German Society, two thousand dollars.

To the Bible Society, four thousand dollars.

To the Widows' Asylum, five thousand dollars.

To the Orphan Asylum, ten thousand dollars.

To sundry persons, fifty thousand five hundred dollars.

To the Brethren's Church (the Moravian Church) in Philadelphia, two thousand dollars.

For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, six thousand dollars.

To the Society for propagating the Gospel among the Heathen, twenty thousand dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than *two hundred thousand dollars*, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall direct.

*Sea Provisions.*—M. Da Olmi, a Professor of Natural Philosophy at Paris, has been commissioned by the French minister of Marine, to construct five large models of purifying cisterns, on a plan invented by M. Da Olmi, the object of which is to preserve from putrefaction, and to meliorate water taken on board of vessels for the consumption of the crew.

It is stated that M. Champollion has found, among the numerous rolls of Egyptian Papyrus in the Royal Museum at Turin, twenty historical manuscripts which relate to the 18th and 19th dynasty of Manethon. These precious documents, it is expected will throw great light on a portion of ancient history, respecting which we have so few remains.

Messrs. Flagg and Gould, of Andover, Mass. have just published "*A Greek Grammar of the New Testament*," translated from the German of G. B. Winer, Professor of Theology at Erlangen,—by Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover, and Edward Robinson, Assistant Instructor in the same Department."

This work, we understand, will form a suitable companion for the *Lexicon of Wahl*, which is now in the course of publication at the same press; and which will probably be completed in the course of the summer.

*A large Tree.*—The Lexington (Ky.)

Publick Advertiser, says that "there now stands on the banks of the Ohio river, in the state of Indiana, opposite the mouth of Salt river, a Sycamore tree, which has stabled fourteen head of horses at one time, with ample room. It takes 75 long paces to go round its trunk, and you may with perfect ease turn a 14 foot pole in the inside of its cavity."

*Hindoo Widows.*—At a recent meeting of the Court of Directors of the East India Company, Mr. Butterworth mentioned the fact of 3000 widows having been burnt in India, in the course of the last five years, and asked whether it was the intention of the Directors to interfere in any manner, to stop the progress of this horrible custom? He was well aware that it was a delicate task to interfere with the religious feelings of the natives, but he thought that a question of such vital importance might justify such an interference. He wished to know whether any instructions on the subject had been given to the government in India by the Court of Directors?

The Chairman said that the Court had sent out directions to their government, in the year 1823, but that no answer to such despatch had yet arrived.

No less than five hundred persons have received aid, this season, from the *Provident Society* of our city. By aid we mean work to be done for a moderate recompense; means of exercising industry with profit—which is the best form that Charity can take. The plan of this institution has always appeared to us to render it eminently worthy of encouragement; and it possesses the additional claim of being administered by most respectable persons with pure zeal and judicious system.—*Nat. Gaz.*

*Elliott's Botany.*—The publication of this valuable work, is completed. The last number issued, is the seventh of the second volume; making in all, thirteen numbers.

One third of the subscribers to this work, reside in Europe—many of them, the countrymen of Linnaeus, the father of flowers. A production which excites much interest abroad, cannot fail to command interest at home.—*Charleston paper.*

Pensacola, Jan. 22.

*Florida Mahogany.*—We have been much gratified by the appearance of some articles of furniture, manufactured by Messrs. M'Rae and Staples at Choctaw-hatchie, out of the red bay wood, one of the most abundant products of our soil.—The articles will not suffer by a comparison with the real mahogany, and are very elegant pieces of furniture.

In one of our late French papers, we



find an account of the destruction of almost a whole family near Bordeaux, by a repast of mushrooms of the poisonous species. A mother, forty-five years of age; her son, of nine years; two daughters, one of eighteen, the other of twenty-two; and the father, all died of the effects of the poison, in the course of a few days, and in extreme suffering. Only a single member of the family recovered. What a lesson of caution!—*Nat. Gaz.*

*Mathematical Diary.*—We have just received the first number of a work with the above title, published in New York, and conducted by Professor Adrain of Columbia College in that city. It is to be issued in quarterly numbers of 24 pages each, at one dollar a year, and is designed to promote and embody new researches and improvements in Mathematics. It contains also a collection of questions, proposed, and to be solved, by ingenious correspondents. In the first number is an interesting essay on the quadrature and rectification of the circle.—*Fam. Vis.*

*Lead Mine.*—We understand a lead mine has been discovered on the estate of Jonathan Leonard, Esq. of Canton, about 15 miles south of this city—a shaft

has been sunk, we are told, to the depth of about 30 feet and there is a fair promise of an abundant supply of the mineral. We have seen specimens of the Galena taken from this vein, and from appearances it is a very rich one. Every discovery of this nature we regard as a publick blessing.—*Boston Statesman.*

A law has been introduced into the Senate of New York, prohibiting the erection in that state of any Theatre within a certain distance of any Christian church.

At Aleppo, in Syria, a Firman was issued on the 12th of August last, prohibiting the sale of "the Bible, the Psalter, and the Gospels" in the dominions of the Sultan.

We learn that the Rev. Dr. Milledoler of New York, has been appointed President of the Theological Seminary at New Brunswick, N. J. in the place of the Rev. Dr. Livingston, deceased.

General Armstrong, former minister in France and afterwards Secretary of War, is engaged in writing a History of the Revolutionary Contest. He is qualified for this task both as an actor in that contest and a skilful writer.

## Religious Intelligence.

### INDIA.

#### HAPPY SUCCESS OF MISSIONARY LABOURS IN THE ISLAND OF CEYLON.

Accounts have lately reached this country, from the American missionaries in Ceylon, of the happy, and it is hoped saving influence, of evangelical truth, among some of the natives—principally among the children of the missionary schools, at the several stations in that island. These accounts all agree in the main particulars—Mr. Carey, a Baptist Missionary from India, now in Philadelphia, has put into our hands the account that is given in *The Missionary Herald of India* of this hopeful work of divine grace among the pagans. It is contained in an extract of one letter, and the whole of another, written by a missionary on the spot. It is perhaps a little more particular than the ac-

counts which have already been published, but in general so much the same, that we have supposed the letter alluded to in the extract has been copied. Some other information of a pleasing kind is contained in the letter from which the extract is made. We shall first give, from the American Missionary Herald, a statement of the Missionary stations, and the names of the missionaries residing at them; and then the extract and letter to which we have referred.—The account will thus be rendered the more intelligible.

*Ceylon*—A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Ma-naar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in

the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodoville, Panditeripo, and Manepy.

**TILLIPALLY.**—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, *Missionary*.

Mrs. Woodward.

Mrs. Sarah Richards, *Widow of Rev.*

*James Richards.*

Nicholas Permander, *Native Preacher.*

**BATTICOTTA.**—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary.*

Mrs. Meigs.

Rev. Daniel Poor, *Missionary and Principal of the Central School.*

Mrs. Poor.

Gabriel Tissera, *Native Preacher.*

**OODOOVILLE.**—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary.*

Mrs. Winslow.

Francis Malleappa, *Native Preacher.*

George Koch, *Native Medical Assistant.*

**PANDITERIPO.**—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, *M. D. Missionary and Physician.*

Mrs. Scudder.

**MANEPY.**—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

Mrs. Spaulding.

The missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

A Central School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

ing established here by the Church Mission, and we hope to get up a periodical paper for the use of the natives. Many of the pieces from your paper would be suitable for it.

"I took my pen now, intending to tell you of the mercy and great goodness of the Lord to us, in granting the special influences of his Holy Spirit, and a time of refreshing from his presence. But, on second thought, it occurs to me, that I had better send you an open letter, in which I have given my friends at home some account of this display of divine grace."

"We consider what the Lord has done, and is doing here, as marvellous, and calling for the warmest gratitude and thanksgiving. Indeed there has been a state of Christian feeling difficult to be conceived of by our friends at a distance. What the result of the present awakening will be, we desire to commit in faith to him, who will yet have all the heathen for his inheritance. We still hope to see great things; and there is much of a spirit of prayer, and waiting upon the Lord. You are aware the missionaries in the district all assemble on the first Monday of each month, and spend the day together. These seasons have generally been very precious. The former part of the day is spent in giving some account of what has transpired at the different stations within the month, and in devising ways and means of doing good; and the latter in prayer and discussion of some missionary topic, which is introduced by an address of some individual previously selected. Much harmony prevails among us, and the God of peace has been present. We have seen his glory, and been led to hide ourselves, as Moses hid himself, in the cleft of the rock, and cover our faces, as Elias did his with the mantle, when he stood at the entering in of the cave. You know of our projected college. We have made a commencement on a small scale. Forty-five youths are assembled at Batticotta, and accommodations prepared for them for the present. They are making good progress. We have also a female school or academy, which is at this station (Oodoville), consisting of about 30 girls, who are supported by us. We have at present 50 native free-schools, in which are about 2000 children; and the native members of our church are now 27 in number, and there are three candidates. Should the Lord give needed grace to those who now appear well, a large number will be added in the course of a year from this, as not less than 80 now have a hope of acceptance with God."

*Extract of a Letter from a Missionary at Oodoville.*

"A printing press is in the way of be-

"M. W."

"Oodoville, March 24, 1824.

"MY DEAR BRETHREN,

"You will have learned, probably before the arrival of this, something of the great goodness of God to us, in granting us a time of refreshing from his presence. Perhaps some particulars may be interesting to you. There was nothing *very special* either in the state of things around us, or in our own hearts,\* until the 18th of January, when the influences of the Holy Spirit were peculiarly manifest at Tillipally. Brother W. near the close of the morning service, observing some boys affected, appointed a second meeting for them in the afternoon, and afterwards a third at evening, in the course of which he was much encouraged; and the next day sent for help, as he was not very well. I went up at evening, (Monday 19th,) and found there were seven or eight under conviction, and a number more serious. Most of them were boys of the boarding school. They were in meeting when I arrived about candle-lighting, and the Spirit of God seemed evidently present with them. During two days that I staid, there was increasing evidence that God was indeed in the midst of that school. Some without were also affected, and in the course of the week, all the members of the school, (about 40 in number,) the servants, and two or three schoolmasters, were more or less shaken. The work continued (and we hope *still continues*;) until most of the larger boys, and two girls, became hopeful subjects of divine grace.

"I returned home from Tillipally somewhat impressed with the importance of looking for a similar blessing at Oodoville; and blessed be the Lord God, he did not pass us by for our sins. The following Sabbath I had but just begun my sermon, when a very unusual feeling came over me, and I seemed to realize that the Spirit, like a gust of wind, had filled the place. Every countenance before me gathered paleness, and for a time I could not proceed for weeping. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day at noon and afternoon; and at evening I found that a number of the girls in the female central school here were under conviction. In-

quiry meetings followed, and the Lord graciously carried on the work, until no one remained wholly unaffected in the school, and two or three *others* were hopefully born into the kingdom. One of these is a schoolmaster, and another a servant. After this beginning at Oodoville, nothing very special occurred until February 2d, the day of the monthly prayer meeting, *a day ever to be remembered*. Most of the brethren in the district, J. N. Mooyaart, Esq. and some others, assembled at Batticotta. The promising appearances around us gave new feeling and new hope to those who were assembled to wait on the Lord; and though the former part of the day was spent much as usual, in relating whatever of particular interest had occurred at our different stations, yet a new *spirit* prevailed, and we had scarcely assembled in the afternoon, and sung a hymn, when the brother who was leading in prayer was so much overcome with a sense of the divine presence, that he could not proceed, nor for a long time rise from his knees, being without strength. The same influence was felt by all, and the whole afternoon was spent in prayer, interrupted only by a few passages read from the scriptures, and by singing and weeping. The Spirit seemed to make 'intercession with groanings that could not be uttered.' The next morning was set apart as a season of special prayer, and was a precious time. The Lord hearkened and heard. The next Sabbath was a new day in *Manepy*. It was a communion season, and an adult man was baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodoville, were there; also Mr. W. and myself. During the sermon and ordinances, the Holy Spirit was present; and when, in the afternoon, the children and youth in the boarding-school there, and those from the other stations came together, it was an affecting scene. Many were in tears. Many were ready to urge and exhort others to flee from the wrath to come, and more than 30 professed their desire to forsake all for Christ. The meetings at evening and the next morning were also solemn, and the Lord has carried on the work. In the school, consisting of about 45 boys, (many of whom are young,) nearly half that number profess themselves to be the Lord's.—But a more remarkable visitation was still to be experienced. This was at Ponditeripo. There had been some previous attention; and on the 12th Feb. when brother and sister Scudder were absent, there was a great shaking. The boys had gone to their room, and were about to lie down to sleep, when

\* It might be said, that there was a *special* season of fasting, humiliation, and prayer observed the latter part of December, and that it was a time of uncommon enjoyment.



one of them, Whelpley, a member of the church, was excited to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray; and the voice of supplication was soon heard in every quarter, waxing louder and louder, each one or each company praying and weeping as though all alone, while more than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour from the time it began, Dr. Scudder came home, and after waiting some time for the excitement to subside, rung the bell for the boys to come in. They came with their tears streaming down their cheeks, and their hearts almost bursting, inquiring, 'What shall we do to be saved?' The next day I saw them. They seemed in earnest for salvation. More than 20 have already obtained a hope, and the Lord is still there.

"Still there had been no uncommon attention in the central school at Batticotta, in which our feelings were much interested. Prayer was made, and had been made, almost without ceasing for that school; and in two or three instances, some little circles assembled for this purpose, experienced very sensible tokens of the divine influence, and continued in supplications a great part of the night. At length, on the Sabbath following the peculiar excitement at Ponditeripo, there was marked evidence of the influence of the Holy Spirit at Batticotta: the week preceding, some of the serious lads from Tillipally visited the school, and exhorted the youth in it with very good effect. The Tuesday following, most of the brethren and sisters were there, and at evening we had a very solemn meeting. About ten of the youths expressed a determination to forsake all for Christ, and there was scarcely one in the school altogether unmoved. The good work is still, we trust, going on there. The day but one following, was our quarterly meeting and communion, and such a day as we never had before. The sermon was from the text, 'Bring ye all the tithes into my storehouse,' &c. Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less. Prospects there are still very encouraging. We had the last week a most reviving season of prayer there, in the house of J. N. Mooyaart, Esq. who had called together all his Christian friends to take leave of them, he being about to remove to the southern part of the island. It was a season of strong feeling, and most earnest supplication, with thanksgiving; for the Lord hath

done great things for us, whereof we are glad. To him *alone* be *all* the glory. Please give our most affectionate remembrance to your dear families.

Yours in Christian love,  
(Signed) M. WINSLOW."

"P.S. The number at our different stations who have hopefully experienced a change is about 80; but many are young, and may fall away. Pray for them."

#### AFRICA.

In the progress of missions in Asia and America, it may be natural for us Americans to take a deeper interest than we feel for the success of those in the other quarters of the globe; because the missions in Asia and America are in part sent out from our own country. But all souls are equally precious; and the heathen of all countries are, in promise, equally given to the Saviour. Of the African missions, except that at Sierra Leone, we have not lately seen any account republished in the United States. We perceive, however, by the Missionary Chronicle of the London Missionary Society, published with the Evangelical Magazine, that the missions of that Society in South Africa are carried on with vigour and with considerable success. We have for some time indulged the pleasing *conjecture*—we give it for nothing more—that it will eventually appear that the enslaving of the Africans by Britain, and by those of her colonies which are now the United States, will be overruled, in the providence of God, to be chiefly instrumental in spreading the gospel over the continent of Africa—that from the western coast, missionaries may go forth from Sierra Leone and from Liberia, into the interior of that large section of the globe, and perhaps be met by those who began at the Cape of Good Hope—But we check our speculations. We have not room at present to pursue them,

and if we had, it may be better to restrain than to indulge them.

The following letter, taken from the *Missionary Chronicle* of last December, shows that the South African missionary operations are prosecuted with zeal, and are extending far to the north—not less we think than 500 miles from the Cape of Good Hope.

#### BECHUANA COUNTRY.

*Interesting Journey of Mr. R. Hamilton, Missionary at Lattakoo, in quest of the invading Hordes of Mantatees Savages, in a Letter to Dr Phillip.*

New Lattakoo, April 12, 1824.

Rev. Sir,—I hope you have received the letter which I sent from Griqua Town, informing you of the approach of the Mantatees. On my return to Lattakoo, I informed Mateebe of the success of my mission to the Griquas, soliciting assistance from them, in case Lattakoo should be threatened with an attack by that strange invading nation. I urged him to call a general meeting of his people, to consider what was proper to be done for their defence, and pointed out the necessity of sending persons into the interior to obtain information of the movements of the invaders; but all my entreaties were unavailing till the 19th of February, when a *Peetso* or general meeting assembled. A long time was taken up by the speakers in urging the necessity of holding fast the missionaries, who were represented to be the preservers of their city. I entreated them to send out spies to obtain information. This was referred by Mateebe to a Borolong chief for his opinion, who declined giving it.

Feb. 29th. I went on a visit to the Maclaroos, who live lower down the Krooman river; I remained there six days, visiting the towns and preaching the gospel. Few attended, and even these heard with much indifference. On returning to Lattakoo, I found that no intelligence had been received concerning the Mantatees, nor had they sent any one to the interior to obtain any.

March 6th. A man arrived from the north, who informed us that Makkabba, King of Melita, united with two other nations, had attacked and routed the invaders, after fighting three days; but as no dependance could be placed on this account, I determined to take a journey higher up the country, to ascertain the true state of things.

10th. I collected a small party, consisting of two Hottentots, a wandering

Griqua, a Boshuana, and a boy. Having obtained a guide from a chief of old Lattakoo, we set out with an old wagon, but had not advanced far, when I was seized with sickness. On reaching old Lattakoo, I was much exhausted, and purposed to return home; but the Lord heard and answered our prayers, for during the night I was relieved by a profuse perspiration, and able to proceed on the journey.

19th. Our guide, like many who become guides of others, knew not the way himself, and led us nearly north, instead of north-east; so that after travelling the whole day, exposed to the scorching rays of the sun, he brought us in the evening to a place called Resas, where there was not water sufficient for the oxen. We intended to rest here during the Sabbath, but were obliged to proceed farther in search of water, which having found, we rested in obedience to the command of heaven.

25th. After a long day's journey, we came to a Borolong town in the evening. Found about 500 men in the public enclosure, and in a short time saw the principal chief and a party, come to hear what news I had brought. I told him that I had heard of the approach of the Mantatees, but could obtain no certain information where they were, and had come to inquire of him. He said there were some nations coming, but whence they were he knew not, but heard that they had conquered six nations, or towns; had eaten up all the produce of the ground; that at present they were engaged with a town not far from the Marootzee, whence he supposed they would pass Makkabba, and come directly to his town; but added, whether they will come to Lattakoo or not was uncertain, as they are much afraid of the white people's muskets. He said, much of their fighting was by throwing stones.

26th. A man came from Kurreechane with the intelligence that the men of war in that town had marched out to meet the enemy. I asked the chief if he wished for missionaries, and if he would remove the town higher up the Molopo river, where there was much water. He replied that he wished for missionaries with all his heart, but that higher up the river belonged to the Marootzee; and here was much good land. I went to view it, and found the Molopo about a mile from that part of the town where my wagon stood. I found the banks of the river only enclosed deep stagnated pools, so that missionaries could do nothing here in cultivation.

To-day a Borolong came from Makkabba, King of the Wanketzens, who said that Makkabba had heard a report that

the white people were coming on a commando to take his cattle. A chief, who is friendly to Makkabba, told me that some Wanketzens were in the town, and were going away on the morrow. I requested to see them, but this was refused. I sent a message of peace, desiring them to assure Makkabba that, if he did not make commandoes against the white people, that he need not fear them, and that when I got beads I should come and see him. Three men from the Boqueen country, which lies twelve days' journey north of Makkabba's, were here, by whom I sent a message to Housey, their chief, to be kind to any white men who might be travelling among them. The nation beyond them, they said, lived on the banks of a fresh water lake, the other side of which could not be seen. In the afternoon, by the consent and in the presence of the chief, and about a thousand heathen, who assembled by his orders, I preached from John iii. 16. The greatest decorum was observed during the time of worship.

27th. Sabbath. In a land where no Sabbath is known, before morning service, the chief presented me with an ox for food, and gave orders for the people to assemble, when a great concourse attended, and I was invited to take my stand near the chief. After worship, the chief desired to see the Bible laid on the ground before him, which attracted their admiration for a long time. In the afternoon I went to the division of the town, which was under a chief named Kunsey, when I preached on the birth of Christ. The head chief sent to desire me to come and tell him and his people once more the good news before I left them. The people came in great numbers, and continued to do so till worship was almost ended. The subject was Christ's raising Lazarus. After worship, the chief asked again for the Bible, which was laid on the ground and gazed at for a considerable time. The chief sent us milk and water-melons every day. This town is situated about three days' journey from a town which Mr. Campbell visited. It consists of about twenty divisions, or districts; the houses are small and neat, and so separated, that, should one be on fire, the flames would not be able to reach the next. The great town of the Wanketzens is only about two days' journey north of it. I would have visited Makkabba had I had beads, which is the only present valued by an African prince.

The young son of the chief asked me why white men did not come and live with them as well as with Mateebe. I promised to write to my friends, and expressed a hope that some would be sent to teach them. A smith's bellows, anvil,

carpenter's tools, and good marksmen for shooting game should be attached to such a mission. They seem to think that if white people were among them with a few muskets, the wandering tribes would be afraid to attack them.

I have never witnessed in Africa any thing like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, "Lift up your eyes and behold the fields are already white to the harvest;" but where are the labourers, the holy men of God in Britain, who have given themselves, soul and body, to Christ? The princes of Ethiopia are crying, like the man of Macedonia, "COME OVER AND HELP US!" Let the cry reverberate from east to west, and from north to south—let it reach England, and it shall not be heard in vain, for some will come over "to the help of the Lord, to the help of the Lord against the mighty."

I was only two days in this town, on account of the approach of the invaders. I left it with regret, and with a promise soon to return. After preaching to the wandering tribes on the road, I reached home on the 8th of April, and found all well, and letters awaiting me from brother Moffat, with good news of missionaries being come to assist us in this part of Africa. I must now conclude, as the bearer is waiting.

I am, Rev. Sir,

Yours, affectionately,

(Signed)

ROBERT HAMILTON.

#### DEMERARA.

It appears from the following Circular from the Directors of the London Missionary Society, that the martyrdom of the Rev. John Smyth, in the British colony of Demerara, has not deterred or discouraged the Society from sending another missionary to that colony.

#### MISSIONARY FOR DEMERARA.

The Board of Directors have lately transmitted to the Directors resident in the country the following Circular.

*London, Mission-House, Austin Friars, November 11th, 1824.*

Rev. and Dear Sir,—The Directors having resolved (D. V.) to send out a missionary to the Colony of Demerara to occupy the place of worship, late Mr. Elliot's



(who does not return thither) are anxious to find a suitable preacher as soon as possible; and are willing to accept the services of such an one for a limited time, even for two or three years. The minister should be a married man, of 30 years of age, or more, a person of undoubted piety and zeal; one who knows something of the world, and who has obtained the character of a *prudent man*; firm in the pursuit of his purposes, but kind and conciliating in his manner, and one who, whilst he "condescends to men of low estate," is capable of associating, when

occasion requires, with the superior people of the colony. A person who has been engaged in the work of the ministry for some years would be preferred.

The Directors will be obliged by your looking around you for a suitable individual; and should you succeed, they will be thankful for your communication to us on the subject, and with as little delay as possible. We are, dear Sir,

Very respectfully, Yours,

(Signed)

G. BURDER.

J. ARUNDEL.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of February last, viz.*

Of General John Steele, in full of his subscription for the Philadelphia Synod's Professorship	-	-	-	-	-	\$500 00
Of Rev. Robert W. James, for the Southern Professorship, viz.						
Four year's interest at seven per cent. on \$100 of Dr. Muldrow's subscription	-	-	-	-	-	\$28 00
From Mr. Alexander McRae	-	-	-	-	-	5 00
From Mr. Robert Frierson, sen. in full of his subscription on Rev. S. S. Davis's paper	-	-	-	-	-	5 00
From Rev. R. W. James, on his own behalf	-	-	-	-	-	62 00
Of Rev. John Joyce, per Alexander Henry, Esq. in full of his subscription for the same Professorship	-	-	-	-	-	100 00
Of Rev. John Cousar, per Rev. Thomas C. Henry, D. D. for the same Professorship, viz.						165 00
Dr. R. Muldrow, of Salem, his 2d and 3d instalments	-	-	-	-	-	\$100 00
Mr. Samuel Pendergrass, of Bruington	-	-	-	-	-	30 00
Mr. Benjamin Pendergrass, of do.	-	-	-	-	-	10 00
Mr. Samuel S. Montgomery, of do.	-	-	-	-	-	5 00
And Mrs. Hester McFadden's subscription to the Camden and Salem Scholarship	-	-	-	-	-	145 00
Of Mrs. Mary Smelt, per Rev. William Moderwell, the last instalment, in full for the endowment of the Augusta Scholarship	-	-	-	-	-	100 00
Of Rev. James Williamson, per Mr. McRunglet Williamson, collected by the "Education Society of Silver Spring, Pennsylvania," for the Senior Class of 1820 Scholarship	-	-	-	-	-	500 00
						20 00
Total						\$1530 00

## View of Public Affairs.

### EUROPE.

GREAT BRITAIN.—The latest accounts from Britain are of the date of the 17th Jan. They were brought to New York by the Romney ship of war, in which came passengers five British commissioners; who, we understand, are to proceed northward by land, to co-operate in the enterprise in which Captain Parry is embarked, for the discovery of a north-west passage to the Pacific ocean. Captain Franklin, who was at the head of a former expedition, and who we had understood was to conduct the one now on foot, did not arrive in the Romney. This vessel, as soon as the commissioners were landed, proceeded directly to Bermuda—we presume with a view to join and co-operate with the frigate Egeria, in company with which she left Plymouth, and on board of which were commissioners for Colombia and Mexico.

In mentioning the second prorogation of the British parliament, in our January number, we hinted a suspicion that Mr. Canning and his colleagues were not willing to meet parliament without having acknowledged the independence of the South American States, or taken decisive measures for that purpose. Whether this were the

motive for the prorogation or not, we are glad to learn that the desirable event contemplated, has at length taken place. The following is the substance of a communication, made by Mr. Canning to the foreign ambassadors at the court of St. James—"That in consequence of the repeated failures of the application of his Majesty's government to the court of Spain, relative to the recognition of the independent States of South America, his majesty's servants have come to the determination to send charges d'affaires to the States of Colombia, Mexico, and Buenos Ayres, and to enter into treaties of commerce with those respective States, on the basis of the recognition of their independence." This we consider as a decisive step in opposition to the wishes of the whole Holy Alliance, which we accordingly find in a state of great perturbation at the measure. But it is all in vain. Britain will maintain her treaties of commerce—for commerce is her life and her idol—with as much determination as if they had been treaties of alliance offensive and defensive. And in opposition to the determination of Britain and the United States to favour the independence of our southern sister republics, we do not believe that any party to the Holy Alliance will be found mad enough to give them any farther serious trouble. It appears that measures are also in train to declare the independence of the Brazils. At the court of Lisbon, the British minister and the agents of the Holy Alliance are trying all their diplomatick skill in opposition to each other—the one to persuade the Portuguese monarch to consent to the independence of the Brazils, the other to dissuade and deter him from consenting to such a proposal. The British court, however, appears at length to have determinately, and at the hazard of all consequences, taken this ground—We shall recognise the independence of all the South American States, *with your consent*, if we can obtain it; *without it*, if you refuse. This is surely to be viewed as a most important event, not only in relation to South America, but to Europe likewise. Britain has never been a party *in form* to the Holy Alliance; but yet to a considerable extent she has been so *in fact*. She has been influenced by their counsels, and has in many respects, though not entirely, coincided with their measures. She has been exceedingly loth to break with them, or to do any thing without their consent and concurrence. To all this, we hope there is now an end, and that the stand she has taken will have a wide and happy influence in Europe, in favour of human rights and human happiness. We shall briefly chronicle several items of intelligence by the late arrival, of less importance than that to which we have allowed so large a space.—The President's message to Congress was received, and published with laudatory remarks, in the London papers of the 7th and 8th of January.—It is said to be in contemplation "entirely to withdraw the present corn laws," and that the anticipation of this "has created a great sensation in the city (London) and on the corn market."—South American securities, particularly Mexican mining shares, had greatly advanced in value, in consequence of the recognition of the independence of Mexico and Colombia.—Another expedition to Africa, to explore the course of the Niger, is said to be resolved on.—Disturbances still continue in Ireland. Prosecutions have been attempted against two distinguished advocates of the Irish cause, but the Grand Jury have refused to indict them.

FRANCE.—The French prime minister, M. Villele, retains his place under the new monarch, and is likely, it is said, to be better supported than heretofore, in the Chamber of Deputies and in the House of Peers. The emigrants from France during the revolution, are to receive an indemnity, in annual payments. Thus the present holders of the property which once was theirs, will not be disturbed in their possession; and yet the emigrants will receive something like an equivalent. This appears to be a wise and equitable arrangement; and if the emigrants are contented with it, a cause of dissatisfaction and discord, which it was apprehended would be lasting, will be removed.—There is much complaint, say the English prints, among the editors of the French papers, with respect to the declaration by Britain of the independence of the South American States. The Etoile says—"The principles of Austria, Russia, and Prussia, as well as France, are at variance with what she has done." There is no doubt of the truth of this. But although there will be much growling, we believe there will be no fighting, about this bone of contention. It will, we think, go hard with the Holy Alliance if there is; and we suspect, blind as the parties that compose it are, they have sagacity enough to perceive that the farther they proceed in this business, the worse it will be for themselves. Their agents at Paris have, it is said, sent a note on the subject to the cabinet of St. James. A few notes of this kind will probably terminate the controversy. The French finances appear to be in a flourishing state. We are also told, in the English papers, that France is on the point of declaring the full independence of Hayti. This has so often been falsely reported, that it seems reasonable to suspend our belief of the fact, till it actually takes place.—A royal ordinance is published in the Paris Moniteur, for raising an army of 60,000 men.

**SPAIN.**—An article in one of the French papers says—"We have no news from Spain of any importance. The letters state that a private treaty was entered into between France and Spain in December, by which Ferdinand binds himself, within three months, to amend the amnesty, and resist all attempts to re-establish the Inquisition."—Thus it appears that Spain must be bound by treaty to be less severe with her own subjects, and less bigoted and bloody, than she would be, if left to herself. What must be the character of that government, that wants to be more tyrannical and intolerant than it is permitted to be—by the Holy Alliance! It is officially announced that 22,000 French troops will remain in different parts of Spain.

**PORTUGAL.**—Of this nation, if nation it can be esteemed, we have heard nothing worth mentioning, except what we have stated in another article.

**TURKEY AND GREECE**—for they are no longer the same. Greece is not now, and we trust never again will be, a *part* of Turkey. An article under the same heading that we have adopted, in the papers last received from Europe, says—"A full confirmation had been received of the accounts of the defeat, by the Greeks, of the Turkish fleet off Candia, on the 12th and 13th of Nov. This was considered the most important naval engagement fought during the war; the Ottomans having lost 50 ships of all classes."—The most recent accounts all go to show, that the reports of the successes of the Greeks of late, which first reached us by rumour, did not exceed, but considerably fell short of the truth. A Pacha has lately been defeated and lost his life, who was leading a corps of troops to the relief of Patras. It is said that the Pacha of Egypt has engaged to furnish 18,000 troops for another campaign, and has received high promises of remuneration. We doubt the truth of this. But whether true or not, we have now little anxiety for the safety of Greece, except from the intermeddling of the European powers.

**RUSSIA, AUSTRIA, AND PRUSSIA.**—From these great and powerful European states, little has reached us within the past month, except a short article under a London date of Jan. 14, which says—"It is asserted in a private letter from Paris, that in general this vigorous act of the English cabinet (recognising the new South American States) is the first blow given to the Holy Alliance; and that it is a fact that the cabinets of Madrid, Paris and Petersburg, have long been preparing a division in South America, which the sudden recognition of England has now overthrown." If this be true, as it probably is, the secret is out. The English cabinet determined to prevent a Russian and French force going to America; and failing to do it by negotiation, has done it effectually in another way. It is said too that the controversy between Turkey and Russia, about the provinces of Moldavia and Wallachia, has been amicably settled; and that the Russian minister was received, in consequence, by the Porte, on the 11th of December.

#### ASIA AND AFRICA.

From these large portions of the globe, we have nothing farther to report for the present month, than what will elsewhere be found in our pages, relative to the important concern of Christian missions—We may mention, indeed, that it appears by the English papers, that the horrible African slave trade is still prosecuted in the most shameful and cruel manner by vessels under the flags of France and the Brazils. It is enough to chill the blood with horror, to read the accounts of the murders and inhuman practices of various kinds, which still abound as much as ever, in this truly *infernal* traffick, carried on by nations calling themselves *Christian*.

#### AMERICA.

It will be joyful news for Mexico, Colombia, and Buenos Ayres, when the information reaches them that their independence has been recognised by Britain; although they must have been in expectation of this desirable event for some time past. There were but few occasions on which General Washington manifested great excitement, while he commanded the American army. A dignified and well sustained self command was his peculiar characteristic. But when authentick information that our independence was recognised by France reached the American army, he caused it to be immediately announced; and in the cheering that instantly followed, he participated with such enthusiasm that he threw his hat into the air, and huzzaed as loud as he could. We have been told this by an officer of veracity who had witnessed what he told. The most of those who are now alive, have little conception of the joy which was felt when a single powerful European monarch declared us an independent people; but these few, at least, will sympathize, on this occasion, with our brethren in the republics of the South. The joy in that region will also be increased by the late decisive success of the republican arms in Peru, by which the military force of Old Spain in that quarter has been annihilated. It is now fully ascertained by an official statement, that "The liberating army, under the command of General Sucre, completely defeated the Spanish army, on the 9th inst. (Dec.) on the plains of Guaman-



quilla. Their commander, General La Serena, was wounded and taken prisoner; with Generals Canterac, Valdez, Caratata, and other chiefs, officers, and men; of course all the enemy's baggage, stores, &c.—General Canterac, who remained in command on La Serena's being wounded, capitulated to General Sucre, with the express stipulation, that the fortress of Callao should be surrendered to the liberating army." Accounts which appear to be authentick, state that the fortress of Callao has been surrendered, agreeably to stipulation, with a Spanish ship of the line, and one or two smaller vessels of war, which were in the port.

UNITED STATES.—Agreeably to the hope and the expectation which we have heretofore expressed, a president of the United States has been elected, with less conflict of opinion and excitement of feeling, than was experienced on a former occasion, when the choice was referred to the House of Representatives of Congress. On the first ballot, John Quincy Adams was elected, by the vote of thirteen States. Of the unhappy controversy which took place in the House a few days previously to the election, between the Speaker and another member, we have elsewhere taken notice. We think that the highest praise is due to Gen. Jackson, who had the largest number of electoral votes, for the true magnanimity which he discovered, in taking Mr. Adams by the hand, on the evening of the day on which he was chosen President, and congratulating him on his success: and also in delicately declining an entertainment which his friends offered him, or rather in persuading them to forego it themselves, that no party rancour might be fostered on the occasion. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." The hero of New Orleans has received many a wreath of military glory, but no portion of his life has exhibited a real greatness of mind, equal, in our judgment, to that which he has displayed on this occasion. It has had the happiest influence too in checking party animosity in those who were disappointed—and it was certainly a disappointment of no ordinary kind—in his not obtaining the presidency. The decision is made; and as we know that many fervent prayers were offered that it might be wisely and happily made, let us hope that these prayers have been heard and answered. We have long thought and inculcated, that when a president of the United States has been constitutionally chosen, he ought to have at once the united support of his fellow citizens, that a fair and unembarrassed experiment may be made of his administration. If it proves to be wise and good, and manifestly conducive to the public welfare, support and approbation ought to be cheerfully continued—If otherwise, then, and not till then, has the period arrived, in which any disapprobation may be expressed, which is not inconsistent with the laws of our country and the principles of the Christian religion. We see not how the peace and good order of society can ever be maintained, or Christian duty be suitably discharged, on other terms than these. The president elect is certainly qualified, in a very eminent degree, for the high office with which he is about to be formally invested. Is it not right that he should have a fair opportunity to discharge all its trusts and duties with success? We pray that he may attempt this in the fear of God; and we rejoice to have seen that he has already, in his excellent reply to the committee of Congress that informed him of his election, distinctly recognised his dependance on Divine aid. His station is exceedingly arduous as well as important. Let those who know the value of prayer, offer it fervently to Heaven, that he may be guided and blessed in his whole administration; that his example, as well as his official acts, may benefit the community; and that thus his personal happiness and the publick good may be most effectually and extensively promoted.

Congress has been occupied with a variety of important concerns which we cannot pretend even to enumerate. In none have we felt a deeper interest, than in that which relates to the Indian tribes on our borders. The unhappy Aborigines of our country, are certainly placed in a predicament that is little short of a dilemma. If they remain in their present location, it is much to be feared that their race will eventually become extinct. If they remove, many tender ties which bind them to the "places of their fathers' sepulchres," must be sundered, and they must be planted anew in a region less favourable to their immediate civilization and to the benign influence of the gospel. We believe that our national government is really disposed to do them justice, and even to treat them with humanity and indulgence.—We wish we could say as much of all the state governments. But considering their circumstances, and our prejudices and cupidity, it is probably impossible for the government to take a course which will satisfy all who are interested in this concern. It will certainly be peculiarly grievous for those Indians who are already as well educated as the mass of our own population, and who have also embraced the Christian religion, to be sent away into a howling wilderness, where neither the blessings of civilization, nor the privileges of the gospel, can be enjoyed for a long time to come. And yet it appears, by a very sensible address which the Choctaw tribe have, within a few days, presented to Congress, that they must remain in a degraded state, if they stay where they are. Whether it is

that a dark skin and the abject character of a slave, have obtained an indissoluble association in the American mind, from the general and long continued slavery among us of the wretched Africans; or whether some other cause may be assigned for the fact, a fact it certainly is, as the Choctaws state, that no measure of education, or virtuous conduct in an Indian, will secure to him all the rights and privileges of an American citizen. We do not indeed know that this is the case in all the states of the American union; but it is demonstrably so, in those which are contiguous to the most of those tribes whose removal is contemplated. On the whole, the proposal of the President seems to us as reasonable as any that can easily be devised—to provide a tract of country which shall be sacredly and perpetually set apart for those who choose to remove; but not to compel the removal of any who prefer to remain where they are. This, however, will not satisfy those who have set up a claim to their lands; and we see no alternative but that the strong arm of the general government should be extended over the poor Indians, and afford them an effectual protection.

There are some other subjects which have been before Congress, particularly that submitted in the senate by Mr. King, of New York, and opposed by Colonel Hayne, of South Carolina, relative to an application of the avails of the publick lands to the gradual abolition of slavery, on which we should remark, if our limits would permit.—We may, perhaps, advert to this last topic, on a future occasion.

But we feel that we should not sustain our character as Christian advocates, nor redeem a pledge which we have repeatedly given, if we should put an end to our present view of publick affairs, without joining our protest with that which we have seen with pleasure in some other religious journals, against the flagrant violation of the Lord's day, by a visit lately made on that day by the President of the United States with about forty gentlemen of distinction—members of Congress, officers of government, and private citizens—to the national ship of war North Carolina, lying in the waters of the Potomac. We do not recollect another example in our country of such a deliberate, and formal, and conspicuous disregard of the Sabbath, and of the feelings of the Christian publick. It was deliberate, for the party set out on Saturday; it was formal, for the most exact arrangements were made for the occasion; and it was conspicuous, for the President of the United States was at the head of the party, and a detail of the proceedings is given in the National Intelligencer. We suppose it may be thought and said by some, that the attendance of the party on publick worship on board the ship, ought to prevent the complaints and censure of the friends of religion. But verily we consider this circumstance as an aggravation of the offence. That attendance, considering its concomitants, only produced a double profanation—a profanation of the *worship* as well as the day of God. The account states—"Upon the arrival of the President, Secretary of the Navy, &c. on board the ship, three hearty cheers were given by the crew, with appropriate music from the band, and immediately thereafter a salute was fired, the effect of which was grand." The whole ship was then inspected, and afterwards that *performance* took place, which, by a wretched misnomer, is called "divine service." Will any one who knows what divine service is, say that it was, or could be suitably performed, in circumstances like these? We think not—We think that it was most mournfully profaned. If there was a real desire in the party to witness in what manner publick worship is celebrated on board a ship of war, why were not orders expressly given, that every thing unbecoming the day and the service, should be entirely forborne? Had this been done, the day and the worship of God had been honoured, instead of being desecrated. We have not heard what was the text of the chaplain, but we think it had been well if it had been Exodus xx. 8. "Remember the Sabbath day to keep it holy," and if he had preached plainly, the truth which that text contains. We cannot conceive of a more incongruous medley than cheering, playing martial airs, repeatedly firing the batteries of a ninety gun ship, manning the yards, preaching, psalm singing, praying, festive dining, and the coming and going of three boats' loads of passengers—all within a few hours, and on the Sabbath day. We hope that this is not to be the introduction of a fashion which is to be followed hereafter. We were glad to find that our president elect was not one of the party; and we do earnestly hope, and indeed firmly believe, that he will both set a better example himself, and prevent, during his administration, any such gross violations by the officers under him, of a sacred institution, the religious observance of which is most unquestionably connected with the happiness and prosperity of our country, whether we consider them as resulting from natural causes, or as proceeding from the smiles and benediction of the God who ruleth over all.

### To Correspondents.

We shall be thankful to any of our correspondents who will furnish us with good memoirs, of moderate length, of the late Rev. Drs. Livingston and Romeyn.

THE  
CHRISTIAN ADVOCATE.

APRIL, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIII.

(Continued from p. 101.)

2. Another character of God's providence is, that it is *wise*. On this it will not be necessary to dwell long, since it is implied in what has already been said, and is, in general, exceedingly obvious. Wherever we turn our eyes—whether to the heavens, to the earth, or to ourselves—we see, at once, the wisdom of our Maker and Preserver. It is strikingly apparent, not only in the original structure of what we behold, but in the wonderful manner in which every process and operation is carried on and continued, and in which the wants of every living thing are consulted, provided for, and supplied—Or if we examine the moral world, the same wisdom is not less conspicuous. Good is brought out of evil, light out of darkness, and order out of confusion. The jarring passions, views, interests, and pursuits of men, are so overruled and directed, as to be made to issue invariably in the accomplishment of the designs of heaven.

3. The providence of God is *powerful*. "He doth according to his will, in the army of heaven, and among the inhabitants of the earth: none can stay his hand, or say unto him, what doest thou?" How often

do we see the greatest events growing out of the most inconsiderable beginnings, or brought about, by what would have appeared to us, the most inadequate means and instruments? In the striking language of ancient prophecy—"Worm Jacob is made to thresh the mountains, and beat them small, and make the hills as chaff." From what small beginnings did the Christian religion proceed which is now filling the world? How few events have been productive of such great changes, of almost every description, as the Protestant reformation? Yet this reformation was chiefly effected by the instrumentality of an obscure Augustinian monk—for such was Martin Luther, when he commenced the great and glorious work which he was preserved and honoured to accomplish. On the other hand, the best concerted plans, and the most powerful preparations of earthly princes, have been often turned to confusion and destruction, by causes which were overlooked or despised. Whom God will protect, none can injure. Whom God will destroy, none can save. "If God be for us, who can be against us!"

IV. I am now to make a few miscellaneous remarks, chiefly of a practical kind, on the subject before us.

1. You will sometimes, it is probable, meet with a distinction made, between *ordinary* and *extraordinary providences*. By ordinary providences you are to understand those occurrences which take place agreeably to the established laws of na-



ture. By extraordinary providences, miracles are usually intended—This, indeed, is their proper character. It required no more power to make the sun stand still, in the time of Joshua, than it requires to make it rise and set daily. The latter is only ordinary, the former was extraordinary.

Another distinction is sometimes made, between *common* and *special providences*. By common providences are usually understood, such events as we are accustomed to expect and experience, in the established use of means. By special providences, such as seem to take place without means, or in opposition to means, or in a manner different from what usually takes place in similar circumstances. It is a common providence, when health is preserved by wholesome diet, temperance, exercise, and the avoidance of contagion. But when a man lives in health, from day to day and month to month, in the midst of pestilence and death, this is by a special providence. Special providences ought always to be noted with care, and acknowledged with peculiar gratitude to God. But it is presumption to act on the expectation that a special providence will be exercised for our preservation. Such dispensations must be wholly left to the award of a sovereign God. It is only the divine blessing on the ordinary use of means, on which we can lawfully calculate.

2. Sometimes, in God's providential dealings, a crime is, as it were, distinctly written in its punishment—the offender is punished *in kind*; he is taken in his own toils; he is ensnared and corrected, or destroyed, by his own wiles; his “violent dealings come down upon his own pate.” Individuals may best judge of this, in regard to the divine dealings with themselves; but it is not often that we should attempt to judge in the case of others—Some strongly marked cases, there may indeed be. But we are taught in Scripture carefully to abstain from all rash judgments, in the way of inferring crime from suffering. This was the error

of the friends of holy Job, who were eventually reprov'd, while he was acquitted. Our Lord pointedly reprehended it, with reference to the Galileans whose blood Pilate had mingled with their sacrifices, and those on whom the tower in Siloam fell and slew them. We know not what may be the designs of God, in the particular afflictions or chastisements of our brethren. It may be, that he is intending—what certainly we ought to wish—to prepare them, in the school of adversity, to be partakers, at last, of his special favours.

3. A truly devout Christian will often see remarkable answers to his prayers, in providential occurrences, which relate to himself and others. This we are clearly and impressively taught in scripture, in various places; especially by the apostle James, where he refers to the example of Elijah, and assures us that “the effectual fervent prayer of a righteous man availeth much.” What the scriptures teach on this subject, Christian experience abundantly confirms. Sometimes the answer to prayer is so distinct, so speedy, and so merciful, as to astonish the believing suppliant—to fill his heart with gratitude, and his lips with praise. We are not, however, to calculate on these speedy, and distinctly marked answers to prayer; but leave it with God, to answer in the time and way which to Him may seem best.

“Still raise for good, the supplicating voice,

But leave to heaven, the measure and the choice.”

It is our duty, however, in all cases, to follow our prayers with expectations; to mark their answer, and be thankful for it when it is received.

Hence I remark—

4. Observation on the course of providence, is calculated to make a wise, as well as a pious man. Indeed, the course of providence, is but another name, for the course of human affairs. He who carefully observes what has usually taken place in the affairs of men, may commonly foresee and foretell what, in like cir-

cumstances, will again take place: and he who has a belief in the providence of God, will, of course, attribute all to him; and when special or remarkable providences occur, the finger of God will be seen and acknowledged in them all. It was among the many excellent traits in the character of the father of our country, the illustrious Washington, that he observed, and often acknowledged publicly and distinctly, the special providences of God, which were so often apparent in the early periods of our history as a nation. And I will take this opportunity to remark to you, that history—profane as well as sacred,—incontestably demonstrates, that the frowns of Heaven have often remarkably rested, on those generals and statesmen, who did not acknowledge the providence of God and their dependance on him; and that his smiles have usually attended those who did recognise his providence, and look to him to order their affairs in mercy. But pious Christians, however humble in their lot, will, as they grow in grace, grow especially in their attention to the providence of God, as it relates both to themselves and others. They will learn much, and be comforted greatly by observing it. The remark of the pious Flavel, is worthy of remembrance—"that those who carefully observe favourable providences, shall have such providences to observe."

5. Finally—Remember, my young friends, that a sanctified providence is assured, to all those who truly love and serve God. "We know," says an inspired apostle, "that all things work together for good, to them that love God, to them who are the called according to his purpose." As, therefore, you are now in the morning of life, let it be your first and great concern, to make the God of providence your friend. In this you will find a comfort and a support, which can be derived from no other source. To see a father's hand, in the whole ordering of your lot in life—even in your severest trials and sorest afflictions—what can be so well calculated

as this, to sooth and satisfy the mind; to make it rejoice in tribulation, and to give a double relish to the sweets of prosperity itself? Let not a day of life ever pass, in which you do not devoutly and solemnly "commit your way unto God," beseeching him "to direct your path." Implore fervently, the smiles and blessing of God on all the labour of your hands; on all your plans; on all your pursuits; on all in which you engage. Engage in nothing in which you cannot, with humble confidence, look up to God, to be with you and bless you in it. Go to no place, and partake in no amusement, in which you cannot ask for God's presence, protection and blessing, to attend you. This is an excellent rule of action. Keep constantly in mind, that your life is in the hand of God; and endeavour so to live from day to day, that death may not overtake you by surprise; but may be welcomed, whenever sent, as the messenger who is to announce to you, that your Father in heaven demands your presence *there*. Amen.

---

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ.

No. V.

Gen. ii. 17,—*"In the day that thou eatest thereof thou shalt surely die."* Was this threatening strictly and literally fulfilled, when Adam ate the forbidden fruit? If not, how was the truth of God maintained? If it was, what place was left for the work of a Redeemer? These are questions of great moment, which ought to be examined with the utmost seriousness and candour; and in answering them the lights of holy scripture ought to be resorted to, and their guidance followed at every step. Let us proceed thus, and see if we cannot obtain a satisfactory result.

That the threatening contemplated was strictly and literally fulfilled, seems to be plainly asserted by an inspired apostle, Rom. v. 17—"By one man sin entered into the world,

and *death* by sin; and so death passed upon all men, for that all have sinned." *Death* was the penalty threatened for sin, and the apostle here declares expressly, that it was inflicted on Adam, and on all his posterity. The whole difficulty then, must lie in determining what was intended by *death*, in the original threatening.

It has often and justly been observed, that the word *death*, in the sacred oracles, has three significations. 1. The loss of the moral image of God, and the full prevalence of sin in the soul. Ephes. ii. 1, "You hath he quickened who were *dead* in trespasses and sins." 1 John iii. 14, "He that loveth not his brother abideth in *death*." 2. For the separation of soul and body. Heb. ix. 27, "It is appointed unto all men once to *die*, but after this the judgment." 3. For the everlasting destruction of soul and body in hell. Rom. vi. 23, "The wages of sin is *death*." James i. 15, "Sin, when it is finished, bringeth forth *death*." Rev. xx. 14, "And death and hell were cast into the lake of fire: This is the second *death*." These several kinds of death, have usually and properly been denominated *spiritual*, *temporal* and *eternal* death. Now, if any one of the three was inflicted upon Adam, immediately after the fall, the threatening, according to the language in which it is expressed, was strictly and literally executed—*Death* was the penalty, and *death*, on this supposition, was suffered. But spiritual death was immediately inflicted. On the very day that Adam transgressed, he completely lost the moral image of his Maker. He became, in all his moral constitution, sinful and depraved. This is admitted by all, except by those who altogether deny the native depravity of man. If nothing more than this, therefore, had been inflicted on Adam, he would have suffered, strictly and literally, the penalty of *death*. But far more was inflicted. *Death*, in the second sense of the term as used in scripture, was also incurred. The expression, "thou shalt surely die," is more literally

rendered in the margin of our Bibles, "dying thou shalt die"—as 'is well known to all who understand the original Hebrew words מות תמות. That is, thou shalt then *begin* to die, and *death* shall certainly *ensue*. The day on which Adam ate the forbidden fruit this did take place. He lost his immortality—He became mortal. The seeds of death were implanted in him, as they have ever since been in all his offspring. Human life, since the fall of Adam, has been but a *disease*, ending in *certain* death. In addition to all, *death*, in the third sense of the term—eternal death—*began* to be inflicted: and let it be well observed that this, as we have just shown, was all that the threatening, strictly and literally taken, intimated. Eternal death, as well as eternal life, is always commenced on this side the grave. But although commenced, it may be, and happily sometimes is, arrested in its progress. An overwhelming sense of guilt and shame, remorse and horror of conscience, tormenting fear of evil to come, the pain arising from disordered, unhallowed, and disappointed desires and passions,—these are often the beginnings of *endless* misery, which are commenced in the present life; and which appear to have actually commenced in the bosom of our unhappy first parents, immediately after their fall.

Thus, then, we see, that *spiritual death*, which was the parent or productive cause, both of *temporal* and *eternal* death, actually and fully took place on the very day that Adam and Eve ate the forbidden fruit; and that the other kinds of death also, then began to be inflicted on them. We have seen too, it is believed, that this was the whole that the threatening, as recorded, Gen. ii. 17, implied, in the language in which it there stands; and consequently that it was literally and strictly accomplished. This consequence must, we believe, unavoidably follow, unless it can be shown that our first parents *understood* by the threatening more than is expressed in the Bible—understood that temporal and eternal death would im-



mediately, unavoidably, and in all their extent, follow their transgression. If this could be made appear, it would invalidate our conclusion. For no doubt the *understanding* of parties, must ever be the rule of construction to a covenant or promise, or when a penalty is in prospect: and in the present case, there is no room to admit the supposition, that there was on the part of Adam any real *misunderstanding*; although there is, I think, much reason to believe that his *knowledge* of what sin and its punishment would be, was necessarily very imperfect. Imperfect knowledge, and positive misunderstanding, are not always the same thing. It is one thing for me *not to know* what a party may do, at whose mercy I may absolutely lie; and another and very different thing to be *assured* that he will punish me personally and to the utmost. Such appears to have been the situation of Adam. Before his fall, he *could* have, indeed, but very imperfect conceptions of sin, death, and punishment. So thought Milton, that great master of the human heart. In his representation of Adam's conversation with Eve before the fall, Adam says—

"So near grows death to life, *whate'er death is,*  
Some dreadful thing no doubt; for well thou know'st  
God hath pronounc'd it death to taste that tree."

But a greater than Milton is here. The Holy Spirit seems to intimate the same thing, by the name given to the tree which bore the forbidden fruit—"the tree of knowledge of good and evil." By abstaining from this fruit the *knowledge* of good would be enjoyed; by eating of it the *knowledge* of evil would be fatally introduced.\* While he remained perfectly holy, Adam could have as little notion of what *sinful feelings* would be, as a blind man has of colours, or a deaf man of musick. "Some dreadful thing no doubt," would fully express his apprehension of it. In a

word, his conceptions of what his state and feelings would be after the fall, would be very indefinite and inadequate. Yet he knew *facts* enough, on the testimony of God, to induce him to use all his vigilance, and all his powers, to avoid a fallen state—that "dreadful thing." He knew enough to invest him with a fair and full responsibility. He knew he would lose his Maker's favour and his Maker's image, both for himself and his posterity; he knew that immortality also would be lost; and that a *desert* of, and *exposure* to, endless unhappiness would be incurred. But there is no evidence that he *understood* that God's truth and justice would be violated, if he found out some way of saving fallen man and his posterity from endless misery. Indeed Adam could not but see, that if immediate perdition was inflicted on himself, he could not have a posterity. Yet we have reason to believe that he expected posterity, even in the event of his fall; as otherwise he would not have had the motive, which we believe he had, of saving *them*, as well as himself, from the dreadful consequences of transgression.

What then was the state of Adam's mind after the fall? We answer, it was a state of awful *uncertainty* and *perplexity*, aggravated exceedingly by a sense of guilt and the feelings of remorse. All that the *terms* of the threatening had denounced, had indeed been realized. But he saw that divine justice had demands upon him still, which in some way or other must be satisfied. He knew not *how* they could be satisfied, unless he and his partner in guilt should perish forever. And yet, as he had been given to understand that a posterity was to proceed from him, he might have a glimmering of hope, that in the resources of the Deity, a way might be discovered to save him and our first mother from eternal perdition, in consistency with the full demands of justice.

The result then of our inquiries and reasonings hitherto is this—That

\* Scott's Commentary.

all that was contained in the original threatening announced to Adam, if he should be disobedient, was fulfilled to the very letter—That it was not included in the terms of that threatening, nor so understood by the parties, that eternal death in all its extent, should be inflicted personally on Adam and on all his posterity—That what was included and understood was, that eternal death, as well as death spiritual and temporal, would be the proper demerit of disobedience, would be tasted by the disobeying parties, and might in justice be inflicted on them personally—And no intimation was given that it would not be so inflicted; other than might seem to be implied in the circumstance that a posterity was to proceed from Adam even if he fell—That the manner in which fallen man should be treated, was a matter left to be disposed of by a wise, sovereign, and holy God, in any way that would satisfy the demands of his perfect justice—That hence our first parents, after their fall, could not, and did not know exactly, what course their offended Maker would take with them; and were filled with anguish, horror, guilt, shame, the upbraidings of conscience, and dreadful perplexity and forebodings about the issue; and yet were not in a state of unqualified despair—And that, on the whole, the way was left perfectly open, in consistency with the exact truth of the original threatening, for God to satisfy his justice and exercise his mercy, in the provision of a Mediator.

A mediator was provided—a substitute and surety, to take the sinner's place. And it is not easy for us to conceive of the delightful surprise, admiration and astonishment, not only of the guilty progenitors of our race, but of the heavenly angelick host—nor on the other hand, of the disappointment and rage of the tempter and his host—when the plan of perfectly satisfying divine justice, and yet of saving man, was revealed in the first promise, that the seed of the woman should bruise the serpent's

head. How much of the details of that plan was then made known, on earth and in heaven, we cannot exactly say—enough certainly to be the object of faith and hope, through every age, till the advent of the Saviour. But since it has been fully and plainly revealed by its complete accomplishment, we know that the “angels desire to look into these things”—And how should man, who is so deeply interested in them, employ all his powers in meditating upon them! How admirable does the plan of redemption appear, as restoring the ruins of the apostacy? Christ Jesus, the second Adam, has not only averted from his believing people the sentence of eternal death, incurred by the transgression of their first covenant head, but has destroyed in their behalf, the *whole work* of sin and death. His people are delivered from spiritual death, by the power of his Spirit, in regeneration—They are “born again—born of God.” A work is commenced in their souls, which will at last be completed in perfect holiness, in the heavenly world. Temporal death is, for them, changed in its character. It is no longer an enemy, but a friend—a blessed “sleep,” in which they find a happy termination of all their sins and all their sorrows. The paradise to which they will be admitted after death, and where there will be no danger of *falling*, is infinitely more glorious than that which Adam lost by his transgression. And the glory which redounds to God, by the union and display of all his attributes, in the plan of saving sinners through the Son of his love, is greater than that which accrues from all his other works.—“Glory to God *in the highest*, and on earth peace, good will toward men.”

The foregoing inquiries and reasonings originated from the belief, that the apostle Paul does plainly and positively assert, that the sentence of death pronounced on Adam was executed upon him personally. The object of the discussion has been to show *how this took place*, in con-

sistency with whatever else is revealed in Scripture on this most interesting subject. The writer has endeavoured to maintain all the great truths of our holy religion, in all that he has said. If he has succeeded, may God bless it, and take the glory to himself. If the writer has failed, may his error be forgiven, and the injury to which it might lead be prevented.



LETTERS FROM AN AGED MINISTER OF  
THE GOSPEL TO HIS SON, ON THE  
DUTIES OF THE PASTORAL OFFICE.

LETTER XIII.

My dear Timothy—

It is I believe an indulgence usually granted to those who discuss a subject in a series of letters, that they may be less connected in what they say, than those who profess to write systematically. This indulgence, at any rate, I must claim for myself. For although I have had in my mind, from the first, something like a scheme or general outline of what I proposed to communicate to you on ministerial duty; yet I have not taken the pains which I have advised you to take, and commonly take myself, in composing a sermon—to get every thing into its proper place, before beginning to write at large. If I overlook, as I am very apt to do, something of importance, in a particular part of my plan, I shall, if I think of it afterwards, not hesitate to go back, and endeavour to supply the deficiency. This I am about to do in my present letter. After giving you my thoughts on the best method of forming a sermon, it would have been most in order, if before I treated on the importance of an acceptable delivery, I had said what I am now going to say, *on the different ways in which preparation may be made for discoursing in the sacred desk.*

There are three different methods of preparing discourses for the pulpit. 1. Writing fully all that you propose to say. 2. Writing a part,

and leaving a part to be supplied without writing. 3. Studying the subject to be discussed, without writing any thing, or very little. We cannot call extemporaneous speaking *preparation*, because the very terms imply *no preparation*, or that which is next to none. Yet on this, as well as the other particulars mentioned, I shall, as I go along, make some remarks.

Which of these methods is the best?—is a question often asked, with not a little earnestness, by theological students and young preachers of the gospel. The inquiry, however, cannot, I apprehend, be properly answered, without a good deal of distinguishing and explaining. We must distinguish between what is best as a *habit*, and what we may and ought to do *occasionally*; what may be most proper for a young minister, and what for one of some considerable standing in the ministry; what may be most adapted to the natural talents of one individual, and what to those of another. I will say a little on each of these particulars; and then make a few remarks on the various methods of preparing publick discourses, referred to in the general question.

No man in the world, my dear son, ought so carefully to guard against a habit of indolence and carelessness in his business, as a minister of the gospel; because there is no other man on earth, whose business is really so important. To be an ambassador of Christ—to bear the messages of God to man, is emphatically “a high calling;” and involves a responsibility that may well awaken all our solicitude. Now, of this “high calling,” the most important part of all is *preaching the gospel*. It is in preaching that we professedly and directly deliver our message; we speak as the ambassadors of Christ; and if we speak aright, we say that, and that only, which he has authorized and sent us to deliver in his name. Is this to be done aright by feeble imperfect mortals, without great care, and laborious preparation? On



the Divine assistance and direction we must indeed rely at last, to enable us to acquit ourselves as becomes our office; and no one would inculcate this more earnestly than myself. But I hardly know in what language to speak of the absurdity and wickedness of making this solemn and interesting truth, a plea for indolence and carelessness on our part. It is the most daring and dreadful presumption, instead of a commendable trust in God, to attempt his *special* service, without using all the means in our power, and putting forth our very best efforts, to perform it in a becoming manner. It follows from this, and it is the point which I wish to make prominent, that all ministers of the gospel, and young ministers the most of all, ought *as a habit*, to prepare for the pulpit diligently and laboriously. Let this be fixed, and settled, and kept in mind, in the first place; and if it be so, I verily believe it will go near to answer all the other inquiries. It will at least render it of far less importance *how* they are answered. The man that is in the habit of preparing diligently and laboriously for the service of the sanctuary, will, perhaps, *fall* into that way of doing it, which best suits himself, without a great deal of advice or direction. It may be of some use to him, at the outset, when the habit is to be formed, to tell him in what manner it may commonly be done most advantageously; but his experience will teach him much which he ought to regard more than all the verbal instructions that can be given.

*Habitual* preparation for the pulpit then, especially with young ministers, must be *laborious* preparation. Without it, be assured, they cannot acquit themselves to their God, to their people, nor to their own consciences, unless their consciences are sadly misguided. Some allowance, I know, must be made—and I would make all that is reasonable—for the different circumstances in which clergymen may be placed, as to the necessity of attending to some worldly concern, for the support of them-

selves and their families; and as to the frequency of publick services which may be demanded in revivals of religion, and in missionary labours. But after every allowance that ought to be made, the minister of the gospel who does not, especially in youth, spend a good deal of close mental labour, in his *habitual* preparations for preaching, is unfaithful to his people and to his sacred trust: And I speak it considerably when I say, that if he cannot, or will not, as a habit, prepare his publick discourses with some tolerable degree of diligence and labour, he would commonly better leave the pulpit than continue in it.

Do you ask then—is a minister of the gospel never, except in the cases that have been specified, to open his lips in a publick address, without having prepared for it *laboriously*? I answer, by no means. It was for this reason that I took the distinction between what is *habitual*, and what is *occasional*. He ought occasionally to speak with very little preparation, and sometimes when he has not had the opportunity to prepare at all. He ought in fact never to refuse a plain call in Providence to address his fellow men on the concerns of their souls' salvation; and such special calls will occur, more or less frequently, to every man who has been licensed to preach the gospel. But let him prepare laboriously *as a habit*, and he will speak well *occasionally* without such preparation. This is among the reasons why he ought to be a diligent student, and never fail, when it is practicable, to carry "beaten oil" into the sanctuary of the Lord. The habit of doing this, will not fail to give him mental and ministerial furniture in such abundance, and a capacity of arranging it with such facility and speed, that his occasional services, when almost extemporaneous, will often be as acceptable as any other. The mass of his hearers will sometimes even prefer them before his elaborate discourses. But if his habits be not those of a diligent student, and of

one who, as often as possible, prepares for the pulpit with care and labour, he will never be any thing better than a smatterer and a repetitious declaimer. His warmth, and zeal, and readiness, may perhaps give him some currency and popularity at first; but fix him to one place—let him preach for a year or two to the same people—and even the most unlearned of his hearers will find that they have heard, more than once, all that he has to say; and the better informed will not fail to be wearied and disgusted with his sameness or his emptiness. A man who is habitually an extemporaneous speaker, or who makes but hasty and slight preparations for delivering the momentous truths of divine revelation, I certainly hold to be a *trifler* with sacred things.

I perceive that I have in a measure anticipated what I mentioned as a second distinction, namely—what may be most proper for a young minister, and what for one of considerable standing in the ministry. You do not need to be informed that it must be far easier for elderly clergymen, than for young ones, to preach frequently, and without time to make special preparation. Yet this is a consideration that has not half the weight that it ought to have with the mass of a congregation; even when they have called into the pastoral office a man who has received his license to preach within a year. Probably you have made this discovery for yourself before now, without any information from me. It often produces not a little embarrassment; but it should be met with fortitude and resolution, tempered and exercised with much discretion. Every practicable effort should be made to satisfy the people; and pains should be taken to make them sensible of the importance of permitting their young minister to spend many more hours in his study, in the few first years of his ministry, than will afterwards be necessary. Doing this, he should form and fix his plan, and abide by it steadfastly. *He ought to*

be sensible, if his people are not, that his real and permanent usefulness in the church of Christ, will greatly depend on his acquiring a fund of knowledge in the early part of life; and of embodying a good deal of it in the discourses which he delivers to them from sabbath to sabbath. And if he actually does this—if his weekly sermons are confessedly able and profitable, his people will, in general, be pleased and satisfied. They will see that he is not idle nor indifferent to their edification; and they will at least *bear* with his arrangements for his own improvement, and for their ultimate advantage—although at the time they may not see the necessity for them. To this plan, therefore, I repeat, he ought strenuously but discreetly to adhere; and a part of it should be, not to undertake more *stated* services, either of preaching or visiting, than will leave him time to make *one* accurate preparation in a week; and ordinarily he should not attempt more—If he does, they will all be flimsy. *One* well digested, instructive, edifying sermon, will cover the imperfections of several of a different character, which he may be called to deliver; or rather this one will give a value to all the rest, which otherwise they would never possess.

As a minister of the gospel advances in life, he should gradually preach more and study less, than he did at an earlier period. The experience he has had and the preparations he has made, will have furnished him with materials that can easily be brought into use, for almost every occasional service; and they will also have given him a facility in sermonizing with accuracy, which perhaps he once thought he should never acquire. But to the end of life he should not lay aside his habits of study, nor of preparing to preach correctly. Rely upon it, when a man ceases to study, and to digest and methodize his thoughts carefully, all his improvement is at an end. Nay, he will gradually lose his previous acquisitions, and will become super-

annuated sooner, by some years, than he would have done, if he had constantly accustomed his mind to some vigorous exercise.

Let us now attend a little to the third thing which I have proposed to notice, which is—what may be most adapted to the natural talents of one individual, and what to another. And here I am prepared to say, at once, that there is no *one* way of preparing to discourse to a religious assembly, which is best for *every man*. We have seen that all ought to be habitually laborious in making preparations. This I hold to be essential, and to admit of no exception. But in what way that labour should be employed—whether in writing all that is to be said, or writing but partially, or studying and arranging a subject carefully in the mind, without writing any thing, or very little—this, I am persuaded, must and ought, in a great degree, to depend on each individual's turn, talents, and early habits of ordering and uttering his thoughts. *In general*, there ought, I am well satisfied, to be a very liberal and constant use of the pen; especially in early life. We rarely know whether we think clearly or not, till we have tried to express our thoughts. If a man, who has a command of language, finds difficulty in expressing his thoughts, it is because he has not conceived them distinctly and strongly; for we always think in words, and our thoughts cannot be said to be fully at our command, till the words which best express them are so likewise. How strikingly is this verified, when we hear a person say, as we sometimes do, "Now you have hit it exactly—That is just what I meant to say, but I failed in expressing it." Such being the fact, the writing down of our thoughts, seems to be the most natural and easy method of giving them a clear and correct expression. It is that method which allows time to deliberate, affords opportunity for selection and revision, and by securing on paper the train of thinking as far as we have proceeded, prevents for-

getfulness, and enables us to avoid repetition. Hence the abundant recommendations, which we have so often and so properly heard, of beginning early to compose in our own language; and of endeavouring by much practice to acquire readiness, and a good style in writing. This is also recommended by all those who have written expressly on publick speaking. *Scribendum quam plurimum*, says Cicero; and he declares that such was his own practice. I have, therefore, in a former letter, taken some pains to point out the manner in which a regular discourse is to be studied, and written out at large. And I suppose there is no question, but that a very great majority of young preachers ought to write out in this manner, a considerable number of their first discourses—the more the better; and that in most cases this practice ought to be, in some measure, continued through a great part of one's ministerial life. For myself, I can say that when I had preached for more than five and twenty years, I was in the habit of writing many of my sermons, with quite as much care as I did at first. But after all, I am by no means prepared to say, that this is the best method for every one. Certainly it has not been the method of some very excellent preachers, whom I have known, and now know. Among lawyers and politicians, I could name four or five of the most distinguished speakers that our country has ever produced (three of whom I knew personally) who certainly never did write any thing that was above mediocrity; and two of the three declared, as I have been well informed, that they *could not* write, and would not attempt it. Possibly this was owing to the neglect of early composition. Be this as it may, the facts are unquestionable—They are facts, however, which stand as exceptions to a very general rule. Most men who speak well, can also write well. But the labour of committing to memory what they have written, is such an intolerable burden to some,



and if their own declarations may be taken, so absolutely *impracticable* to a few, that they seem to have no alternative left, if they deliver written discourses, but to read them closely; and this I think a far greater defect than the want of a little accuracy. I have been told that the celebrated Mr. Walker of Edinburgh, whose printed sermons are among the best in our language, used commonly not to write his discourses till after he had preached them; and that then he could put on paper, nearly verbatim, what he had delivered to the people. This I believe, from some experiments I have made myself, is, after some use, perfectly practicable. Yet it is, in reality, only a particular method of composition—the method of getting much arranged and fixed in the mind, before any thing is written down.

On the whole, we must return to the point from which we started—Let a preacher be a diligent student,

and a laborious sermonizer; so that he shall constantly bring forth to his people, as a faithful steward of the mysteries of God, things both new and old—let him do this, and let him take that way of doing it which he finds best for himself; the way in which experience has taught him that he can do it with the most effect. In ninety-nine cases out of a hundred, a man, I am convinced, should write a great deal; if not in the exact form of sermons, yet on points that he is to discuss in his sermons. But if he can do best without ever forming finished discourses on paper, let him do it.

In my next letter, I propose to take up the different methods of pulpit preparation which I mentioned at the beginning of this, and to say a little upon each.—The Lord direct, assist and bless you; make you faithful, and crown your labours with success.

Affectionately adieu,

---



---

FROM THE LONDON CHRISTIAN INSTRUCTOR.

PARAPHRASE OF AMOS, V. 8.

*“Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning.”*

Oh, there are hours when misery's dart,  
Deep in the stricken spirit lies,  
And all the feelings of the heart  
Are bound in nameless agonies.

When all the terrors of the Lord  
Encompass and distress the soul,  
Almost they loose the “Silver cord,”  
So roughly does their influence roll.

But seek his throne, nor doubt his power,  
By whom the starry worlds were named;  
His mercy in the gloomiest hour  
Visits the spirits he has framed.

'Tis He who death's dark shadow turns  
Into the morning's glowing light:  
And every faithful follower learns  
To trust on everlasting might.

He form'd Orion's beauteous orb,  
And fix'd his place till time shall cease:  
Oh, let his praise our powers absorb,  
Till death shall give our spirits peace.

Then to the Lamb through countless years,  
Shall ceaseless songs of glory rise,  
And mortal woes, and griefs, and tears,  
Shall never cloud the upper skies.

J. P.

## Miscellaneous.

### No. I.

FOR THE CHRISTIAN ADVOCATE.

The subject of inquiry in this essay, is the *literal* and *original* meaning of the Greek word αἰών (eternity), and its cognate αἰώνιος (eternal). They are words employed by the Holy Spirit, to express the duration both of the future happiness of the righteous and the future misery of the wicked. On the meaning of these words, therefore, the strength of the motives that enforce all moral duties must very much depend.

The modern Universalist professes to believe that the literal signification of αἰών is *age*. I give his proof in his own language: "Homer uses αἰών for life, or the age of man." *Iliad*, iv. 478. "Short was his αἰών, taken off by the spear of the magnanimous Ajax." *Iliad*, v. 685. "Then may αἰών forsake me in your city." *Iliad*, xvi. 458. "When his αἰών shall have left him." The author affirms that the word, in the above passages, cannot mean *eternity*, and adds—"I boldly assert that it never has such an extensive signification. The proper sense of αἰών is *age*." Kneeland, also, in his lectures entitled, *Endless Misery Refuted*, affirms that "it must now be admitted that the word αἰών DOES NOT, neither CAN, signify eternity, nor yet endless duration of time. The word signifies literally an *age*." He admits, indeed, that the word, taken I suppose figuratively, signifies the duration of the world; the ages of the world; the next life; a period, or periodical dispensation of Divine Providence. Now, it is intended in the present discussion to prove, that whilst the word is frequently employed figuratively, in all the significations just noticed, its *proper, original, and literal* meaning is, not *age*, but *eternity*; and also, that its cognate, αἰώνιος, literally signifies, not *during an age*, but *eternal*.

That αἰών often means *eternity*, and αἰώνιος *eternal*, we first argue

from the fact, that by ancient Latin writers, who were also well acquainted with the Greek language, the former word is translated *ævum*, and *æternitas*; and the latter *æternus*. The following is an extract from Leigh's *Critica Sacra*. "This word (αἰών) is translated by Sully and others, *sæculum*, *ætās*, *annus*, and *æternitas*. Athanasius, Jerome, Hilary, and Ambrose, render αἰώνιος, *æternus*. Chrysostom, speaking of the punishment which is qualified by αἰών says, that 'it is a punishment from which they escape not.\*' And Theopholact, that it is 'not to be remitted either here or elsewhere, but to be endured both here and elsewhere.†' Cyprian renders it *æternus*. His language is, 'guilty of an *eternal* sin never to be blotted out.‡'

Such are the authorities given by Leigh. But there is no necessity to rest the decision on these only. In the Vulgate Latin version, the word αἰών, is almost constantly rendered *æternus*. So it is likewise by the early Christian Fathers. Jerome, in his Commentary on Matthew xxv. 41, uses the following language: "Let the prudent reader attend to the fact, that the punishments are *eternal*, and the life *perpetual*, that he may thus escape the danger of ruin.§" Tertulian, in his Apology against the Heathen, in allusion to the same passage says, "that the righteous shall enter upon the retribution of *eternal* life, and the wicked shall go into fire *equally* perpetual and durable.||" Irenæus, that "the fire is *eternal*

\* Non effugiunt pœnam.

† Non remittitur hic, vel alibi, sed et hic et alibi punctur.

‡ Reus erit æterni peccati, id est, nunquam delendi.

§ Prudens lector attende, quod et supplicia AETERNA sint, et vita perpetua, metum deinceps non habeat ruinæ.

|| The author of the essay has not quoted the original of these words—doubtless by an oversight, as the quotation omitted is not more to his purpose than those which he has given.—*Editor*.

which my Father has prepared for the devil and his angels.\* Again he quotes the text, Matt. xxv. 41, thus—"Depart ye cursed into *eternal* fire, which my Father has prepared for the devil and his angels:† And then adds this comment—"Because intimating that *eternal* fire was not prepared principally for man, but for him who seduced him and caused him to sin.‡ And again, "punishment *not only temporal but eternal*. § Chrysostom in his Latin works, homily xvi. speaking on Matt. xxv. 41, uses this language—"Go," he says, "ye cursed into *eternal* fire."||

It is quite unnecessary any further to multiply quotations, to prove that the early fathers translated *αιωνιος* by *æternus*. But still it may possibly be urged that *æternus* itself, does not mean *eternal*. Let Latin authorities determine this point. Chrysostom, in his twenty-sixth homily, gives us an opportunity of knowing how he understood the word. He says for him (the devil) *unextinguishable* fire has been prepared.¶ Now fire that is *unextinguishable* is certainly *eternal*. Again, Cicero gives us his opinion on the extent of this word's signification.\*\* "As to the universe, in itself

mortal, God in himself *eternal*, gives it motion; so the soul, *eternal*, actuates the frail body: For what is always moved is *eternal*." He then proceeds to show what is always moved.—"For that which produces motion in another, and that also which is actuated by some foreign power, when they cease to move, necessarily cease to exist. Therefore, that only which moves itself, since it never ceases to move both itself and those things which are moved by other things, *this* is the source, *this* is the *beginning* of motion. But that which is itself a *beginning*, can have no origin: for all other things arose from the *beginning*; itself from nothing. For that which is produced by any thing without itself cannot be a beginning, which, since it never began to exist, shall assuredly never cease to exist." With the correctness or incorrectness of Cicero's philosophical opinions we have, in the present inquiry, no concern. But certainly in the passage just cited, this perfect *master* of the Latin language, and prince of orators, most unequivocally teaches us what he understood to be meant by the Latin word *æternus*. It is that which has no beginning, and shall have no end. It militates not at all against our position, that some instances may be cited in which *æternus* does not mean endless duration. We admit that the word is sometimes used figuratively, to denote limited continuance. But a few cases in which the word is taken in a restrictive sense, no more prove that to be its *original* and *proper* signification, than the instances in which the English words *everlasting* and *eternal* are applied to terminable objects, prove that they are limited in their original and proper signification. Who ever attempted to prove that because we read of *eternal* snows, and *everlasting* hills,

est movendi. Principio autem nulla est origo, nam ex principio oriuntur omnia; ipsura autem, nulla ex re. Nec enim esset principium quod gigneretur aliunde, quod si numquam oritur, ne occidit quidem unquam.

\* Et ignis autem *æternus*, quem præparavit Pater meus diabolo et angelis ejus.

† Abite maledicti in ignem *æternum*, quem præparavit Pater meus diabolo et angelis ejus.

‡ Significans quoniam non homini principaliter præparatus est *æternus* ignis, sed ei qui seduxit et offendere fecit hominem. Lib. iv. cap. 25.

§ Pœna non solum temporabilis sed (et) æterna facta. Lib. iv. cap. 47. Item, vide Lib. iv. cap. 45, atque 78, et Lib. v. cap. 27.

|| Ite dicet, maledicti, in ignem *æternum*.

¶ Illi enim olim præparatus est *inextinguibilis* ille ignis.

\*\* Ut mundum ex quadam parte mortalem, ipse Deus æternus, sic fragile corpus animus sempiternus, movet. Nam quod semper movetur æternum est.—Nam quod autem motum affert alicui, quodque agitur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod sese movet,—quia nunquam ne movere quidem desinit, quin cæteris quæ moventur—hic fons, hoc principium



that the words *eternal*, *everlasting*, can literally apply to objects of finite duration?

The authority and testimony of Isidorus goes to prove that *αιων* sometimes expresses eternity. His language is as follows—"Ævum is perpetual duration, having neither beginning nor end, which the Greeks call *αιων*—*αιων* is among them put for age and for *eternity*; and hence (from *αιων*) ævum among the Latins is derived."<sup>9</sup> Aristotle, in his treatise concerning heaven, heads his ninth chapter thus—"Heaven *Eternal*;"<sup>†</sup> and instead of *αιωνιος*, he uses *αιδιος*.—And this duration he afterwards, in the very same chapter, expresses by *αιων*. In the beginning of that chapter, likewise, he says, "We therefore affirm, not only that the heaven is but *one*, but that it cannot be many; and that it is moreover *eternal*, *imperishable*, and *unproduced*."<sup>‡</sup> And all this he expresses afterwards by *αιων*.—Thus much to prove that *αιων*, *αιωνιος*, and *αιδιος*, are used in one and the same extent of signification. We shall next prove that *αιδιος* denotes endless duration—Heracles furnishes us with a passage of the following import. It is demonstrated that the mind cannot be generated, neither can it be liable to corruption; and that it is a being different from the body—"a being *which is of itself eternal*."<sup>§</sup> Here he makes that to be *αιδιος* which never began to exist, and which shall never decay. Again, the author proceeds—"Nor could that possibly have existed forever which took its origin at any particular time, neither can that admit of corruption which exists *from eternity*."<sup>||</sup> Here again, any thing to be *αιδιος*, must never have begun to exist, and

must not be subject to dissolution. Our next authority shall be from the classics, relating to the word *αιων*. Philo employs this language—"In *αιων* there is nothing past or future, but in its very nature it is *one*."<sup>\*</sup> This is just such a definition as makes *αιων* precisely equivalent to our English word *eternity*. To a Being that inhabits eternity in its fullest sense, nothing is past or future.

We have now seen that the Latin word ævum, properly denoting perpetual duration, or something without beginning or end, is taken in precisely the sense of the Greek *αιων*, and is also derived from it; and that *αιων* is employed to denote eternity, as well as sometimes for the period of a man's life (Sæculum). Now this is asserting just the thing for which we contend, that it *properly* signifies *eternity*, but that it also is figuratively used to denote the duration of man's life.

An argument may also be drawn from the English words *eternity* and *eternal*. From *αιων* comes the Latin ævum, from ævum the Latin adjective would regularly be æviternus, but by syncopation it becomes æternus, and hence æternitas, and our English words *eternity* and *eternal*. Now as these words of our own language, and the Latin from which they immediately spring, in their properest sense denote *endless* duration, and as words derived, naturally lean towards the signification of their roots, without laying an undue stress on derivation, the *presumption* is, that the radical *αιων* is to be taken in as ample a signification.

The cognate *αιδιος*, furnishes us another argument. *Αιωνιος* and *αιδιος*, are derived from the same root (*αιε*) *always*. Clemens Alexandrinus and Aristotle teach us that *αιων* and *αιωνιος*, are sometimes used in the very same signification with *αιδιος*. The former commenting on John vi. 40—"And this is the will of him that sent me, that every one that seeth the Son,

\* Ævum est ætas perpetua, cujus neque initium neque extremitas nascitur; quod Græci *αιων* vocant, quod aliquando apud eos pro sæculo, pro æterno, ponitur; unde et apud Latinos ævum derivatur.

† Ουρανός αιδιος.

‡ Αιδιος, αφθαρτος, ων και αγενητος.

§ Αυτην καθ αυτην ουσαν αιδιον.

|| Εξ αιδιου—Aurea Carmina.

\* Εν αιων δε, ουτε παρελελυθεν ουδεν, ουτε μελλει, αλλα μονον εν φυσηκη.

and believeth on him, may have everlasting life," says—"What then is beyond obtaining eternal life?"\* For the word *αιωνιος* in the text, the writer uses *αιδιος* in the comment. The inference is plain, that in the judgment of Clemens these words mean the same thing. And Clemens, being a Greek writer, certainly knew the proper force of words in his own language. But Aristotle, in his essay concerning Heaven, puts this question beyond all doubt in the following language—"This extent, which includes the duration of each, beyond which there is nothing, is called *αιων*. And according to this opinion, the duration of every part of heaven, even that duration which includes the *interminable continuance* and *infinite* of all, is *αιων*, (derived from *αι*, and *ειναι*,) and is surnamed *deathless* and *divine*."† Here *αιων* is that duration which has *nothing beyond it*; it includes *interminable continuance* and *infinity*; and it is finally *deathless*. The author also notices the coincidence between his definition of the word, and the meaning most naturally to be deduced from its composition and derivation, namely *αι*, *ever*, and *ειναι*, *to be*, making the compound literally *ever-being*. Now nothing can surely be *ever-being*, of which it can *ever* be said in truth "it has no being." To deny this, is very much like denying one of the plainest principles of common sense.

Such then is the authority of Aristotle, one of the most distinguished teachers of Philosophy and Language that the world ever saw. How much such authorities ought to be regard-

ed, in opposition to the vapouring assertions of our modern universalists, let every unprejudiced reader decide for himself.—We say *assertions*, for they are able to produce no proof. All the show of proof they present, is nothing but some passages in the classics, in which *αιων* means *age*, or *lifetime*. But from this fact, how does it necessarily follow that this must be its *proper*, *literal*, or *original* meaning? If it were settled that the word can have but *one* signification, then there might be some connexion between the fact and the consequence which the Universalist draws; but as it is, there is none at all. Let us for a moment look at this kind of reasoning, when applied to other subjects. The Universalist finds some passages in the classics, where *αιων* must mean *age*; therefore he "*boldly asserts*" that it "cannot mean *eternity*," and that the proper sense of this word is *age*. Take of this reasoning the following fair Parallelisms.—In the *English* classics, sentences are found in which the *inhabitants* of a particular region, are called "*the country*." Therefore the word *country*, we may "*boldly assert*," never means *a region*, and that its proper sense is *the inhabitants of a region*! Again: Our *representatives in congress* are sometimes called "*The House*." Therefore we are "*boldly to assert*" that the word "*House*," never signifies *a dwelling*, but properly *a company of men*!—I beg not to be compelled publicly to prove that such reasoners possess minds eminently stored with the rudiments of logic, or that they are profoundly read in the Greek language.

If the proof of our position be now complete, then in explaining those passages of scripture in which *αιων* and *αιωνιος* are found, we have classical usage to support us in giving them an *unlimited* signification, in all cases except those in which sufficient reasons can be assigned, from obvious attending circumstances, for taking them otherwise. *Infinite duration* being their *literal* signification, all other

\* Τι παραιτερω του κεκτησθαι ζων αιδιον υπολειπεται.

† Το γαρ τελος, το περι εχον τον της εκαστου ζωης χρονον, ου μεδεν εξω, κατα φυσιν αιων εκαστου κεληται. Κατα τον αυτον, δε και το του παντος ουρανου τελος, και το τον παντων απειρον χρονον, και την απειριαν περιεχον τελος, αιων εστιν, αποτου αι και ειναι, ειληρωσ επωνομιαν αθανατος και θειος.

Arist. De Caelo, lib. i, cap. 9.

things being equal, is always to be preferred. In a future number, these words shall be examined, as to the extent of their signification in several passages of the Septuagint and the Greek Testament. A. C.

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

*Gibraltar, January 20th, 1820.*

My dear Friend,—You may possibly suppose, that my not yet having given you any information relative to the state of religion in this place, must be owing to my curiosity being so much occupied about the many strange objects with which I find myself surrounded, as to allow little time or inclination to inquire on the subject. It is not so. Such a procedure would indeed be unpardonable. The very first concern of man upon earth is religion: and I hold it to be the primary object of inquiry, with a traveller, to ascertain if possible its state in the countries he visits. More is to be known of a people, both as it regards their present situation and their future prospects, by knowing their religion, and the hold it has upon them, than from any other item of knowledge concerning them. On religion depends morality, and on morality depends prosperity. It would be easy to demonstrate this position from all history, both sacred and profane. But you have no incredulity on the subject, that calls for any such demonstration. I may therefore go on to my proper business, of detailing to you what I have learned of the religion of the people of Gibraltar. Only I would premise, that my delay has been owing to a wish to possess myself of all the information which my stay here will allow me to obtain, that I may give it to you altogether.

I was in Gibraltar but a very short time, until my attention was attracted to the Spanish chapel, convenient to my hotel, by the almost incessant

ringing of its bells. It is a large building, of modern construction, exhibiting nothing remarkable on its exterior. But within, the profusion of ornament, comprehending pictures, crucifixes, gilding, painting, &c. gives a brilliancy and glitter to the whole, that to a stranger is very imposing. This, connected with the full-toned organ, accompanied with fine vocal musick, renders the place very attractive, but to me, much more for the gratification of curiosity and amusement, than the exercise of devotion. It is open at all hours of the day, and every evening there is quite a congregation assembled for evening prayers. If a stranger takes off his hat, it seems to be regarded as no intrusion to go quietly through the house, and look at all its exhibitions; even though he has to wind his way among the kneeling devotees, who may be scattered over the floor—offering their adorations before the pictures of saints or crucifixes, as each one likes best. There are no pews; the floor is quite vacant—except here and there some benches, where those who are disposed may sit, and give themselves to silent meditation. On one of these I have often sat, while my feelings were soothed and softened by the exquisite musick, and while I have wondered at the strange devotion going on around me. Each worshipper, as he enters, crosses or sprinkles himself with the consecrated water, contained in a large marble vase near the door; then goes to the situation preferred, generally before some painting or crucifix; where dropping on his knees, he repeats in a low whisper, his prayers, gazing on the object before him with a countenance of solemnity and awe, as if looking at the very Deity. Some, without any object before them, with closed eyes, seem to be absorbed in silent supplication. If appearances are to be trusted, there is much sincerity and reverence on the minds of many of these Roman Catholick worshippers, that do them credit; and which ought to put to shame, the profane thoughtlessness and levity, that



mark the appearance of many protestants, during their pretended worship: for surely the worship is only pretended, where reverence and sincerity are wanting. The Roman Catholick worship, like the ancient temple service of the Jews, the pomp and ceremony of which it copies, is eminently calculated to affect the senses, while alas! it appears to furnish very little to enlighten the understanding, or to amend the heart. Whether the ringing of the bells is considered by them as belonging to the very matter of worship, I cannot say; but it really appears to me that nothing less will justify the serious annoyance, arising from its frequency and duration. I think, since I have been here, the bells of the chapel have rung nearly equal to the half of every day, putting the different times of their ringing together; besides a great deal at intervals through the night.

From all I have seen, it does appear to me, that the Roman Catholick religion is a most burdensome expense to the people who keep it up. The number of priests to be supported, for the daily and nightly drudgery of the chapel service; the amount of expenditure, to furnish the images and costly paintings, with which the chapel is ornamented; the loss of time, which an attendance on the various devotional exercises through the week necessarily calls for; with a large amount of *etceteras*, must be a grievous drawback on the temporal prosperity of any people, who are subject thereto. I never was so sensible of the greatness of the blessing, in a temporal point of view, conferred on protestant countries by the reformation, as since I have been here. In the town of Sanroque, where poverty and beggary seem to have fixed their abode, every particle of grandeur appears to be monopolized by the church. The town stands on an eminence, and the church occupies the crown of that eminence. To it all the principal streets point. It is large, and its exterior indicates it to be very ancient. It looks indeed

VOL. III.—*Ch. Adv.*

like a mouldering ruin. But on stepping into it, the magnificence and grandeur of ornaments strike one with astonishment. The interest of the capital expended in the establishment, added to the annual charge of supporting its service, if expended on bibles and schools, connected with a mode of worship on the sabbath calculated to enlighten the understanding, and impress the conscience with a sense of moral duty; could not fail in a little time, not only to renovate the population, but the whole face of the surrounding country. It would shed an influence on the half desolate vicinity, that would cause it "to blossom abundantly." It would give it "the glory of Lebanon, the excellency of Carmel and Sharon."

There are but two places of protestant worship in Gibraltar. The one is occupied by the chaplain to the garrison, who of course is a member of the established church of England. The other belongs to a small society of Wesleyan Methodists. The chaplain, I am informed, is an excellent fox hunter on the hills of Spain; and a very conspicuous character at a ball, or a masquerade. This information removed from me every disposition to attend on his ministrations on the sabbath. I had therefore no alternative, but either to remain in the tavern, or partake with the methodists. The four sabbaths which I spent on shipboard were without the comforts of social worship. Neither the weather (being very boisterous) nor the state of my health, would allow me to attempt any thing beyond prayer in the cabin. The first sabbath after I arrived here, I felt really anxious to be once more in the house of God, to enjoy its ordinances: and in hopes of something that might edify, I repaired alone to the Methodist Chapel, as their place of worship is here called. It is a small building, but neatly fitted up. I was early in my attendance, and found a reader in the clerk's desk, who read, for about half an hour, lessons out of the scriptures, while the congregation were

assembling. Small as the house is, the collection of worshippers did not quite fill it. About one half of them were soldiers, in full military dress. After singing and prayer, the minister, a plain looking man, in a voice rather monotonous and very inanimate, gave us a plain but edifying sermon, from these words in the 119th Psalm, 'I am a companion of all those that fear thee, and of them that keep thy precepts.' The congregation, through the whole of the exercises, were entirely orderly and serious. During the prayers, I heard from some of them an occasional Amen, uttered in a suppressed tone of voice. Except this, there was nothing observed different from an ordinary Presbyterian congregation in the United States, unless it was, perhaps, a little more evidence of solemnity and engaged attention, than I have sometimes witnessed. I need not tell you that the edification, (I do not say *entertainment*; that is a quite different affair) of an attender on public worship, depends very much on the frame of his own mind: ordinarily, a great deal more than on the ability or effort of the minister who officiates. Certainly I have seldom gone to a place of worship under circumstances more calculated to call forth devotional feeling, than on this occasion. I was a stranger, and as it regarded religious society, a lonely stranger. For four sabbaths I had been as an outcast from the house of God; in feeble health, and disappointed in my expectations of deriving benefit from the sea voyage. I had abundant reason to feel like David in the wilderness, banished from the sanctuary. Under such circumstances, the privilege of prayer, and praise, and preaching, with which I could join, ought to have been to me, as I hope it was, like "springs of water in a thirsty land." I had sometimes been present at Methodist worship in my own country, to gratify curiosity. But *this* was the first time, I believe, that I have ever *worshipped* with them. There was no service in the

afternoon: but intimation was given that there would be sermon at night. Fearing night exposure, I did not attend. The week succeeding was spent without religious society, or any social worship. The following sabbath, I attended at the Methodist chapel again, and had the same satisfaction. Anxious for something like religious society, I determined to seek an acquaintance with the minister. Without any introduction, as none could be procured, I called upon him in the evening, and showed him a testimonial of my standing. He received me with a Christian courtesy that was very gratifying, and insisted on my preaching for him that evening. I was not hard to persuade; as it was really a desirable thing, after so many silent sabbaths, to be once more employed in declaring the glad tidings of the gospel to perishing men. On coming down from the pulpit, I was accosted by a number of both men and women, without any introduction, and shaken by the hand, with a freedom which I believe characterizes the members of the methodist society generally, and with a friendliness very becoming Christians, every where. I now found myself at once among friends, and friends from whom I have received no small kindness. On the Monday, I dined with the minister, and spent a pleasant afternoon in his house. He resides in a kind of parsonage, a neat little house of several rooms, adjoining the chapel; owned and furnished by the society; including also a library, containing a number of valuable books on general literature, besides divinity. This is certainly an excellent arrangement, particularly on the Methodist rotation plan; which requires their ministers over settled congregations, to alternate with each other. The new minister, coming to a place where he is to reside six months, a year, or two years; if he has a family, finds a house furnished, and books; so that he can devote himself at once to study, and to his pastoral duties—with little cause for interruption from secular con-

cerns. The present incumbent, Mr. R. has been here not quite a year. He appears to be a plain man, without classical acquirements; and what pleases me much, without the controversial captiousness which infects too many of the clerical brethren, I am afraid, in all denominations. During the afternoon, in the course of free conversation, I told him candidly I was a Calvinist; adding, that while I deemed the Calvinist doctrines of high importance in their place, I entertained entire charity for pious Arminians, as adhering to the most essential points of divine truth. He replied, that he was in principle an Arminian; but entertained the same charity towards Calvinists that I did towards Arminians. Here the subject dropped, and has not been since renewed. He is, as may be expected, a great admirer of John Wesley; but admits that he had his imperfections. He allows him to have been too much attached to that supreme authority, which he exercised in the Methodist church. He says Mr. Wesley, to the last, allowed no interference in arranging the whole corps of preachers, on the circuit or elsewhere, as he thought best. And if at any time, refractoriness was manifested on the part of any individual, Mr. Wesley would tell him; "Sir, we can do without you; you may take your saddle-bags and go home."

On the Wednesday following, I dined with the local preacher, at the house of his son, a young man lately married, who fills the place of first clerk in the department of naval stores. The father informed me, that the Methodist society at Gibraltar had originated through his son's labours. From speaking to his acquaintances on the subject of religion, he got to holding prayer meetings and exhorting, and thus a little society was collected; and by and by they obtained pastors sent over from England. This man still continues to occupy the pulpit, on Wednesday evenings. At his pressing invitation, I preached in his stead. And last

sabbath evening, I preached again. The novelty of an American preacher, the first that had ever been heard in Gibraltar, filled the little chapel to overflowing. I found myself quite in a novel situation, and felt a little awkward in it. For a strict communion Presbyterian, to be all at once mingling with Methodists, and worshipping with them, seemed like a "Jew keeping company and going unto one of another nation." But I think I have been taught, with Peter, "What God hath cleansed I ought not to call common." If God has not a people among this little society, then I have no skill in the operation of divine grace on the human heart, and in forming the human character.

I have found it a little difficult in preaching, to avoid every thing that might be construed as bearing on the Arminian controversy. This I think could be of no use in my situation; particularly, as I remain here so short a time—and it might do harm. Yet after all my circumspection, my preaching has had so much of a Calvinistic tinge, as to be recognised by two persons who are Calvinists; and I believe the only ones in the place. They have both called upon me, at my lodgings. One is an Independent; a mechanick some years ago from England. He expressed great satisfaction, in having once more heard the good old doctrine, which he had not heard before since he had been in Gibraltar. The other is Dr. P. surgeon of one of the regiments of artillery. I consider it a loss that I have not become acquainted with this man, until so near the time of my leaving the place. As a gentleman of cultivated mind and warm piety, I have been much gratified with him, and equally so with his lady. She is the daughter of an English rector, near London, of the school of Scott and Newton. Being quite Calvinistic in their views, and warmly attached to the church of England, they cannot feel at liberty to unite with the Methodists; and having no other place of worship,



(the publick services of the chaplain of the garrison they hardly consider as worship;) they feel themselves very desolate. Never have I been so sensible of the value of Christianity as a bond of union and a spring of kindly feeling between strangers, so soon as they recognise in each other the relationship which their common Christianity has produced, as since my experience of the friendship of these interesting individuals. I had been advised before leaving home, in prospect of my travels, and as a passport to kindness among strangers in Europe, to become initiated in the Freemason society. What the value of this institution may be to travellers, I do not know; and my prejudices against it on several accounts, I am very sure will never allow me to know. But my lack of knowledge on this subject, I am very confident will never be matter of regret, should I be so happy, in the different places of my sojourn, as to meet with such Christians as I have found here: and I may add, the superiority of Christianity above masonry in the production of kindness towards strangers, is very conspicuous in this respect, that it reaches the female bosom. It excites, and directs, and sanctifies the kindly feelings of this more kindly part of man, which masonry excommunicates from its fellowship. If mankind were generally Christians, in practical compliance with the truly Christian injunction, "owe no man any thing, but to love one another;" Masonry, and every thing else which claims to be a bond of brotherhood in our world of selfishness and discord, would soon be superseded. In that case, the Christian traveller would find a home, and kindred, fathers and mothers, brethren and sisters, wherever he went; with the very large additional enjoyment of a grateful heart that it was so.

I am just on the eve of leaving this place. Whether I shall have time to write again, before the vessel in which I have taken my passage for Messina in the Island of Sicily

sails, I do not know. I have yet a few things, which I would wish to communicate. I may find time to put them on paper on shipboard, if not before.

I remain, most affectionately,  
Yours, &c.

---

FOR THE CHRISTIAN ADVOCATE.

### No. VI.

GLEANINGS AND HINTS TOWARDS AN  
ARGUMENT FOR THE AUTHENTICITY  
OF 1 JOHN, V. 7.

---

"There are three that bear record in heaven, the Father, the Word; and the Holy Ghost; and these three are one."

---

"Ex uno codice æque divina hauriri potest fides, atque ex mille: hoc præsertim loco, ubi adamantina versiculorum coherrentia omnem codicum penuriam compensat." *Bengelius, Appar. Critic.* p. 771.

Mr. Editor,—In No. V. I endeavoured to exhibit, as briefly as I could, the *internal* evidence by which our verse is sustained. On that species of evidence we lay great stress, and justly too. We say with Bengel, in the extract at the head of this paper—and we say it with strong emphasis: "From one codex, faith equally divine can be drawn, as from a thousand: in this place, especially, where the adamantine connexion of the verses compensates for all the penury of manuscripts."

The bishop of Peterborough in one of his lectures has, indeed, advocated this doctrine, "that no internal evidence can prove a passage to be genuine, when external evidence is *decidedly* against it."\* But his antagonist, bishop Burgess, in his review of that lecture, has justly observed, what must strike every scholar, that "the external evidence may be *decidedly* against a passage, and yet not *decisively* against it:—it may be so decided by the opponents of the passage, and even admitted to be so by

\* Theol. Lect. 27. on the Integrity of the N. Test.

its advocates; and yet not be *decisive* against it: because, *in itself the external evidence* is not sufficient for such a decision.\* And I would put it to the candour of every scholar to say, whether we have not the stronger evidence, of the two, on our side. Even admitting it to be a fact that the *external evidence* were *decidedly* against us—it is unquestionably true that the *internal evidence* is *decisively* for us.

It is worth while to observe how our opponents have treated the *internal evidence*. In theory they are strictly correct. They lay decidedly the greatest weight on it. They tell us so in plain terms. But when they come to apply their own theory—even their own sound rules to our verse—they err wofully against the very rules laid down by themselves. I solicit the special attention of the followers and admirers of Griesbach to this point. That very learned critick, in his own *rules*, lays it down as an important position not to be lost sight of, that the *greatest stress* is to be laid on the *internal evidence*; and *next to that*, on the *external*. “*In judicandis lectionibus, &c.*” “In judging of various readings,”—(I now quote Griesbach’s Rules)—“a respect is to be had in the *first place* to the *internal evidence*”—“*interna eorum bonitas*”—“and *secondly*, to the consent of codices, versions, and fathers.”† And moreover, in his latest work, in which of course we are to look for his maturest ideas, he makes the investigation of external evidence “a subordinate part of criticism;” and “a secondary means of determining the correct reading of a passage.” He makes it, in fact, even to consist in weighing and deciding on the *internal evidence*. “*In indagandis et expendendis internis veræ falsæ ve lectionis indiciis.*”‡ And that eminent critick shows that he can—in certain circumstances—be

perfectly consistent with his own rules. In deciding, for instance, on a manuscript, (the codex Paulin. 17,) he takes the *internal* proofs and evidence for his *chief* guide.\* There is also a comment on this point from the pen of one of our ablest opponents; to which I beg the attention of those who have rejected our verse, *exclusively* on the ground of *external evidence*; and that evidence too, taken mainly from manuscripts—I mean the comment of Wetstein. It is true he deemed the verse spurious on the testimony of manuscripts chiefly, even while he made the comment to which I allude. But it belongs to his friends to reconcile Wetstein to himself, in this matter. This critick has declared unhesitatingly, that the most ancient existing manuscripts are utterly insufficient to decide on a question of this kind. “*Tam multa codicibus, &c.*” “So many things,” says Wetstein, “can be objected to the” (existing) “manuscripts, both Greek and Latin, which weaken and enervate their testimony, *that scarcely any thing certain can be derived from them alone.*” “*ut ex illis solis vix quicquam certi confici possit.*”† And Wetstein has added the weight of his example to this rule. It is a fact well known to scholars, that Wetstein has defended—and successfully defended—the authenticity of the Syriac epistles of Clemens Romanus, on the ground chiefly of *internal evidence*; and that too *against even the silence of the fathers, and the non-existence of Greek manuscripts!*‡

Now when the leading criticks in the opposition, have been thus strictly orthodox in laying down the rule, and in applying it to every other thing *except our verse*; on what ground, I pray you, can they possibly be defended, in making our verse the solitary exception? I am sorry to be obliged to bring charges against any

\* Vindic. p. xxix.

† Symb. Crit. vol. ii. p. 90, note. And his Proleg. sect. 3, vol. i. of his N. Test.

‡ Comment. Critic. in Nov. Test. p. 4, &c.

\* See his Symb. Critic. vol. ii. p. 90, 91, note. See also Burgess’s Vind. p. 108.

† Wetstein. Proleg. in N. Test. p. 296, edit. Semler. And Burgess, p. xxix.

‡ See Bp. Burgess, p. xxx.

man. But assuredly their own rules and conduct in other cases being evidence, these great men are guilty of inconsistency and *critical heresy!*

In the opinion then of the greatest men against us, (judging from the sound theory and sound part of the practice of Griesbach and Wetstein, above stated,) we ought, in strict justice, to reverse the maxim of the bishop of Peterborough; for the reverse is most certainly the truth—"No *external* evidence can prove a passage to be spurious, when the *internal* evidence is *decidedly*—or I should now say—*decisively* in its favour." Griesbach and Wetstein, and, so far as I know, all the critics against us, confirm this by theory and by practice, with the single exception of their refusing an application of it to our verse.\*

Now I beg our readers to lay this *sentiment* and this *practice* of the foes and of the friends of our verse, by the side of the strong fact that there is no *internal evidence against our verse*. I speak this emphatically.—There is no *internal evidence against our verse*—even the whole of our generous opponents being judges. The whole of the internal marks, even all that goes to constitute the internal evidence—the *mode of thinking*, the *scope*, the *peculiar diction* of the beloved disciple—the *doctrine* in the verse—are all perfectly at one with John in his gospel, and in the rest of this epistle.—And moreover, the opponents of our verse have not only no interval evidence against our verse; but they have no other kind, even of *external* evidence, than that of the existing manuscripts; on which Wetstein has candidly pronounced a sentence—so fatal to our opponents' whole theory: For the fathers and versions will, as we shall see, give strong testimony in our favour.†

And surely it cannot have es-

\* See Burgess's Vind. Advert. to his 2d edit.

† I mean the versions used in the Western churches, which were less exposed to errors, than the Greek church.

caped the attention of the friends of Griesbach and his theory (it has excited the astonishment of his antagonists) that while he has, with his usual industry, collected every item of the *external* evidence (such as it is) against our verse; and has devoted twenty-four pages to it; he has made his escape, as if in fear of consequences, from the consideration of the *internal* evidence. He bestows only *one half page* on it—indeed only "*three words*."‡ And in this single meagre paragraph—in his "three words"—he merely sums up in six observations, the whole of the *internal* evidence. He simply names them. He shows neither their merits nor their weakness. And the reader will on inspection perceive, that the only notice which he takes of the arguments, is an exclamation on the fourth head, "*speciosum argumentum!*" &c.—"*Specious argument*" this! were it not that the words "*in the earth*" are wanting in the MSS. as well as the words "*in the heaven*."†

\* This is his own introduction: "*Tandem tribus verbis attingamus.*" See his *Diatriba* on 1 John, v. 7. vol. ii. of his *Nov. Test.* and end of the volume, p. 24, bottom.

† We have satisfactory evidence that even this is far from being true. Some versions, and some MSS., (such as those used by Facundus,) and many quotations (six out of Facundus) show "*ἐν τῇ γῇ*," "*in the earth*" remaining. But MSS. and versions, made long after the leaving out of our verse, have gradually, by the hand of transcribers, lost the phrase "*in the earth*," which most evidently referred to its correspondent one before, "*in the heaven*."—See Nolan's Inquiry, p. 555—557. In reference to Griesbach's judgment, in his *Diatriba*, &c. on 1 John, v. 7, I beg leave to refer the reader to Burgess's able exposure: 1st. That his judgment is *precipitate*; 2d. *Partial*; 3d. *Contrary to his own rules*; 4th. *Untenable*. Vind. pp. 87, &c. And in p. 89, the bishop gives us a specimen of Griesbach's "extravagance, vanity, and untruth!" See the paragraph alluded to, in Griesbach, in p. 25, of his *Diatriba*, last fifteen lines, beginning with "*Ego quidem*," &c. And Matthæi establishes against him the painful charge of *partiality*, in the process observed by him in the rejection of 1 John, v. 7: and in



And in a question of this kind, it is proper not to omit the opinion of the strength of the *internal* evidence in behalf of our verse—expressed by as able men and criticks as the world has yet seen; such as Mill, Bengel, Ernesti, Matthäi, Horsley, Eugenius. They did admit all the *kind of external* evidence which their opponents brought against the authenticity of the verse, and yet expressed, in strongest terms, their belief in its authenticity. “Tantum abesse”—(says Eugenius the archbishop of Cherson in his letter to Matthäi in A. D. 1781,) “tantum abesse per interpolationem illum versum surrepsisse, ut ne quidem versus octavus, qui sequitur, staret, nisi versus septimus præcederet, de quo agitur.”\* To these I ought in gratitude to add the following names, who expressed themselves quite as strongly: Pearson, Hammond, Owen, Wallis, Selden, Bull, Stillingfleet, and Grabe. And really, Mr. Editor, when one casts his eyes over the names of these great men—and can single out from them some of the very first of scholars and criticks—some who had spent fifteen years—some twenty—and some, like Mill, thirty years in their researches and commentaries on the New Testament;—and when we hear them teaching with solemnity and force of argument, the authenticity of our verse; we can scarcely refrain from smiling, when we hear these *new names*, (novi homines.) Dr. Carpenter, and Mr. Worsly, talking “*of gross interpolations of the verse:*” “*palpable forgeries;*”†—or

the adoption by him of *ὁς* instead of *θεος*, in 1 Tim. iii. 16. In rejecting 1 John, v. 7, observes Matthäi, he sets aside a mass of evidence from many witnesses, and the testimony of nearly the whole Western churches: while he eagerly adopts *ὁς* instead of *θεος*, “*who,*” instead of “*God,*” in 1 Tim. iii. 16, on much fewer, and even false witnesses, “*multo paucioribus, et mendacibus testibus.*” Matthäi nota in 1 Tim. iii. 16; and Burgess’s Vind. p. 88.

\* See Burgess, p. 56.

† See Dr. Carpenter’s Reply to the bishop of Raphœ, p. 415, and Bp. Burgess’s Vind. p. 107.

from feeling indignant at Griesbach’s telling us “of doubtful, and suspected, and trifling arguments:”\* or at Porson’s strangely forgetting himself, and descending to “the most arbitrary and unbecoming insult over his antagonist, archdeacon Travis:” and exhibiting “feelings” as Burgess justly observes—“which precluded the exercise of temperate and impartial criticism:”† and replying to an argument which he could not overthrow, nor shake off, in this style.—“If Jerome had told us that his Greek MSS. contained the three heavenly witnesses, he would have told us a *notorious falsehood!*”‡ “Non tali auxilio, nec defensoribus istis!” &c.

In the singular discrepancy existing in the opinions of our opponents, relative to the origin of our verse, we can perceive no trifling proof of their incorrectness. We can hardly find two of the same opinion. Each new writer brings a new theory. Father Simon is confident that the verse originated in a Greek scholium. No, says Dr. Marsh, it certainly took its birth from a Latin scholium. Sandius is sure that it was not quoted before the *third* century. Socinus and Erasmus (I am sorry to put Erasmus into such company), are just as sure that it was not quoted before the *fourth* century. Griesbach has no doubt that it was not quoted before the close of the *fifth* century. The Quarterly Review (Review of Burgess, March, 1822,) is confident that every body is wrong, who thinks that it has been quoted before the sixth century.§ The fact is, they are all equally confident—and they are all equally right!

\* Griesb. Diatriba.

† See his Lett. to Travis, pp. 404—406, and Burgess, p. 63.

‡ See his Letters, p. 303, and Burgess, p. 43. Travis in the enlarged edition of his letters, has disdained to pay any particular attention to Prof. Porson. He pays attention only to his objections, which are almost entirely copied from Sir Isaac Newton.

§ See Burgess, p. 36. &c.

## EXTERNAL EVIDENCE.

Before I proceed to quote from the pages of ecclesiastical writers, I wish here to set down a proof of the authenticity of our verse from the sacred page.—For it seems to me to belong rather to the *external*, than to the *internal* evidence. Our verse is found in a parallel passage of the Holy Bible. And this existence of a parallel passage does seem to me to have the force of a quotation by an inspired hand. For I view the Holy Bible as composed by the Holy Spirit. Men spake and wrote as He moved them. It is as a *whole* his divine composition. With *Him* there is no future time. With *Him* there is no past time. With *Him* there was no *priority*, nor *posteriority* in the composition of the different parts of the Bible. Every part of the New Testament was equally present before his mind, when he dictated all the parts of the Old Testament;—even as much so as they are now present before Him. Hence is there any absurdity in saying that *by the Holy Spirit* the quotation is made—and made by him in the Old Testament out of the New Testament? For to him it is the same thing—or it is as easy as to take a quotation from the Old into the New Testament. I can see no absurdity in saying then, that our text is quoted in Deuteronomy, vi. 4. in a manner as full and specific as quotations are usually made from the Old into the New Testament. In our common translation the verse is thus rendered. “Hear O Israel, the Lord our God is one Lord.” In the Hebrew, the following is the arrangement of the words: “Hear O Israel, Jehovah, our Elohim, Jehovah . . . one.” It is certain that the term “one” is placed last. And critics know that there is a pause (the Hebrew *pesik*.) between the last word, *Jehovah*, in the Hebrew text, and the word for *one*. Thus, “Jehovah, our Elohim, Jehovah—one.” And this pause is expressed in some accurate copies of the Hebrew Bible by the usual marks for *pesik*. (see Frey’s Heb. Gram. p.

6.) or in other copies by the *literæ majusculæ*. In my copy it is expressed in the latter way.

The true reading, of the text, therefore, is this—“Jehovah, our Elohim, Jehovah—are one.” And here there is the distinct enumeration of the divine three. And they “are one.” This I call a quotation of our text by the Holy Spirit.\*

2. We have *negative external evidence* in favour of our verse. Our opponents cannot produce the authority of MSS. against our text, older than the beginning of the fourth, or the fifth, or even perhaps the sixth century. The Vatican and Alexandrine codices, I believe, are admitted by all to be among the oldest, if not the oldest. And I am not aware that it has been decided whether these codices are to be dated from the fourth, or fifth, or sixth centuries. They are certainly not older than the fourth century. Now, we have evidence of an unquestionable kind, that MSS. of this late date did suffer from the hands of men. Nolan has established this point beyond controversy, in reference to the codices of Eusebius, and those copied from them; namely, the Palestine and Alexandrine codices. Burgess is of opinion, that the MSS. were not mutilated; but that they suffered by the inattentions of transcribers. Now it is well known to the parties on both sides of our question, that, whilst there are no MSS. later than the fourth century, there are only two MSS. existing (namely, A. B. of Burgess, p. 145.) of a date later than the fourth. Woide places them in the fourth century, Wetstein and Mill in the fifth, and Michaelis in the sixth century. There are none of the seventh, none of the eighth, and two of the ninth century (namely,

\* The idea which I have here followed out, I took from the learned Pfeiffer and Leusden. See Joh. Laur. Pfeiffer, Dissert. De Æterna Divin. J. Christi, p. 6.—And Leusd. Philol. Hebr. pp. 110. 112. And his Clavis Heb. Vet. Test. p. 116, on the use and meaning of the *literæ majusculæ* in the words used in Deut. vi. 4.

G. g. Burgess, p. 145). All the rest are of a later date.

Now these four MSS. which want our text, can be traced to a corrupted source. Griesbach will not refuse that they are of the Alexandrine or Palestine source. He even advocates that class. And we refer our readers to what we have already established in relation to MSS. of this source.\* Hence we can distinctly perceive that the whole materials, whence the *external* evidence against our text is derived, are no older than the fourth century; or in the opinion of Michaelis, no older than the sixth century. Here the opponents of our verse must begin to draw all the matter of their arguments against us. The four, or the six centuries preceding this period, offer them no resources. But we can go back, under the clear light of unquestionable quotations out of Phoebe, and Cyprian, Tertullian, and the testimony of almost the whole western churches, till we arrive near to the primitive and apostolical times, when the *literæ authenticæ*, or the autographs of the inspired penmen, were in existence in the church. And this distinct testimony existed in the western churches (fully equal in its testimony, nay superior, as we shall see in its place, to the Greek church, in a question of this kind,)—it existed in the western churches for centuries before the defective MSS. of our antagonists had an existence.

There is another branch of *negative external evidence*, which seems to me to merit some notice. *There is not an objection recorded on all the pages of the Greek and Latin fathers against our verse.* In the struggle with the Photinians, not an objection can be found on either side. In the severe and protracted controversy with the Arians, not an objection is recorded against it. It was distinctly quoted on a publick and interesting occasion, by the African bishops in the year 485, against the

Arian bishop and his priests, supported by king Hunneric; but not a murmur, not an objection against its authenticity was heard, or is recorded. And we have authentic evidence, not only that it was quoted by these bishops, but that it was before their eyes, in the version in general use in the western churches.\* And what deserves our most particular attention, no Greek writer has recorded an objection or even a doubt against our verse. Let no man say, the members of the Greek church had never seen it—never heard of it. They *did see* it, they *did hear* it. If in no other way, and on no other page, they had heard of the African bishops quoting it publicly before king Hunneric, when called, at the peril of their lives, to defend the faith against Arianism. They *saw* it—they *heard* of it—they *knew* it on the pages of the version of the Latin church. No man in the sober use of his reason can say, that in this perfect publicity of our text in the western churches, it could be unknown to a minister, or a writer, in the Greek church. To suppose them ignorant of it under these circumstances, is to suppose an absurdity, an utter impossibility. Now, is it possible that any man can persuade himself that this verse could have been interpolated without the knowledge of the Greeks? Is it supposable that a Greek scholium, or a Latin scholium, could have crept in, and become the seventh verse, without resistance on the part of the faithful? It stood clearly before their eyes. It was quoted before them, at a time when the report of the proceedings of the African churches and bishops rang, not only over the plains of Africa, and over the hills and vales of Greece, but over all the east, and over all the west. The whole Christian world heard and knew that our text was quoted at that time. Now, no historian, no polemic, no practical expositor, Greek or Latin, has recorded one murmur, one doubt, one suspicion against this verse. We

\* See No. III. in the Christian Advocate for Nov. 1824. And also Nolan's Inquiry, p. 545, &c.

\* See Burgess, p. x. 42. 46. 80. 81.



all know how the Greeks remonstrated, and fiercely contended with the Latin church, against her insertion of one word ("*filioque*") in the Latin copy of the Nicene creed. Long and severe was this war, about the insertion of "*filioque*" into their creed. Now, is it supposable that they would have kept silence, and not merely have allowed the insertion, but the interpolation of a whole sentence, and that not into a *creed*, but into the *page of God's holy book*? Or is it supposable that the fact of the Latin version containing our text, would be less known than the fact of the Latin Church having the Nicene creed with "*filioque*" in it? I earnestly profess, Mr. Editor, that I cannot conceive how all this silence, and consequent approbation on the part of the Greeks, as well as of Latins, and of hereticks, as well as of orthodox, can be accounted for, on any other supposition whatsoever than this—that our verse was before the fathers and writers of both churches, and that it was sustained by such unquestioned and unquestionable evidence, that every scruple was removed, and that its authenticity was acknowledged by all, with the most perfect confidence. To deny this, would be to bring up a greater difficulty than—I do not say *one*—but *all* the difficulties presented against our verse by our opponents.

Here, then, is a point which, I humbly presume, must be considered as clearly gained. And we hold it up, again and again, to the view of the church. From the days of St. John to Erasmus, no one single doubt, or objection, or even suspicion existed, or is recorded against our verse. It was, as we shall presently see in the progress of our discussion, well known; it was frequently quoted—it was often alluded to—it was in the Bible universally current in the western churches. Nothing can be opposed to this, from the fourth to the ninth century, but *four defective MSS.*—not to say with Nolan—*four mutilated MSS.* At length the verse gained a currency—not in

the western churches; it never ceased to have a currency there. We have two distinct testimonies of this; the Latin version, long current in Africa, before Jerome's version, and next to that Jerome's version; these—and they are two distinct witnesses—these declare decisively that our verse was always in currency in the western churches.\* But it gained a currency in other parts of the church, where the corruptions, or oversight, (to say the least) of transcribers, had for a season withdrawn it from the eyes of many. And, at last, in the circling ages of time, it took its own proper place silently, firmly, publicly, and immovably. As a noble and venerable prince, unhappily excluded, in some dark hour of trouble, from his own dwelling place, by some shameful jealousy, or by some foul conspiracy; he at last is brought back; he comes in; the whole of the guilty rise up before him; all recognise his rights—not a tongue utters discontent; he sits down in his place and power, and all do him homage—in silence—with a returning sense of duty and propriety. Even so our verse took its place, in those manuscripts and versions from which it had lost its place for a season. It took its place where the hand of John had placed it. And none stirred an objection till Erasmus, in the year 1516, ventured to leave it out of his printed edition of the New Testament. And let critics name any other subject of criticism, which brings in its defence such another strength of *negative external evidence*, as this verse does, feebly as we have here stated its outlines.

3d. We have *positive external evidence* in favour of our text. We shall collect in detail quotations of our text, by different authors and churches; beginning, not at the earliest periods (as Burgess does), but with the latest testimonies, and so trace it back towards the apostolical times.

It is admitted by all, as far as I

\* See Bengel, and Bentley, and Burgess's views on this. *Burg. Vind.* p. 7.

can discover, that our verse was generally received in the sixteenth century, by the most learned criticks, by evangelical churches and universities. The industrious Kettner, of the Lutheran church, gave a full and very interesting sketch of its gradual and general reception in the churches of all Europe.\*

In the early part of the sixteenth century appeared the celebrated Polyglott of Ximenes. It was printed off in the year 1517, but owing, I presume, to the lamented death of the Cardinal Ximenes, it was not published until 1522.† Upwards of eight very valuable criticks were employed by the Cardinal on it, for more than twelve years. The fourth and last volume contains the New Testament, in the Greek text and Latin version only. Our verse is found in its place in this Polyglott. The gentlemen on the other side, have raised an objection against the authority of this Polyglott. They deny that Ximenes possessed any MSS. of value or antiquity. And they have even ventured to say that he had no MSS. to sustain him in inserting the text of the heavenly witness; that he caused it to be translated into Greek from the Latin version. In reply, we have to say, that the very learned scholars, together with Ximenes, tell us, that no pains nor expense was spared, to procure from all parts, the most correct and most ancient MSS. in Hebrew, Greek, and Latin; and that the Greek exemplars were from the Vatican Library of Rome; and moreover, they bear ample testimony to the value of the MSS. which they use. And although this must be taken with limitations, in those infantine days of biblical criticism, we may, at least, boldly set up their statements against the proofless conjectures of their opponents.‡

To the other portion of the above charge, we have to reply, that Xime-

nes and his coadjutors used the Latin vulgate version—the only version which Catholicks acknowledge to possess any authority. But the Greek text of the heavenly witnesses, as it stands in the Complutum Polyglott, differs, in some particulars, from the vulgate. In the latter, our verse runs thus, as in other copies: “*hi tres unum sunt.*” The Complutum Polyglott has it thus—“*οι τρεις εις το εν εισι.*”\* We cannot, therefore, suppose the latter to be a translation from the former. Besides, the most learned of the criticks against us, have vindicated the Polyglott from this charge of some of their associates; for instance, Michaelis, and Eichorn, and Goetz, and Marsh.†

In the warm contest between Stunica and Erasmus, the former reproached the latter for his impiously omitting the text of the heavenly witnesses. Erasmus hurled back the reproach, and defied Stunica to produce a single MS. containing the verse; and he added, however, that if any MS. of respectability could be produced, containing the text, he would insert it in his next edition—(and, as we showed in our last letter—the supplement to the No. IV.—he kept his word). Stunica could not produce the MS. required; they had totally disappeared. An unfavourable opinion was formed against Stunica and his associates, who composed the Polyglott. But the fate of these parchment MSS. has at last been detailed. Ximenes died very soon after the printing of the Polyglott. The same cause which retarded the publication for several years, produced ultimately, no doubt, the destruction of the parchments.—I mean the confusion and desolation produced in a Catholick priest's house by his death. For they possess none of the endearing, and affectionate, and attentive relations, which grow out of the married life. They have none

\* Kettneri Hist. Dicti Johannei, &c. pp. 190—193.

† Butler's Hor. Bibl. vol. i. p. 90.

‡ See Butler's Hor. Bibl. vol. i. p. 105.

\* As is evident from the *fac similes* in Burgess and in Horne, vol. iv.

† See Butler's Hor. Bibl. vol. i. pp. 92, 93, 105.

to care for them—none disinterested enough to take care of, or to preserve, their valuable papers and collections—as for instance, in this case of the Cardinal Ximenes, the ancient and valuable MSS. which had been used in the formation of the Polyglott of Complutum.

I have already stated, that they had been sold to a *rocket maker*, and had been used up by him in his vocation. But this must have been long after the death of Ximenes. It was in the year 1784, that Professor Moldenharverd discovered, at Alcala in Spain, that these MSS. had been disposed of, *thirty-five years ago*, to the rocket maker.\* Now if our dates and information be correct, these valuable MSS. must have been swept away by the sons of the church, who, I believe, seize dutifully all that they can find in a deceased priest's house, for the benefit of the church. And they must have lain in the dark obscurity of their cells for upwards of 130 years, before they had been brought out into this unworthy market!

In the year 1519, the annotations of Stunica appeared, containing his own labours and those of his profound associates, in defence of the polyglott; and particularly of our verse. In 1520, Edward Lew (or Lee) attacked Erasmus. In 1527, Erasmus states, that he had then for the first time seen the Complutum Polyglott. He had yielded to the force of the evidence of the Codex Britannicus (now the Dublin MS.), and had put the verse into his third edition of 1522. And though he may have done it "*causa ne cui sit calumniandi*;" yet after seeing the Polyglott, and weighing the evidence of the Codex Britannicus, he continued to support the verse, in his fourth edition of 1527, and in his fifth of 1535.†

In the fifteenth, and fourteenth, and thirteenth centuries, the verse had become familiar to all the Greek writers. This will appear from the currency given to it in the Greek

church, by the quotation of it in the acts of the council of the Lateran. The gentlemen on the other side do indeed gravely tell us, that the first Greek writers who quoted it, are Manuel Calecas, in the fourteenth century; and Bryennius in the fifteenth. This I presume is a gratuitous assertion. Or in the style of Professor Porson to Archdeacon Travis—"a mere invention of their own." They add, that when the 7th verse appeared, it presented itself in almost as many different shapes, as it did in its appearance among the Latins. To this we have one brief reply—that even admitting the statement of the thing as thus magnified—it is really *no evidence* against the authenticity of the verse. It exhibits a proof, indeed, of the carelessness of transcribers—but *no evidence* against the authenticity of the verse. A sufficient proof is drawn from the facts connected with the appearance of the 8th verse, in the existing copies. None of our opponents have questioned the authenticity of the 8th verse. And *they all know*, and Burgess has *clearly demonstrated* from quotations, that the 7th verse has actually *less multiplicity* than the 8th verse!\* Let them draw the conclusion.

The great council of the Lateran was held in the year 1215.—In the acts of this council our verse is distinctly quoted, together with the 8th verse: and "it is quoted in the Greek."† Among the members of this council were the patriarchs of Jerusalem, and of Constantinople; and also the proxies of the patriarchs of Alexandria, and of Antioch: in short, the representatives of the Eastern churches. They all concurred in the acts of the council. These acts were rendered into Greek, and published in the churches of the east. This proves very clearly that this verse had been current in the Greek churches previous to this. For its quotation and existence in the acts of the Lateran excited, no question

\* Butler et Sup. p. 92.

† See Kettner, p. 190.

\* See the proof at some length, in Burgess, p. 53.

† See Butler Hor. Bibl. vol. i. p. 398.



about its novelty; no doubt about its authenticity. On the supposition of the contrary, namely, that it was *not known to the Greek patriarchs, bishops, and writers*, what a tumult and furious onset must its novelty and intrusion have created among the Greeks, who had long stoutly fought against the Latins on many points; and especially for their inserting "*filiogue*" in their Latin translation of the Nicene creed?\*

I anticipate an objection, by noticing what some of the gentlemen in opposition have brought forward, to excite a doubt and suspicion, as to the whole of this evidence. It is this: after the 8th verse is quoted in the acts of the Lateran, it is added, "*Καθως εν τισι κωδικειν ευρισκται*:" "as it is found in some codes." But this is set down at the close of the 8th verse—not of the 7th verse—but of the 8th. And hence every reader must perceive (and both Griesbach and Marsh candidly admit it), that the reference is made to the last clause of the 8th verse; which is not found in some of the Latin versions.†

The Liturgy of the Latin church rendered our verse familiar to every intelligent worshipper in the eighth century, and down to this day. For it is recited in the office for the administration of baptism; and in the office for Trinity Sabbath; and Easter.‡

Our verse is found also in the ancient Liturgies, and Confession of Faith of the Greek church. The Liturgies contain it, as a portion of the lesson to be read in the churches, on the thirty-fifth week of the year. And the Greek Confession of Faith, after the mentioning of *God and three persons*, quote our verse, as in the received text—"There are three that bear record in heaven; the Father,

\* Kettneri Hist. Joh. Dict. p. 117. And Horne, vol. iv. p. 440.

† See Griesb. Nov. Test. edit. 2d. vol. ii. Append. p. 11. And also Marsh's Letters to Travis, p. 15.

‡ Kettneri, &c. p. 173. Horne, vol. iv. p. 445. See also Vossius de Bapt. Dissert. 16. And Selden de Synod. lib. ii. 138. And Cavei Hist. Liter. Append. p. 47.

the Word, and the Holy Ghost; and these three are one.\*

But this merits a fuller and more close investigation: I shall therefore resume it in my next paper—if the Lord permits.

I am, Mr. Editor, with affectionate regards, yours truly and faithfully,

W. C. BROWNLEE.

Basking Ridge, March, 1825.

From the London Christian Instructor.

### LINES

ON READING THE STANZAS BY THE LATE LORD BYRON, ENTITLED, "ALL I ASK—ALL I WISH—IS, A TEAR."

Lately inserted in one of the Publick Papers.

(BY LORD BYRON.)

"All I ask—all I wish—is, a tear."

"When my soul wings her flight,  
To the regions of night,  
And my corse shall recline on its bier,  
As ye pass by the tomb  
Where my ashes consume,  
O! moisten their dust with a tear.

"May no marble bestow  
That splendour of wo,  
Which the children of vanity rear,  
No fiction of fame  
To blazon my name,  
All I ask—all I wish—is, a tear."

Thy corse will we lave  
As it sinks to its grave,  
With our tears we'll bedew the green sod,  
And weep that no more  
Thy spirit can soar,  
Or seek the forgiveness of God.

That a star once so bright  
Should sink into night,  
And in darkness should quench all its rays;  
Though it dazzled the world,  
Should from heav'n be hurl'd,  
In a moment extinguish'd its blaze;

This bids the tear flow,  
Opes the fountains of wo;  
It is set, and shall never arise!  
We hoped it would shine,  
Filled with lustre divine,  
And chase the foul mists from its skies.

But, ah! thou art gone!  
Like the dew of the morn,  
The muses have wept round thy bier;  
Now wrapp'd in thy shroud  
Thou art hid from that crowd,  
Whose sympathy *did* prompt a tear.

S. E.

\* Horne, vol. iv. p. 445; and Dr. Smith's Miscell. p. 155.

## Reviews.

THE HOLY BIBLE, CONTAINING THE OLD AND NEW TESTAMENTS, ACCORDING TO THE AUTHORIZED VERSION, WITH EXPLANATORY NOTES, PRACTICAL OBSERVATIONS, AND COPIOUS REFERENCES. BY THOMAS SCOTT, RECTOR OF ASTON SANFORD, BUCKS. *First American stereotype quarto edition, in five volumes, from the London standard edition, with the Author's last corrections and improvements. Vol. I. Philadelphia. Published by William W. Woodward.*

Although Scott's Family Bible, or Commentary on the Holy Scriptures, is probably as well known to the American publick as any book whatever—the sacred volume without comment excepted—yet we feel constrained not to let pass the opportunity presented by the appearance of the first volume of this stereotype quarto edition, without saying something in relation to the Commentary in general, and of this edition of it in particular.

It is stated in the life of Dr. Scott, by his son, that this laborious work was commenced by his father Jan. 2d, 1788; and it is well known that from this period till the time of his death, which was April 16th, 1821, the improvement of this Commentary, in various successive editions, was, amidst all the author's other important engagements, the object which constantly occupied his most serious attention, and called forth his most vigorous efforts. The last London edition, stereotyped, was not entirely completed at the time of his death. Here then is a work, on which the mind and industry of Dr. Scott, for more than thirty-three years, were employed with unceasing assiduity. And how was he qualified—let us inquire—to undertake a commentary on the Scriptures? In the first place, he was eminently pious. Hence he was led

to view the volume of God's revealed will with the most profound reverence; to search with the greatest care and caution for "the mind of the Spirit," from whom he believed that the whole had proceeded, in every passage and every word of this hallowed book; and to express that mind, when discovered, with as much simplicity and fidelity as possible. His piety, also, we have no hesitation to affirm, enabled him to understand the true meaning of innumerable passages in the Bible, which no unsanctified human mind ever did, or ever will, well and fully understand; and also to write the admirable practical observations, which accompany the several sections of his Commentary. In the next place, he was an example of laborious diligence and inflexible perseverance, in whatever of importance he undertook, such as the world has seldom seen. Hence he omitted no research, by which he believed his Commentary might be improved, nor spared any pains in altering, amending and transcribing, which he thought would contribute to the same end. As to his intellectual qualifications, he certainly was a man of a very vigorous and discriminating mind. The powers of imagination he appears never to have cultivated, nor much to have indulged; but in perspicacity, or a ready and clear perception of truth, and in soundness of judgment, he had few equals. His acquaintance with the original languages of the Holy Scriptures, although not to be compared, in point of critical nicety and extent of reading, with that of some distinguished proficients in Hebrew and Greek erudition, was, nevertheless, by no means superficial, or even moderate. He improved his knowledge of those languages much, after he became a commentator; and even made a good

progress in the Arabick, a kindred tongue of the Hebrew. He was therefore well qualified to examine for himself the original of every text in the Bible; and he left nothing unexamined, in regard to which there was doubt or controversy. He wrote his own language with facility, simplicity and neatness. He appears never to have aimed at either elegance or eloquence. Yet some of his practical reflections are truly eloquent, and powerfully impressive.

The following is Dr. Scott's own account of the manner in which he was led to become a commentator on the Bible.

"As I had read over the whole scripture repeatedly, I trust with constant prayer, and considering how almost every verse might be applied, as if I had been called to preach upon it; I had often thought that I should like to preach through the Bible: for instruction from every part crowded upon my mind, as I read and meditated from day to day. While I was in this frame of mind, a proposal was made to me to write notes on the scriptures, to be published, with the sacred text, in weekly numbers."

Beginning with such a knowledge, and such a love of the scriptures, as is here stated, what must have been the result of studying and commenting on them, and of comparing every passage with every other, in order to make his marginal references, for three and thirty years, by a man of such powers, qualifications and habits, as those of Dr. Scott? We deliberately believe that the probable result was, that when he died, he did not leave another man living, who possessed a knowledge of the sacred writings, which, take it for all in all, was as good and as accurate as that which he had acquired. In what is called Biblical criticism, considered in all its extent and connexions with other branches of knowledge, we doubt not, as we have already hinted, he left many superiors. But we question if he left one, better qualified to tell what is the *true import of the inspired text*—what are the truths and doctrines of the word of God. He often gives,

in a few sentences, what must have cost him a laborious and extensive research to ascertain. Let any one that pleases make the experiment, of consulting all the laboured criticism on an obscure or controverted passage of scripture, to which he can find access; and after he has pored over the pages of some twenty folios, and examined the text in the original with all the helps he can find, then let him look into Scott's work, and acknowledge, as we think he commonly will, that he there finds, shortly and plainly stated, the most probable opinion or conjecture that can be formed on the passage. He will also generally find this opinion or conjecture expressed in a manner that is truly the author's own; for Scott was remarkable for thinking for himself, and for delivering his sentiments in his own language—always modestly and humbly, but yet clearly and explicitly.

That a work of this character and extent should have become so popular and so extensively known, as to require one edition to succeed another, both in Britain and the United States, so fast and with such certainty, that the ordinary method of printing might be safely and profitably exchanged for stereotype impressions, is at once a singular and a delightful fact. It shows that although the readers of bad, or vain, or worthless books, are very numerous, the readers of good ones are also not a few. Still, there are many families well able to purchase Scott's Commentary, that do not as yet possess it. Some of our readers may be of this description; and to such, it is our main object in this article most earnestly to recommend the securing of this invaluable treasure of doctrinal and practical Theology, without further delay. Here they will find every text of the volume of inspired truth, ably and faithfully expounded, and judiciously and powerfully applied to practice—brought home with fidelity, and ten-



derness, and discrimination, to the conscience and the heart. Who can tell the advantage to a Christian family, of having such a repository always at hand; to which resort may be had to solve all difficulties in reading the scriptures; to prove the truth or falsehood of what they may elsewhere read or hear; to resolve cases of conscience, which may arise in their own minds or in those of others; to instruct their families daily, by reading the portions marked for the purpose; and to be a source of the richest entertainment, instruction and consolation, when the world can no longer please or satisfy the mind. It does appear to us, that where these volumes cannot be purchased without giving up all fugitive publications of whatever kind, they ought immediately to be resigned. For ourselves, although we think our work contains more doctrinal instruction than most of the flying sheets of the day, yet we say, cheerfully and unreservedly, give it up and purchase Scott, if you cannot purchase, and keep the Advocate too.

Those who are in possession of the former editions, have certainly the substance of what is contained in this. Yet the additions and corrections in this last edition are not a few, and if we had not otherwise occupied our space, we should have stated them in detail. We cannot, however, advise those who with difficulty obtained the edition which preceded the present, or indeed any of the late editions, to purchase what is now offered. We may, with great propriety, repeat here the words of Dr. Johnson, in the advertisement prefixed to the last edition of his large dictionary—"The changes or additions bear a very small proportion to the whole. The critick will now have less to object, but the student who bought any of the former copies, need not repent; he will not, without nice collation, perceive how they differ, and usefulness seldom depends upon

little things." We will, notwithstanding, suggest, that those who can afford it, will do well to give away a former copy to a poor friend, and to obtain this perfect one, in stereotype, for himself.

After all we have said, we are not to be understood as agreeing with Dr. Scott, in every jot and tittle of his Commentary. He was, in the matter of church order, a moderate but decided Episcopalian, and we are moderate but decided Presbyterians. We could also mention one or two passages of scripture, which relate to doctrine, to which he has given a construction, from which we feel constrained to dissent. But in regard to doctrines, we always dissent from him with the utmost diffidence; and we are glad to be able to say, that we agree with him in doctrinal points, more exactly than with any other author that we could name. He is just such a Calvinist as we thoroughly like; temperate and yet firm; steadfast in his own opinions, yet charitable toward those who differ from him in unessential matters; giving no quarter to "damnable heresies," yet treating those who have embraced them with compassion, and in every respect with Christian temper.

As to the particular volume, the coming forth of which has given occasion to these remarks, it is in the highest-degree creditable to the enterprising publisher; who was, if we mistake not, the first printer in the United States, who more than twenty years ago, risked an American edition of Scott's Family Bible; and at that time the risk was considerable. The present work really deserves patronage, from those who wish to encourage the arts in our country, as well as from the friends of religion. The stereotype printing is in the very first style of execution, and for such an extended work (five large quarto volumes) must be very expensive. We trust, however, that the publisher will receive a full remuneration, in the success

of his enterprise. A superior engraving of the likeness of Dr. Scott which accompanied his life, and of the fac simile of his hand writing, fronts the title page of this volume.

The author of the following paper has not chosen to consider it as a Review; but it seems most properly to belong to this department of our work.—We have something to add at the close.

FOR THE CHRISTIAN ADVOCATE.

*"Is Saul also among the Prophets?"*

Mr. Editor—In an age of boundless inquiry, and in a country where there are people of every shade of intellect and character to favour the pretensions of all sorts of pretenders; it is not surprising that folly sometimes exposes itself to contempt, where it might lie by undiscovered. Men who might, but for the irresistible vanity of being known, creep

"Along the cool sequestered vale of life" with satisfaction to themselves and without any great harm to their neighbours, leave the lowly track allotted them by nature, and like the exhalations of a bog, rise from the bed of obscurity only to annoy a higher atmosphere.

These reflections have been suggested by the perusal of a little pamphlet which lately appeared in the south, under the title of "An Explanation of the Apocalypse." The advertisement that announced it was set out in terms so imposing, that in common with many others, I felt a strong impulse of curiosity to see this phenomenon. The author's name, it is true, rather discouraged the hope of entertainment or instruction from his work. But knowing that the largest diamond on earth was found in a field by a Russian peasant, I did not know whether something as strange had not happened in our own country. A hint, however, in the Christian Advocate for February, induced me to wait until last week, when this

curious little pamphlet was sent me by a kind friend, and was read with all the attention due to its claims.

On finishing his labours, doubtless the writer felt

"Exegi monumentum, ære perennius!"

He saw in rising prospect a new column added to the temple of science, with his name engraved in living brass upon its capital.

It is not my design, Mr. Editor, to review his work. Permit me only to add two or three remarks, which may possibly be of some use to future commentators of the same class with our author. He proclaims himself the first discoverer of the meaning, or of any thing near the meaning, of the book of Revelation. To redeem so high a pledge, thrown as it was gratuitously into the lap of the publick, he ought to have been rich in talent, and careful in research. What his talents really are, and what his researches have been, any intelligent reader of his scraps will easily judge.

He endeavours to establish the fact, that Irenæus, bishop of Lyons, wrote the Apocalypse. His proofs are, that this Christian father lived in the times of Commodus Albinus, and others whom he *must* have known, and of course hated, and consequently that he wrote the Apocalypse, "from a principle of insatiable revenge," to brand those heathens with infamy. Here there is nothing but pure conjecture; and Irenæus is too well known to suffer in his Christian character by any new lights of the present day. Nor is there indeed a single point of proof in this case, any better established, or more admissible at the bar of common sense, than the *pretensions* of our author himself as an interpreter.

To show that this sacred book could not have been written by John, he affirms that its style is altogether different from that of the apostle in his other writings. The contrary is so evident, that no reader of the Greek Testament can fail

to see an identity of style, which, considering the sublime and prophetick character of the Revelation, is truly astonishing. With regard to the date of the church in Thyatira, let the writer refer, if he is able, to Schleusner on the name, and to the authorities there cited.

But his "Master Key" is the mystical number of the Beast. This he finds in the name "Decimus Clodius Albinus," written in Greek. Here, to break through the difficulties that opposed this step of his progress, he is compelled to throw that name into an oblique case, or to take the fatal alternative of honesty, and run up the number to 1116—450 too high. Now suppose some cavilling Christian should attempt a retaliation, by making out that number from another name. For example, I write ΑΛΕΞΑΝΔΡΟΣ ΣΜΥΘ. But this name fairly written will, as before, run up the number by several hundreds too high. I accordingly take two or three slight liberties with the orthography, and it numbers accurately, thus :

Α	Α	Λ	Ε	Ξ	Α	Ν	Δ	Ρ	Ο	Σ	Σ	Μ	Υ	Θ	
1,	30,	30,	5,	60,	1,	50,	4,	100,	70,	50,	6,				
Σ Μ Υ Θ.															
200, 40, 10, 9.															

There is the number of the beast! and within a fraction as fairly made out as it is by our new commentator. Therefore, 1. The church of Rome is not the wild beast of the Apocalypse; nor, 2. the French people; nor, 3. Bonaparte: but the aforesaid beast is neither more nor less than Alexander Smyth. Here is the same kind of reasoning with that of our author; except that his name, reduced to the Greek alphabet, and without any alteration, will really come nearer to the name of the Apocalyptick beast than that of Decimus Clodius Albinus by about one half.

Among other marks which, according to our author, fix the brand of Antichrist upon Albinus, is the amazing stomach which he is said to have possessed. He would devour

500 figs, 400 oysters, and an unknown quantity of other provisions at a breakfast. This ridiculous assertion is supported by only one writer, of whom we know hardly any thing—one Codrus. Yet it is used by our author to explain Rev. xiii. 2. "and his mouth as the mouth of a lion." But to digest such an exposition as this, a man surely must have at least as powerful a stomach as that of Albinus himself.

It is probable that the success of the pamphlet, will just about equal that of an attack made by the hand which wrote it, upon the publick character of one of our statesmen, a year or two since. For myself, I am well pleased that the cause of infidelity is so hard pushed, as to require the aid of such heads and such hands, to gather up its scattered ruins. On the whole, the commentary of the General has two defects, which have proved fatal to many a book and pamphlet—I mean its want of bulk and its want of truth. Brevity alone would not indeed consign it to oblivion. Its greatest danger arises from the other defect. For after the imposition is fairly exposed, there is little probability that a single copy of the work will reach its second year; unless it should be preserved in a collection of curious works of its own class. If such a collection should be attempted, I would respectfully suggest that the following articles should make a part of it—"The Travelling Millenarian, by Molleston Corrie; The Adventures of Baron Munchausen; The Prophecy of Nimrod Hughes; Searson's Poems; The Essays of Barkley Townsend; Jack the Giant Killer; and Tom Thumb." These works, with the Commentary, would make a snug octavo. The author might, if he pleased, add for an appendix, his own military annals, and this communication of your humble servant

PHILEMON.

*Editorial Remarks.*—It is not always easy to determine in what way



the productions of infidels may best be treated. They sometimes exhibit so much weakness, ignorance, absurdity and falsehood, that they seem fit for nothing but silent contempt; or to serve as mementoes to pious Christians, to pity and pray for their miserable authors. Yet the weak and the ignorant, who have souls to be saved or lost as well as others, may, unless an antidote be provided, be destroyed by a mental poison that can have no operation on vigorous and well exercised minds. And infidels themselves will affect to triumph, when they have obtained no victory, if truth disdains to array herself before them. In one way or another, by reason or by ridicule, it seems best to repel every infidel attack on the facts and doctrines of divine revelation. Every such attack may, at least, afford an opportunity for making statements, or conveying information, which may be useful to those whose occupations or habits are unfavourable to research and reflection.

The singular pamphlet of Alexander Smyth, member of congress, which has given rise to the foregoing reflections, was probably intended by him, strange as it may appear, chiefly as a *catch-penny* performance.—Such, at least, has been the information which we have received, in a way that seems entitled to credit. Still, the author, no doubt, wished to make a parade of his erudition, and a display of his ingenuity, by accommodating the predictions of the Apocalypse to certain persons and events, of which history furnishes an account in the early periods of the Christian church. But we think it by no means probable that “the honourable member” himself had any belief at all, that the writer of the Apocalypse had really in view the men and things to which his prophecies are applied in this pamphlet. The pamphlet, we think, was simply intended to discover *learning* and *ingenuity*, to

obtain a few dollars, to make the publick stare, to mislead blockheads, and as far as its author could, to vex serious Christians. Our correspondent has given him the treatment which he deserves, and that which he has received in other religious miscellanies.

Our purpose, in what we have further to say, is to make use of this opportunity to convey to our readers some account of Polycarp; a short view of the evidence on which the Revelation of St. John has been received as canonical scripture; and the opinions which wise and well informed men have delivered, in regard to the number 666—the number of the Apocalyptic beast. By doing this we hope to make the publication of Mr. Smyth the *occasion* of some good—Our limits, of course, will not admit of much detail.

Polycarp was the bishop, or presiding pastor, of the church of Smyrna; one of the seven Asiatick churches, to which the apostle John was divinely commanded to write, and to which he did write, what we find in the first three chapters of the book of his Revelation. All antiquity agrees that Polycarp was the disciple of John, and that he used to relate what he had heard from him and other apostles of the acts and sayings of Christ. There is little reason to doubt that Polycarp was the “angel of the church of Smyrna,” at the very time that it was addressed by St. John. With this fact in view, and a knowledge of what eventually befel Polycarp, the address, Rev. ii. 8—11, may be read with peculiar interest. Polycarp, like his master John, lived to a very great age, probably not less than a hundred years; since at his martyrdom, when the Roman consul urged him with the promise of a release, to reproach Christ, he answered—“Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King, who hath saved

me." He suffered martyrdom about the middle of the second century, says Mosheim—in the year 167 says Milner—under the Roman emperor Marcus Antoninus, whose character was in many respects excellent and amiable; but whose proud stoicism rendered him a most cruel and unrelenting persecutor of the Christians, to his latest breath.

Polycarp was burnt at the stake, and met death with the most consummate fortitude and composure. Miracles had not then ceased in the church; and it is well attested that the flames, at first, made an arch over him, without doing him injury; and that a very fragrant perfume, very perceptible by many witnesses, issued from the fire. At length a soldier transfixing him with a sword; and his blood having extinguished the fire, it was rekindled, to prevent his friends from obtaining his body, which was now reduced to ashes. This account of his martyrdom, with many other circumstances attending it, was written immediately after his death, by the members of his mourning church at Smyrna, the witnesses of every fact they record, and sent abroad into sister churches, for their information and confirmation in the faith of the gospel. Scalliger's opinion of this letter, as given by Cave, was, that nothing in all antiquity, after the apostolick age, is more edifying and animating.

Eusebius states, that Irenæus, the disciple of Polycarp, represented him as having written a number of epistles, both to churches and individuals; and this, from his long life and great eminence in the church, is highly probable. The only production of his pen, however, that has come down to us, is his Epistle to the Philippians. This epistle is about as long as the first of Paul's to Timothy. It touches on a variety of topicks, all tending, however, to confirm them in the simplicity of gospel faith and obedience; and he particularly refers

to the instructions and exhortations which they had received on the same subjects from the apostle Paul. It abounds with quotations from the scriptures; several from the Old Testament, and many from the New, especially from the epistles of Paul. Mr. Smyth thinks that it is conclusive evidence that John did not write the Book of Revelation because Polycarp, his disciple, has not quoted it in this epistle. But any one who reads the epistle of Polycarp, will find that from the beginning to the end of it, there was no occasion to quote the Apocalypse; no place indeed in which it could be quoted, unless it had been dragged in unnecessarily and improperly. And because a man does not quote what would be impertinent if quoted, is this a reason why it should be believed that he was ignorant of the writing not quoted, or that he rejected it as spurious? It may be a reason, for a man of such mind and habits as are those of Mr. Smyth, but certainly not for common minds. Polycarp, we have found on a careful perusal of this epistle, quotes from the gospels both of Matthew and Mark, but not a word from that of John: ergo, Polycarp was ignorant of John's gospel, or thought it spurious. This is conclusive reasoning, according to the dialectick of Mr. Smyth. Polycarp fortunately quotes the first epistle of John; otherwise, Mr. Smyth's canons of criticism would have left us none of the writings of the beloved apostle. General La Fayette has lately written a letter to the Agricultural Society of Pennsylvania, in which he has not said one word of President Washington's Farewell Address: ergo, as La Fayette was the pupil of Washington, and does not mention this address in his letter to the Agricultural Society, we have good reason to believe that address did not exist when La Fayette wrote his letter; but was afterwards forged by chief justice Marshall, the writer of

Washington's life. This will be good logick for the *Smythites* who shall live eighteen centuries hence. There is something so deeply base in charging Irenæus with forging the Apocalypse, when there is not one particle of evidence in all antiquity that such was the fact, or even that a suspicion of such a fact existed, that we shall leave it to our readers to give, if they can, the proper name to the slander.

We now proceed to offer a short view of the evidence, on which the Revelation of St. John has been received as canonical scripture. And here we have nothing to do but to make a quotation from the preface of the learned and candid *Moses Lowman*, prefixed to his "Paraphrase and Notes on the Revelation of St. John."

"The Book of the Revelation is, for very good reasons, received as one of the sacred books of the New Testament; the reasons for which are to be seen in many authors, and are represented, with great evidence and strength, by sir Isaac Newton, who observes, he does not find any other book of the New Testament, so strongly attested, or commented upon, so early as this.

"Mr. Lardner has collected, with great care and faithfulness, the testimonies of the most early Christian writers, to the books of the New Testament, in a late excellent Treatise on the Credibility of the Gospel History. I shall just mention the testimony of the most eminent, to the authority of this book as a part of the Holy Scripture.

"Tertullian wrote about the year of Christ 200, and so somewhat above 100 years after the time in which St. John writ the Revelation. He observes, 'John, in his Apocalypse, is commanded to correct those who eat things sacrificed to idols, and commit fornication.' And again, 'We have churches, disciples of John; for though Marcion rejects his Revelation, the succession of bishops, traced to the original, will assure us, that John is the author of it.' It is no wonder Marcion should reject the Revelation, who rejected all the Old Testament, and of the New received only the gospel of St. Luke, and ten epistles of St. Paul, which also he had corrupted and altered.

"Somewhat before this, Clement of Alexandria quotes these Revelations as St. John's: 'As John says in the Revelation.' And he refers to them as the words of an

apostle, or having the authority of apostolical writings.

"Yet earlier, Theophilus of Antioch, in a book of his against the heresy of Hermogenes, makes use of testimonies from John's Apocalypse.

"We have another witness of great character still nearer the times of St. John: Irenæus writ about A. D. 178, within 70 or 80 years of him. He expressly ascribes the Revelation to John, the disciple of the Lord. His testimony to this book, as Mr. Lardner observes, 'is so strong and full, that considering the age of Irenæus, it seems to put it beyond all question, that it is the work of St. John the Apostle and Evangelist.'

"Still nearer the times of St. John, Mileto, bishop of Sardis, one of the seven churches, writ a book on the Revelations of John. Some think it was an entire commentary; however that be, it will show he esteemed it a book of canonical authority.

"Justin Martyr, a person of eminent name, about the year of Christ 140, and so about 50 or 60 years after the writing this book, expressly calls it a prophecy, and ascribes it to John the apostle. 'A man from among us, says he, by name John, one of the apostles of Christ, in the Revelation made to him, has prophesied.' In fine,

"The church, nearest the times of writing this book, received it with so full consent, that in a very few years, as Dr. Mills observes, it was acknowledged and placed in the number of apostolical writings, not only by the churches of Asia, but by the neighbour churches of Syria and Samaria, by the more distant churches of Africa and Egypt, by Rome, and the other churches of Europe. Such reasons there are to receive this as one of the books of the Holy Scriptures of the New Testament, that hardly any one book has more early, full, or authentick attestations given to it."

We shall likewise avail ourselves of Lowman's note, (for we know of nothing better) on the passage which relates to the Apocalyptick beast.

"The number six hundred sixty-six, is given as a number by which the name of the beast may be found out. The number is designed to have some sort of secrecy in it. The number itself is the same in all the places of units, tens, and hundreds, 666. This some have observed as a part of the mystery; but they should have observed, that though this is true in the English way of numeration, the original does not use three figures, but three different letters of the Greek alphabet  $\chi \zeta \varsigma$ . Prophetick numbers will often require some skill in calculation, to find out, for instance, when days are to be taken for



years, or from what time any particular calculation is to take date.

"In the application of this number, some wisdom will be required; perhaps it will principally lie, in finding out after what manner the calculation is to be made. The exhortation, Let him that hath understanding count the number of the beast, seems to intimate, that if men hit on the right way of counting or calculating, they will find the meaning of it; for it is the number of a man, a way in which men are used to number, says Mr. Waple, as, the measure of a man, is a measure in use among men, Rev. xxi. 17. And, to write with a man's pen, is to write with such a pen, and with such characters as are in use among men, Isaiah viii. 1.

"The great authority of Irenæus, who wrote so near the time, within less than an hundred years of the Revelation itself, and whose master, Polycarp, was a disciple of St. John, gave great weight to his opinion. Many have taken his manner of counting for granted, that it must be some name, the letters of which will make the number six hundred sixty-six. And many have been satisfied in the name he proposes to answer this number, which is the Greek word ΛΑΤΕΙΝΟΣ.

"There had been more reason to follow Irenæus, had Irenæus himself been fully satisfied in his own interpretation.

"It is justly observed by the bishop of Meaux, that Irenæus does not propose his opinion with any authority, as an interpretation coming from St. John, but as a conjecture of his own. Further, Irenæus mentions two other names, as answering this number, besides Lateinos; Euanthas and Teitan. He expressly adds, that he is not positive in that matter; and gives this reason for it, if it had been necessary to know the name exactly, St. John would himself have revealed it more clearly. Nec asseverantes pronuntiabimus, hoc eum nomen habiturum, scientes quoniam si oporteret manifeste presenti tempore præconari, nomen ejus, per ipsum utique editum fuisset, qui et Apocalypsim viderat, neque enim ante multum temporis visum est, sed pæne sub nostro seculo, ad finem Domitiani imperii. Thus expressly does Irenæus himself declare, that he delivers his opinion only as a conjecture of his own, and that he knew no particular interpretation of it from St. John.

"This number has been found out in so many other names, that this way of reckoning may seem at least very uncertain. The bishop of Meaux finds the number 666, in the word ΔΙΟΚΛΕΣ ΑΥΕΥΣΤΕΥΣ; Grotius, in the word ΟΥΔΗΠΙΟΣ, Ulpian, the name of Trajan; Mr. Daubuz finds it in the He-

brew word מלכות or Roman. And, besides many other names, F. Feuardentius mentions, in his annotations on this passage of Irenæus, he finds the number 666, in the name of Martin Luther, which, he says, was the original way of spelling the name of Luther. He further finds the same number in the word ΜΟΑΜΕΤΙΣ, as he chooses to spell the name of Mohammed. Many more instances may be seen in Calmet."

We have not room to give the whole note of Lowman on this passage. But we shall insert his own opinion, because to us it appears as good as any we have met with.

"May there not be another method of calculation, more natural and easy than either of the forementioned? A number that shall show the time of his becoming the beast, to use Mr. Waple's words? The learned Grotius seems to have had such a method of counting this number in his view, when he explains the words of the prophecy, by the time when idolatry shall revive, and recover strength. Qui sapit, notet tempus idololatriæ, animos et vires resumentis; ubi id e venerit, apparebit Christi præscientia.

"The number 666 may then be a number which counted from a given period in prophecy, may very nearly point out the time when this wild beast shall arise, or when the forty-two months are to begin; in which period, power was given him to make war with the saints, and to overcome them. Thus, the years in Daniel were to be computed from the going forth of the commandment, Dan. ix. 25. and the time of the coming of the Messiah was to be learned from that calculation.

"If we thus compute the number 666, from the time of this prophetic vision, we shall find it falls in exactly enough with the time wherein the papacy received the temporal power, and became the beast, or was constituted the last government of Rome, which is a principal character of the beast in this prophecy."

Those of our readers to whom we shall have communicated in this article very little that was not familiar to their minds before, will be good enough to recollect that our work is not intended for the learned only.—We presume that many who favour our labours may be informed and gratified, especially by our quotations from Lowman.

## Literary and Philosophical Intelligence, etc.

*Useful Invention.*—Thursday evening much curiosity was excited about nine o'clock, in the Strand, by the appearance of a gentleman on horseback, from whose feet streams of light issued forth, and showed the pavement for several yards before and round the head of his horse as clearly as in day-time. The light proceeded from a set of lamps of his invention, one of which was fixed under each stirrup, and having three sides darkened, emitted in front a blaze which was prevented by the rider's feet from rising to dazzle his eyes, and fell on the foreground with such power as to make every hollow or impediment visible, and render it as safe to ride in the darkest night as in the brightest noon.—*Lond. paper.*

*Publications for Children.*—The little volumes entitled "Jane and her Teacher" and "George Wilson," are among the most interesting and useful of books for the young. They are addressed not only to the imagination, but to the heart. Piety is beautifully interwoven with incident throughout; so that one can scarcely arise from the perusal, without finding his feelings subdued to an acknowledgment of the loveliness of true religion.—As a reward to Sabbath School pupils, they will be found particularly appropriate,—especially "Jane and her Teacher;" and to all parents who know the value of good instruction, we can cheerfully recommend them as what may be made "good gifts to their children."—*Recorder and Telegraph.*

*Preservation of Seeds.*—The late Dr. Roxburgh, when in India, appears to have been in the habit of putting up the various seeds, which, among other things, he wished to send home to England, in an envelope of gum arabic: they were coated with a thick mucilage of gum, which hardened around them: and he was informed by Sir John Pringle, the President of the Royal Society, that the seeds had been received in a better state of preservation, particularly the mimosas, than he had ever seen the same kinds arrive from countries equally distant.

The Free School at Baltimore, established and supported by the late *John Oliver, Esq.* of that city, now affords instruction to about one hundred and eighty boys, and one hundred and sixty girls; and is, in all respects, in the best condition.

James Findlay, one of the oldest Gardeners in the neighbourhood of Philadelphia, has at this time, and has had for a few

weeks past, two beds of Mushrooms growing in his cellar, which have every appearance of producing abundantly.—They appear of a much thicker consistence, as well as have a much finer flavour, than those found in old meadows and fields.

*Unicorn.*—Among the curiosities so liberally sent by Mr. Hodgson, assistant to the resident at Katmandoo, to the Asiatic Society of Calcutta, is a large spiral horn, said to belong to the Unicorn, and with it drawings of the animal, made by a Bhotea peasant. The drawings are stated to convey the true image of a living animal of the deer kind, out of the centre of whose head grows a horn, of the description transmitted. The animal is described as gregarious, graminivorous, and its flesh good to eat. Its name is *chiro*; its colour bright bay, and its dwelling place the plains of B'hote, beyond the Himalayah, and especially the woody tract of country situated a few days north-west of Digurche, known to the natives by the name of Chaugdung. The testimony of the poor Bhotas, whom trade and religion bring down annually to Nepaul, appears to be uniform, respecting the existence of this animal, but they hesitate about procuring it, though urged by the promise of a liberal reward. They declare that the *chiro* is too large and fierce to be taken alive, or to fall under their simple weapons; but they sometimes find the horns, naturally shed by the living, or remaining after the decay of the dead animal. These horns are dedicated to their divinities, and the one obtained by Mr. Hodgson was brought to Katmandoo, to be suspended in the interior of the temple of Sumb'hoo Nat'h.

Captain *Weddel*, of the British Navy, whose account of his recent voyage towards the South Pole is in the press, after passing through an extensive barrier of ice islands, about fifty miles broad, commencing in the latitude of 68°, on the 20th February, 1823, actually reached the high latitude of *seventy-four degrees fifteen minutes south*. Here, with very clear weather, he was astonished to find that not a single piece of *field-ice*, and only four ice islands, were in sight, even as far as the eye could reach from the mast head. The state of the sea in this high southern latitude must excite wonder in the minds of geographical inquirers; who, since the unsuccessful attempt of Captain Cook to advance beyond the seventy-first degree, have considered these regions as impentrateable. The lateness of the season, and many concurrent circumstances, compelled Captain Weddel to take advantage of

a strong southerly wind to return homewards. He gave to this part of the ocean, the name of *The Sea of George the Fourth*.—*Nat. Gaz.*

Mr. Robert Wright, of this city, has undertaken to publish by subscription an extensive work, entitled *AMERICAN NATURAL HISTORY*, which is to be edited by Dr. John D. Godman. It will be illustrated by numerous engravings, from drawings by that eminent naturalist and artist, Mr. Lesueur, which have been made, in every practicable instance, from the living animal, or preserved specimens in the American Museum. As there is no complete work extant on this interesting subject, and as the means obtained for the execution of the present one are abundant and excellent, the whole performance is likely to be highly attractive and valuable. The first part, in three volumes octavo, will be ready for delivery by the first of September next. We have seen some of the engravings that warrant the most sanguine expectations, as to their general merit.—*Nat. Gaz.*

*The African Colony.*—Despatches have lately been received, at the Office of the American Colonization Society, and also at the Navy Department, from the Colony at Liberia, which are in the highest degree satisfactory. The Colony is under good government, and is rapidly improving.

Two houses of worship are building, the one by the Methodists, the other by the Baptists. There is a school for boys, another for girls; a third, an evening school, for adults.

The discovery of indigenous Coffee on that coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the Colony. Indigo bears full ten cuttings in the year, and its culture is extending.

The population of the Colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last six months, and those from old age.

The relative value of oil and coal gases has been the theme of much debate and diversity of opinion abroad. A scientific writer in the *Edinburgh Philosophical Journal*, after detailing experiments made by himself, as to the illuminating power of coal gas, remarks—

“It cannot be doubted that the quality of carburetted hydrogen, obtained from pit-coal, must be greatly affected, not only by the nature of the coal from which it is procured, but in no small degree by the purifying processes to which it is subjected. It is to these circumstances that we must ascribe the very opposite statements

respecting the comparative illuminating powers of coal gas, which are now pressed upon the public attention, with an anxiety which betrays more of the monopolizing jealousy of commerce, than of the spirit of a liberal and enlightened philosophy.”

The last number of Tilloch's (London) *Philosophical Magazine*, contains a notice of the volume entitled *The Natural History of the Bible*, which was published in Boston in 1820, by its author, the Rev. Dr. Thaddeus Mason Harris, and reprinted in London a few months ago. The *Philosophical Magazine* says of it—

“Among the valuable contributions to science and literature, with which our American brethren are now enriching our language, we are happy to notice this useful volume. The want of such a work has been much felt in this country: we know not of any other book on the same plan. It is sufficiently full without being prolix; the valuable materials are arranged with a convenient method, and the author manifests a due discrimination, and has arrived at his own conclusions, on the best evidence which the subjects admit.”

Mr. Charles Pictet died at Geneva, on Dec. 29th, aged 70 years. As an author, he has been distinguished by several valuable articles in the *Bibliothèque Britannique*, and some works on Agriculture and Politics. As an agriculturist, Switzerland and even France are indebted to him; for a more complete theory of *assolements*, for the introduction of the Flanders plough, and improvements in wool, by crossing the breed. As a citizen, he was active in the service of his country, in 1814 and 1815, when the Diet confided the interests of Switzerland to him, in some important negotiations. Mr. Dumont, his friend, has proposed to the Sovereign Council, to erect a monument over his tomb, with this inscription:—“Erected by the grateful Republic.”

The celebrated Danish chemist, M. Oersted, shows, that of all the fruits which grow in Denmark, the apple is that which, together with a great quantity of sugar, produces the drink which approaches nearest to wine. Cherries, gooseberries, and other fruits, from which it has been tried to extract vinous drinks, are by no means proper for that purpose. He hopes, in the course of a few years, to be able to manufacture very good wine with the juice of the apple and sugar. The sap of the trunk of the birch, is of all vegetable substances that which furnishes the best means of imitating Champagne, which is adulterated in London and Hamburg in the manufactories, with different sorts of berries, especially whortles.—*Bulletin Universel.*



Among the passengers who arrived at New York from Liverpool, in the ship *Columbia*, was Captain Franklin, of the Royal B. Navy, who has rendered himself so justly celebrated by his valuable discoveries and his almost unexampled suffering in an expedition which he conducted over land to the Polar Sea, in the years 1819, 20, 21, and 22.

It is understood that Captain Franklin is about to undertake a second expedition through Canada to the Polar Sea, with the hope of meeting or communicating with Captain Parry, who is now in the arctic regions for the purpose of finding a north-west passage, and making other geographical discoveries.

*Indian Longevity.*—"Within these last eight years," says the *Canada Spectator*, "there have died in the village of Cogawaga, ten Indians, each of them past an hundred years of age—Some days ago, the curate buried a woman aged 166. There is now living a squaw, who has her descendants to the fifth generation; in other words the child has now living, her

mother, grandmother, grandmother's mother, and grandmother's grandmother."

The net expense of the Poor for the last year in the town of Salem, Mass. was only \$64 85! This result has been produced by the town farm and the wise management of overseers, by which the earnings of the paupers have defrayed all the rest of their subsistence.

The *Charleston S. C. Courier*, among many other instances of the uncommon mildness of the past winter, mentions that an *apple* of the second growth, measuring four inches and a half in circumference, was plucked from a tree in Charleston about the middle of February.

The number of persons executed in London during the last year was only 11, being less than was ever known for the same period. In 1820, there were 43 executions. In the seven last years the total number was 176.

M. Laplace has in a course of publication, the *fifth* volume of his *Mecanique Celeste*.

## Religious Intelligence.

ANTICHRIST AND HIS ALLIES COMBINED, TO OBSTRUCT THE DIFFUSION OF THE WORD OF GOD.

It would be a new thing under the sun, if revealed truth should be propagated without opposition. This is an occurrence not to be expected, till the promise shall be fulfilled, "that Satan shall be bound a thousand years." Events in providence highly favourable to the diffusion of the Holy Scriptures, and to the missionary cause, have taken place within the last five-and-twenty years. Opposition, as usual, has been made; but till lately with comparatively little violence, and with less success. But "the prince of the power of the air, the spirit that now worketh in the children of disobedience," will not suffer his empire to be invaded and gradually wrested from him, without making all the resistance that he can. If permitted, he will move both earth and hell, to counteract the progress of the gospel; and to nothing will he

be more directly and vehemently opposed, than to the wide circulation and general knowledge of the Holy Scriptures; because, when unaccompanied by note or comment, they contain "truth without any mixture of error"—truth which he well knows will subvert his kingdom, wherever it shall be received and reduced to practice. It is also a fact, however we may account for it, that the great adversary of souls has often been permitted to mar the progress of evangelical truth in its purity; and often when he has not succeeded in arresting its progress and its influence, he has still given its advocates much annoyance, in its defence and propagation; has rendered vigorous and persevering efforts necessary, and much suffering and many sacrifices unavoidable.

We have been led into these reflections by observing, for some time past, that a more envenomed opposition than usual has been made, in several instances, to evangelical mis-

sions; and particularly by the hostility which has been organized in Europe, prompted and headed by the Pope of Rome, to the circulation of the Holy Scriptures. It is generally known that the Roman Catholic priests of Ireland, in obedience to the mandate of his anti-christian Holiness, have been using all their influence to prevent the distribution of Bibles (even in translations made by papists themselves) among the people who compose their charges, and who constitute a very large majority of the population of the whole island. It is also pretty generally known, that the Grand Seigneur has recently prohibited the sale of Bibles throughout his extensive dominions: but it is probably not generally known that this, too, has been done at the instance of the Pope. Yet, from evidence now before us, such clearly appears to be the fact. Nor has this pernicious influence of the Pope terminated even here. We do not know that he is formally a member of the Holy Alliance—He was hardly thought of importance enough to be taken in as a party, when that alliance was formed. But that he has great influence with the potentates that compose it, from his known friendship to all their principles and measures, there is no reason to doubt. Nor shall we be at all surprised, if before another year shall elapse, that alliance shall *openly* employ their united energies to stop the general diffusion of the word of God throughout their dominions, and elsewhere as much as shall be in their power. That this is at present their cordial desire, there is, we think, good reason to believe. The very truth is, that if the sacred volume be given to the populace of any country in their mother tongue and without note or comment, they will soon learn that all oppression and tyranny is contrary to the whole scope and spirit of God's revealed will; and therefore will not long remain easy under the dominion of their masters and the denial of their natural rights. It is a conviction of this truth that renders the slave holders of Demerara—and alas!

those also of many other places—so hostile as they notoriously are, to any instruction of their slaves in the doctrines of the gospel. The spirit of the gospel, and unmerited slavery, in all its forms and degrees, are as opposite as light and darkness.

Since the publication of our last number, we have received from a valued correspondent in Europe—in what part of it, we think it improper now to say—the following communication; on which we place, for ourselves, the fullest reliance, and believe that our readers may safely do the same. Speaking of the circulation of the scriptures, he states—"In Russia, I lament to say, the good work is languishing, and apparently almost ready to expire. Henceforth no copies of the scriptures are to be distributed in that vast empire, not even amongst the Tartars and Mahomedans, but through the hands of the *clergy of the Greek church*: and the Persian translation, made at St. Petersburg, is suppressed. The Pope, the Jesuits, and the powers of darkness, are most actively working, in ways almost inconceivable; even so far as to have moved the Turkish Divan, to issue a firman against the circulation of the scriptures. This was especially the act of his Holiness. But it is wonderful how these crooked measures are, in many instances, counteracted. Let us still rest confident, that "greater is He who is for us, than all they who are against us." The work is the Lord's, and we may "look to the everlasting hills from whence cometh our help."

Papoff, the late valuable secretary of the Russian Bible Society, is under a criminal prosecution, for translating a book of Gossner's, in which the perpetual virginity of Mary is combated—as are two others. The Emperor Alexander, it is said, is really shackled by the noblesse and the clergy of the Greek church; who feel that the flood of light which has been let in by the circulation of the scriptures, may prejudice them. Prince Gallitzin has been *obliged* to resign, as minister of religion, and to give

way to others.—Could not your periodicals do much good, by noticing what is going forward (particularly in Russia) frequently and powerfully, so as to excite publick attention?"

It is our purpose, according to the suggestion of our correspondent, to use our best efforts, to awaken the serious attention of the religious publick in the United States, to the conflict which has begun, and which will probably be severe, between the friends and foes of Bible societies and of missionary enterprises. We have no doubt that in this we shall have the ready and cordial co-operation of all the conductors of religious miscellanies in our country, who favour the cause of evangelical truth and piety.

Is it asked—what can be done, more than is now doing? We answer—more, much more zeal and activity, may be manifested in the cause of the Bible and of missions, by carrying into execution existing plans and measures, with greater vigour and efficiency—Let this then be done. But we do think that some *new* measures ought to be taken, by the friends of the Bible cause and of missionary efforts; measures calculated to promote a friendly intercourse among all the religious denominations concerned, without violating any of the forms or peculiarities of the several parties; measures, in a word, which shall present to the anti-christian host, the host of all the faithful living in our country, as arrayed against them—arrayed in a firm united phalanx; determined, under the "captain of their salvation," to oppose, by a combined effort, all his enemies, however numerous or powerful; determined, with gospel arms and a gospel spirit, to "contend earnestly for the truth once delivered to the saints," and never to abate the struggle, till "all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ." When the enemies of God and his holy word unite, let not their friends and advocates be divided, or act without con-

cert. Finally—Every Christian can pray. Let him pray that God may turn the counsels of his enemies into foolishness; and turn their hearts, "as the rivers of water are turned," from hating and opposing his cause, to love and promote it. Let earnest prayer be made, both in private and in publick, that the Lord may "arise and plead his *own* cause." It must, at last, be the prevalence of "fervent and effectual prayer," that will stop the progress of error, delusion, and every wicked work, and render the cause and truth of God triumphant over all opposition, and throughout the habitable earth.

---

#### SANDWICH ISLANDS.

The Rev. Mr. Ellis, a British missionary, who went from the Otaheitan to the Sandwich islands, and was there employed for some time, in concert with the American missionaries, arrived about two weeks since, with his family, at New Bedford, in the ship Russell. We have understood that this voyage has been taken for the recovery of the health of Mrs. Ellis, which was in such a declining state as to render a departure from Oahu indispensable to the preservation of her life. We have seen it stated in one of the publick prints, that Mr. E. was to proceed immediately for Boston—we suppose to meet the prudential committee of the American Board of Commissioners for Foreign Missions. We have some hope of seeing him in Philadelphia, before he leaves our country. By the vessel in which he came, two letters from Betsy Stockton have been received, from which we give the subjoined extracts. The dates of these letters are a few days more recent than any which we have seen published. But they contain little in regard to the general state of the missions—the writer being apprized that Mr. Ellis would, on that subject, com-



municate the best and fullest information.

*Lahaina, Maui, Sept. 15, 1824.*

Rev. and dear Sir—By the Tamahamaha I received your kind letter, and found it truly refreshing. At the time I received it, I was at Oahu with Mr. and Mrs. Stewart. We went there in April, and did not return until August.

What I shall say to you respecting my journal I know not. Perhaps I am guilty of neglect—and perhaps not. During the first six months after we came here, I was pretty much engaged with the domestic cares of our family; and had but little time to write and but little matter to write about. I however wrote when I could, although I knew but little personally of the general state of the mission; and was fully aware that Mr. Stewart would send you constant and full accounts of it, which would be much more interesting than any thing I could say. With this in view, I have disobeyed one of your parting commands; but let me entreat you not to attribute it to ingratitude, or to the want of any proper feelings. \* \* \* \* \*

In your last letter you tell me “to keep up my spirits.” I wish it was in my power to say that I have always done so; but here I fear I must plead guilty. My spirits often sink very low; and that this is criminal I do not pretend to deny. I knew that the work in which I was to be engaged was great and glorious, and that it demanded all my faculties of body and mind in its performance. Still I am of the opinion that Christians at home, surrounded by all the ordinances of the gospel, and by their Christian friends at all times accessible to them, cannot judge what are the heaviest trials a missionary is called to bear. I have found them to consist, not in the relinquishment of those outward comforts which I once enjoyed, so much as in the want of spiritual food and Christian converse. This want I often feel very keenly. When in my native land, my Christian privileges constituted much of my happiness; and now, the privilege of mourning their loss will surely not be denied me. But though sorrowful, yet I rejoice. The missionary’s sorrows and the missionary’s joys are mine.—The missionary’s grave, and perhaps the missionary’s heaven, will also be mine. \* \* \* \* \*

Mr. Ellis has always been kind to me, and I regret his loss very much. But it is the Lord’s doing, and we will be still. I hope he will visit Philadelphia, that you may have an opportunity of seeing him. You will, I think, find in him both the Christian and the gentleman. Mr. Stewart intends giving him letters to you.

I have been looking over my journal and find but little that is fit to send you, and that little I shall probably not be able to send at this time; as I expect to embark for Oahu to-morrow, or the day after, with Mr. Richards, who is going to take one of Mr. Ellis’s children home, that has been living with us. My business there is to render Mrs. Ellis what assistance I can, previous to her embarkation; and then to return to Lahaina as soon as possible. The vessel in which we expect to sail has not yet arrived; and if in my power I will yet collect my scattered papers and send them to you.\*—But if not by the present, by the next opportunity, which I expect will be soon.

Please to give my love to all the family. I am looking anxiously for Commodore Hull; and expect to feast on the letters that he will bring me. The health of our family is but *so, so*. Mr. Stewart has not been well since we returned from Oahu. The most of the time he does not enjoy good health. Little Charles grows finely, and is a pleasant boy. Mr. Bishop and Mr. Goodrich have each buried a child on these heathen shores. I wish to finish a letter if possible to Mr. J—, before the ship sails. Please to excuse all my blunders, and consider me still your humble servant,

BETSY STOCKTON.

The following is the letter referred to above.

*Lahaina, Maui, Sept. 16, 1824.*

Dear Sir,—I should think myself highly criminal, if I did not embrace the first opportunity to tender you my warmest gratitude for your kindness. I know you want no fine speeches nor apologies. You are fully aware that, however widely separated from you, still the home and friends of my youth hold their place in my heart, and that time and distance only tend to endear them the more to me. The reflection that if I am faithful, we shall soon meet where sin and sorrow are known no more, is a support to me under every trial. I do not say that this reflection has its due influence at all times on my mind; for I am often dejected in this land of darkness. If I walk abroad, there is little but sin and misery presented to my view; or if I look within, there is a still more appalling sight: and when I

---

\* We have not yet received these papers, nor any communication from Mr. Stewart.

miss the *alanui polole*,\* I have not so many friends to direct me right as I once had. \* \* \* \*

You wish to hear of *shells, lizards, and stones, &c. &c.*; and I regret that it is not in my power to send you more of them. I have seen many things which I should have liked to send you, but have been unable to purchase them. Not long since a boy brought one of his former gods to sell, which was about a yard and a half long, carved with much ingenuity, and painted black. The value of the article he wanted was about thirty cents, which I was unable to give, as Mr. Stewart was not at home at the time. All that I have collected I sent some time since by a Nantucket whalerman—the third mate of which was a coloured man, who promised to present them to you himself if nothing prevented; and if prevented, to see them safely shipped for Philadelphia. Perhaps the most curious thing among them is some lava, taken from the volcano on Hawaii. In many respects it is said to exceed any in the known world.

A very able work will soon appear, written by Mr. Ellis, who was one of the deputation sent lately to explore these islands; in which a description of the volcano, accompanied with a drawing, will be seen. At the same time you will probably have the Hawaiian Convert, or the Life of Keopuolani, the late queen, who was our best and most lamented friend. She was perhaps the first true convert to the Christian faith, and at the same time the greatest chief on these islands—the

mother of the present king, prince, and princess. But to the point—Handsome shells are not very abundant here. Coral we have in great quantities, and some of the specimens are very beautiful—I hope to let you see them before long. Lizards we have by the thousand, and of almost every colour—some with long tails, and some with short ones. They often fall on our table, and run over our beds. The natives are in general afraid of them, for during the *tabu* system, they were worshipped as gods. I am one of their avowed enemies, and murder them whenever I can. Snakes and toads we have none;—lice and fleas of a superior quality and quantity; cockroaches and ants without number—and all these belong to our household.

While I was at Oahu, I visited the Salt Lake, which is about a mile and a half in circumference, and nearly surrounded with fresh water. The orifice from which the salt water issues is not more than an inch in diameter. As we approached it, it had the appearance of a lake frozen over, and then covered with snow. The salt crystallizes at the bottom. I went in some distance, and broke off some specimens, with the stone on which it had crystallized, to send you. Mr. E. is of the opinion they cannot be sent; but I think I shall try by the first good opportunity. \* \* \* \*

Give my love to cousin Flora, and thank her for the information she gave me. Tell her to write and let me know how all my relations are, and how many of them have turned their feet into the narrow path of life and peace. I have now a fine school of the *Makeainana*, or lower class of people, the first I believe that has ever been established. \* \* \* \*

\* We cannot translate these words—They seem to denote an *unerring guide*.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of March last, viz.*

Of the Second Presbyterian Church, Philadelphia, the annual collection for the Contingent Fund	\$57 13
Of Solomon Allen, Esq. his second payment on account of his subscription for the Philadelphia Synod's Professorship	1000 00
Of Rev. Reuben Post, his third instalment in full of his subscription for the Oriental and Biblical Literature Professorship	50 00
Of Rev. Alexander Campbell, a member of the Senior Class of 1824, per Rev. Dr. Samuel Miller, for the same Professorship	18 50
Of Rev. Samuel Lawrence, per Alexander Henry, Esq. on account of his subscription for the scholarship to be endowed by the Senior Class of 1823	15 00
Of John Shaw, Esq. in full of the subscription of Mrs. Hugh Wilson for the Harmony Scholarship	50 00
Total	\$1190 63

## View of Publick Affairs.

### EUROPE.

**GREAT BRITAIN.**—The British parliament was opened on the 3d of February. It is stated that the King's health did not permit him to open it in person; and that therefore the royal speech was delivered by the lords commissioners appointed for the purpose. His majesty congratulates parliament on the unparalleled prosperity of the nation; states that Ireland participates in this prosperity—denounces the Catholic associations, and recommends a continued attention to the whole state of Ireland; mentions the Burmese war with regret, but anticipates a successful termination; tells his faithful Commons that some augmentation of the military establishment is necessary, but that it can be made without any increase of the publick burdens, and even with a reduction of them; announces the existence and probable continuance of peaceful dispositions among all the European powers, and that his friendly interference to reconcile Russia and the Ottoman Porte, has been successful; informs them that papers will be laid before them relative to arrangements for improving commercial intercourse with Denmark and Hanover, to a treaty with Sweden for the suppression of the slave trade, to difficulties which have arisen about the slave trade in negotiating with the United States, and to commercial treaties with the late Spanish colonies in America. The speech then concludes with his majesty's congratulations on the improvement in agriculture, the benefit resulting from the late removal of commercial restrictions, and with recommending the still farther removal of such restrictions. A warm debate took place in parliament, on that part of the King's speech which denounces the Catholic associations of Ireland—Measures however will be taken to suppress them. We were gratified to find that Mr. Canning, in a speech delivered by him in regard to the consequences in Europe of recognizing the independence of the South American States, confirms our opinion, expressed in our last number, that there will be much growling, but no fighting. Britain certainly enjoys at this time an unusual tide of worldly prosperity, and is even incumbered by her superfluity of wealth as a nation; while yet the number of her poor is great, and even increasing.

**FRANCE.**—No news of much general interest have been received from France, during the past month. Some discussions have been had, relative to the indemnification of the emigrants. The measure gratifies many, and irritates others. The King has lately sent a considerable donation to the President of the Protestant Consistory of Paris, for the relief of poor Protestants. La Fayette is vituperated by the ministerial journals of Paris, as ardently as he is caressed in the United States—By both he is honoured. The independence of Hayti is not yet proclaimed.

**SPAIN AND PORTUGAL.**—As far as we know, the state of these kingdoms, if kingdoms they can be reckoned, remains much the same as it has been for some time past. We believe that Portugal is trying to get a price from Don Pedro, the emperor of the Brazils, for a declaration of the independence of his empire; and it is probable that something will be obtained. Willing or not willing, Spain and Portugal must give up all their American colonies.

**THE POPE, the HOLY ALLIANCE, and the OTTOMAN PORTE**—are all combined, as may be seen in our article of religious intelligence, to stop the circulation of the Holy Scriptures. We cannot deny that the parties seem to be entirely worthy each of the other; but combine as they may, they will ultimately find that they contend with a fearful disparity, when they set themselves to oppose Him whose word *will* have "a free course, run and be glorified." We have heard little new in the month past in relation to these anti-christian powers, beyond what we have stated. The death of the old king of Naples has been announced.

**GREECE.**—The affairs of the Greeks remain prosperous. It appears that their unhappy civil dissensions, which for a time wore a threatening aspect, have been happily terminated; and that they are likely now to establish free institutions, without opposition or discord. The Turkish garrison at Patras was, at the last accounts, apparently on the point of capitulating.

### ASIA.

We have nothing new to report from this quarter of the world, except the success of the British arms, in their war with the Burmese. Several bloody conflicts have



taken place, but victory has uniformly declared in favour of the British. The Burmans are brave, but they cannot contend with any advantage against the military tactics and discipline of Europe. We expect, however, there will be a sanguinary conflict in their defence of the capital of their empire.

#### AFRICA.

The enterprising travellers from Britain are endeavouring, with unabated vigour, to explore the interior of this vast continent. We have been very sensibly affected with the accounts we have lately seen of the sale of Christian slaves at Tunis. It is the opprobrium of all Christendom that the Barbary states are suffered to carry on this abominable traffick. Yet European vessels are principally employed in bringing the slaves from Greece to this detestable market. No less than eighty-six have lately been brought to Tunis in this manner. They were a part of the unhappy inhabitants of Scio, who could not be disposed of in the glutted markets of Turkey, but commanded a high price at Tunis. The subject is too shocking and disgusting to dwell on.

#### AMERICA.

Our southern neighbours, since the victories of Bolivar in Peru, have been freed from the confusion and distress of war; and are all of them, we believe, making more or less progress in forming and settling their civil institutions. An active Christian missionary has lately completed a translation of the New Testament into the *Peruvian tongue*, which it is expected will speedily be published at Lima. We hope that South America may be well replenished with Bibles, before the pestilential influence of the Pope shall have reached thither, to prevent their circulation.

UNITED STATES.—Since the publication of our last number, a President of the United States has retired from office, and his successor has been inaugurated. The administration of President Monroe was, on the whole, eminently happy and successful. He has deserved well of his country, for his long, faithful, and important services; and it has been with regret that we have seen it stated, that in going into the shade of retirement, he goes to bankruptcy and poverty. We hope that publick justice will permit the allowance of all his accounts, which he submitted to a committee of Congress. We follow him with our prayers, that whatever may be his worldly circumstances, he may in his retirement be preparing for a richer inheritance and higher honours, than any which this world can confer.—The inaugural address of President Adams, was every thing that we could wish it. We do not see in what respect it could have been better. It was dignified, conciliatory, intelligent, comprehensive without being prolix, chaste in composition, and concluding admirably, with a recognition of his entire dependance on God, expressed in the very language of inspiration. His cabinet consists of Mr. Clay of Kentucky, Secretary of State; Mr. Rush of Pennsylvania, (now in London or on his return) Secretary of the Treasury; Mr. Barbour of Virginia, Secretary of War; Mr. Southard of New Jersey, Secretary of the Navy, and Mr. Wirt of Virginia, Attorney General—Mr. Clay has addressed a very able letter to his former constituents in Kentucky, explanatory of his views and motives in voting for Mr. Adams as President. Among many other topics he notices his unhappy *CARD*. He admits that “he ought not to have put in it the last paragraph,” which contains a virtual challenge to a duel; and declares also, that “no man holds in deeper abhorrence” than he, the practice of duelling. Yet (alas! for the inconsistency,) he might “by inevitable circumstances” still be “forced” to fight a duel—“It is an affair of feeling, about which we cannot, although we should reason. Its true corrective will be found when all shall unite, as all ought to unite, in its unqualified proscription.” We must declare that we consider this apology even worse than the offence. Yet it is the usual apology—much like that which Hamilton and Decatur offered. But offer it whoever may, it is both absurd and wicked. When will “all unite” in an “unqualified proscription” of duelling, while men in eminent stations practise it?—Never—They are the very men who prolong the evil, and the chief guilt of it lies at their door. And can any thing be more absurd than to affirm that we *cannot* reason, about a matter in regard to which we *ought* to reason? This is all but a contradiction in terms. If we *cannot* reason, we are under no *obligation* to reason.—We are *insane*, and reason is out of the question. Such talk, on any other topic, would subject a man to ridicule and scorn—We think our country owes its thanks to Commodore Rodgers, who, in opposition to this tide of fashionable but destructive sentiment, has issued orders to all the officers under his command, strictly forbidding duelling on any occasion; declaring that he will punish it rigorously, and

denouncing the whole practice in unqualified terms. This is consistent, manly, and noble. A few such examples as this, in men of high military rank and of tried bravery, would have the most happy effect. We rejoice that our President has never been a duellist, and if under his administration, and by his influence, the practice should be banished from our country, it would form for him the richest and brightest jewel in his crown of glory. That this event may be realized, and that an administration, happily commenced, may be prosperous throughout, should be the subject of prayer, with all who love their country and their God.

### To Subscribers and Correspondents.

The Editor of the Christian Advocate, and his son who conducts all its mercantile concerns, have removed to No. 150, Pine-street, Philadelphia. This notice is given, that all who make communications for the Advocate, whether literary, or pecuniary, or requesting to become subscribers, or relinquishing their subscriptions, may know in what manner to direct their letters, parcels, or friends.

It is respectfully suggested to distant subscribers, who have not yet paid for the Christian Advocate of last year—and the number of these is considerable—that they will have a favourable opportunity to make their remittances, by the clergy and laity of the Presbyterian church, who shall come to Philadelphia as members of the next General Assembly.—Payments in advance may be forwarded in the same manner.

We have received a note, not written we think with the best temper, with the signature of *A Subscriber*, complaining grievously that we have neither published nor invited a memoir of a deceased brother clergyman. We can assure the writer of the note that we loved and honoured that brother while he lived, and have very sincerely lamented his death; and that the unworthy motives, which he insinuates might influence us in not inviting a memoir, are strangers to our bosom.—We wonder they should ever have occurred to the mind of *A Subscriber*. The sole cause of what is deemed our neglect was—the time that had elapsed since the decease of the lamented brother, rendered it, we supposed, useless to invite an obituary article in regard to him. But if *A Subscriber*, or any other individual, will send us a well written article of this kind, it shall still have a ready insertion. It is, in most cases, utterly impracticable for the editor of a miscellany to prepare such memoirs himself. They require a knowledge of facts and dates, which he cannot often possess or obtain. We exceedingly wish that the Christian Advocate should be a repository for memorials of eminent Christians. No articles are more acceptable or useful. But while they should not be prolix, they ought to contain more than a meagre statement of name, birth, and burial. It is long since Mr. Addison justly remarked, in a number of the Spectator, that it is a tacit satire on the deceased, to record on his monumental stone, nothing more than that he *lived* and—*died*. We have refused but one obituary article, and that merely because we thought it not worthy of its subject.

There is no part of the duty incumbent on the editors of religious miscellanies more unpleasant, than to refuse to publish communications well intended, and on important subjects, but not written with the ability which the subjects demand. This unwelcome duty we shall have to perform, in regard to a series of papers proposed to be sent us on the vastly important subject of missions; unless on seeing a second number, we should find it more nearly approximating what it ought to be, than we have found the first which we have already received.

☞ Since the extracts of letters from Betsy Stockton were in type, we have received a second Journal of the Rev. Mr. Stewart, of which we shall give some interesting parts in our next number.

# THE CHRISTIAN ADVOCATE.

---

MAY, 1825.

---

## Religious Communications.

---

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

### LECTURE XIV.

The subject of the present lecture is thus expressed in our catechism—"When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death."

As it is my wish in this course of lectures, to touch, at least cursorily, on as many topics as I properly can, a knowledge of which may be of use in the study of the scripture, I shall here say a few words on the garden of Eden.—It is proper to take notice of it here, if we notice it at all.

Few subjects have given rise to more fanciful speculations, than the question *where* the garden of Eden was situated. It appears, however—the general deluge notwithstanding—that it was the intention of Moses to mark out the place, in such manner that his cotemporaries might know distinctly its location. But the face of the earth has been so changed by a variety of causes, since the time of Moses, that it is not possible to find any place, at present, which fully answers to the Mosaick description. In the land of Chaldea, we find the names of two of the four rivers mentioned by Moses, as having their source in the garden of Eden—These are, the Euphrates and the Hidde-

kel or Tigris. At some distance below the conflux of these two rivers, and not far from the head of what is now called the Persian Gulf, we may, I think, with the most probability, fix the site of the garden of Eden. A little below this site, the stream formed by the junction of the Euphrates and Hiddekel, is again parted; and the eastern branch may have been the Gihon, and the western the Pison, of Moses.

The garden of Eden, in its primitive state, was a place of exquisite beauty, and calculated for affording every kind of pleasure and enjoyment to sinless man. It is sometimes called Paradise—the Greek term for a garden or enclosure; borrowed, it is supposed, from the Persian, and which, in the New Testament, is sometimes used to denote the heavenly state itself.

The terrestrial Paradise produced all manner of pleasant fruit; and the business of our first parents was, to dress and keep this garden. It is worthy of your notice and remembrance, that even in a state of innocence, man was formed for *industry*, and not for idleness. The garden, indeed, produced its fruit spontaneously—To till the ground, in order to obtain its increase, was a part of the curse inflicted for transgression. But to preserve and dress the garden, so as to keep it in its pristine order and beauty, and to gather its fruit, was the employment of man in innocence.



In this garden there were two remarkable trees,—the tree of life, and the tree of knowledge of good and evil. These have been considered as the two sacraments, appointed for man before his fall—the seals of the covenant of works; the one to be received, the other to be avoided. Their nature we shall more particularly consider in the sequel.

Let us now proceed to consider the first clause in the answer of the catechism—"When God had created man, he entered into a covenant of life with him."

The Hebrew word ברית (Berith,) and the Greek Διαθήκη (Diatheke,) which very often occur in the holy scriptures, and of which I have heretofore taken some notice, are, by our translators, commonly rendered by the English word *covenant*. This word *covenant*, however, in the scriptural sense of it, is not exactly the same which it bears in secular transactions. A covenant among men, has been defined—"A mutual, free compact and agreement, betwixt two parties, upon express terms or conditions." Notwithstanding, however, the infinite distance between God and man, it appears that our Creator has always treated with our race in the way of covenant. It is, indeed, true, that the mere will of God, when made known to man, must be a law to him, whether man approve or disapprove of that will. But as, from the infinite perfection and goodness of the Deity, it can never happen that he would require of man any thing but what was perfectly reasonable and right, so he has been pleased to take the consent of man to his equitable proposals; that man might be bound, not only by abstract duty and authority, but by his own consent and stipulation.

The Mosaick account of what was done in constituting the original moral state of man is very short; and much has been written and said, in a controversy whether it was properly a covenant transaction, or not. But by comparing the statement made by Moses, with other parts of the sacred

writings, it appears that, so far as any transaction between the Creator and the creature can properly be called a covenant, this certainly was one. In covenant transactions among men, the parties indeed must be both free and equal; and in this respect, as already hinted, the sense of the term *covenant*, in the dealings of God with his creatures, must be somewhat different from its import in regard to their dealings with each other. Yet all the substantial parts of a covenant are manifestly found in the case before us. Infinitely holy, just, and good, it was impossible that the Creator should propose to Adam any thing but what was, in the highest degree, equitable: And while Adam was perfectly holy, it was in like manner impossible that he should not freely choose, and entirely approve, of the equitable proposal of his Maker; and bind himself to obedience by every obligation or sanction that was required. This was accordingly done; and thus a covenant was formed, between God and man in a state of innocence.

This is called in the catechism "a covenant of life." It is also often called, *the covenant of works*, from the *condition* of it—which was *obedience* or *works*. Man, in all he did, or in all his works, was to obey his Maker. It is called the covenant of life, because life—eternal life—was the promise of the covenant, on the part of God. If man was perfectly obedient, his Maker promised him an endless life of perfect happiness, as his reward. We cannot indeed conceive, that any innocent moral being, under the government of God, should ever have been miserable. But the promise of eternal life to Adam, if he remained faithful, during the period of his probation, insured to him *a higher measure or degree* of happiness, than any which could have been claimed or expected, if God had not promised it to him by covenant. There was *grace*, therefore, on the part of God, even in the covenant of works—grace in the Creator condescending to treat at all with

his creature in the way of covenant; and grace in covenanting to raise him to a higher state of happiness, if obedient, than that to which he could otherwise ever have risen. This strikingly shows the equity of the penal part of the covenant—the infliction of such an awful punishment, as was the consequence of disobedience.

The promise of life is indeed not explicitly announced, in the very compendious account, given us in Genesis, of man's original state: but it is clearly implied and intimated in the threatening. The threatening, or penalty, ran thus—"In the day thou eatest thereof, thou shalt surely die." Here the implication distinctly is,—if thou eatest *not* thereof, thou shalt surely *live*. And the same truth is abundantly taught in other parts of scripture.

The life promised to man on obedience, included "the continuance of his natural life, consisting in the union of his soul and body; the continuance also of his spiritual life, consisting in the favour of God; and his entering on eternal life in heaven, after he had passed through the time of his trial upon earth."

Here it may be proper to consider what was the probable use, and special design, of "the tree of life." We know that Adam was not permitted to eat of it, after his fall. If he had not fallen, the probability is, that when his period of probation was ended, he was then to eat of it, as *the seal of his immortality*; and afterwards to have been glorified, both in body and in soul, and to have been no more exposed to the danger of falling; but as he did not continue faithful, he was not permitted to take this symbol and seal of his fidelity. Bishop Horne, in a very ingenious discourse on the tree of life, has made this statement more probable, from a comparison of several parts of scripture, than you would readily suppose.\*

\* See note, at the end of the portion of the lecture given in this number.

Let us now consider, more particularly, that the condition of the covenant of life, or of works, on the part of man, was *perfect obedience*. Man was fully qualified and competent to render such an obedience: for the moral law of God,—the rule of duty, of good and suitable conduct, towards both God and man,—was written on his heart. In other words, "he had a full knowledge of his duty, a full natural and moral ability to perform it, and a perfectly holy disposition of heart, whereby he was sweetly inclined to obedience. This complete furniture being given him by his Maker, his obedience was required to be perfect. He was to keep the whole law of God, both in heart and in life, with a faultless exactness. He was to believe whatever God should reveal, and he was to do whatsoever God should command. The whole will of his Maker, which he perfectly knew to be most excellent, was to be the rule by which his affections were to be guided, and his conduct to be directed, without the smallest deviation. As the test of this sinless obedience, man was to forbear eating of "the tree of knowledge of good and evil."—Be not, my young friends, of the number of those who show their ignorance of their Bible, by foolishly and profanely talking about the loss of Paradise, by the eating of an apple. The scripture nowhere informs us, and consequently it can never be known, what kind of fruit it was, which was borne by the forbidden tree. We are only told, that "the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise."

An inquiry of more importance is—why this tree received the name it bore—why it was called "the tree of the knowledge of good and evil?" I answer—"by the law is the knowledge of sin." By the very prohibition to eat of this tree, man was taught that it was good to obey, and evil to disobey. The knowledge of the good of obedience, and the evil of disobedience, was intimated and inculcated,

as often as he looked at the interdicted tree. It stood "in the midst of the garden," that he might often see it, and that the sight of it might constantly lead him to say—"there is the tree, which teaches me that it is good to obey, and evil to disobey." This I take to be the true design of the name it bore, rather than that which is sometimes mentioned,—that after he had eaten of it, he *experimentally* knew both good and evil;—good as lost, and evil as found. This was, indeed, the effect of eating the forbidden fruit, and it might have been referred to in the name given to the tree. But it appears to have been intended to teach them good and evil, without the painful experience of losing the one, and incurring the other—and this, as I have said, was taught by the prohibition itself.\*

It is also proper to inquire, whether the prohibition to eat of this tree was a moral precept in its very nature, or moral only as expressive of the sovereign will of God.—I answer, that the precept appears to have derived its obligation entirely from the sovereign will of the Deity. "There could be no more evil in eating of that tree, than of any other, antecedently to the command of God forbidding it: but after that it was no more indifferent, but highly sinful to do it." And hence, perhaps, may be assigned one of the best answers, that can be given to another inquiry, namely,—Why was the test of man's moral state made to consist in such a circumstance as eating, or not eating, of a particular tree? The answer may be, that when the thing was in itself indifferent, obedience was grounded, simply and wholly, on the will of God: and when man's obedience was yielded to the *mere will* of his Maker, this was the fullest evidence that it was *genuine* obedience,—that man acknowledged, unequivocally, the authority and right of God to give him law,—and reposed such

perfect confidence in his goodness, as to require nothing more to direct his conduct, than to know that it was the will of his Creator.

Other reasons may be assigned, not different from this, but auxiliary to it. The observation is certainly just, that before the fall, "there were so few relations, that there could be no trial upon the precepts of the second table." Adam could not be put on the trial of loving his neighbour as himself, when he had no neighbour to love. What was actually required, was a test of his supreme love to his Creator, and confidence in him,—as the mere authority of God was, as we have seen, the sanction. "It was also a just and natural acknowledgment, that the creature held all created comforts of God,"—so that he must not even *touch* one that God had prohibited. It likewise "intimated to him, that the favour of God, and not animal gratification, was the proper felicity of his nature; and it taught him not to consider himself at the summit of his happiness, in a state where self-denial was required." In a word, how could self-denial be both exercised and manifested, in a perfectly holy being, but in regard to the gratification of his external senses? Thus, when examined, it appears that the test which was selected was, in all respects, that which was most proper. We must, however, constantly keep in mind—what has before been stated—"that merely abstaining from the tree of knowledge of good and evil, was not the whole duty prescribed and demanded by God; but that the demand extended to universal obedience." Considering the matter in this view, you will perceive, that our first parents actually sinned, and rebelled against God, before they performed the *external action* of eating the forbidden fruit. By that action, they only gave *unequivocal proof*, that they had *before* fallen from their perfect rectitude, by the indulgence of pride, evil thoughts, and heart-rebellion against their Maker.\*

(*To be continued*).

\* This is well illustrated in Bishop Horne's fourth discourse, in which he acknowledges himself much indebted to Vitringa.

\* *Note*; see page 195.



Bishop Horne's third discourse, in the fourth edition of his sermons, is entitled, "The tree of life," and is grounded on the text Gen. ii. part of verse 9; "The tree of life also, in the midst of the garden." The whole discourse is calculated to illustrate and confirm what is stated in the lecture. The following extract only was read when the lecture was delivered:

"The sacramental designation of the Tree of Life in Paradise may be farther evinced, perhaps, by a passage or two in the book of St. John's Revelation. 'To him that overcometh,' says the captain of our salvation, 'will I give to eat of the Tree of Life, which is in the midst of the Paradise of God.'\*" And again—"Blessed are they that do his commandments, that they may have right to the Tree of Life."† By 'eating of the Tree of Life in the Paradise of God,' is here evidently meant a participation of eternal life with God in heaven. Of this eternal life the faithful followers of their great leader are to be put in possession, as the reward of their labours, when those labours shall have been accomplished; when they shall have walked to the end of their journey in the path of Christ's commandments, and shall have finally overcome their spiritual enemies. May we not, therefore, by parity of reason, infer from hence the significance and intent of the Tree of Life in Eden? By means of that sacrament, had Adam gone happily through his probation, and persevered in obedience unto the end, he would have been admitted, in the kingdom of heaven, to that state of eternal life with God, for which he was always designed, and of which Paradise was the earthly resemblance. He would have been removed from the shadows of this world to the realities of a better. His removal must have differed, in the manner of it, from that of which we now live, or ought to live, in expectation. Without sin, death could have had no power over him. He would have been translated alive, as Enoch and Elijah, for particular purposes, afterwards were. The change would have been wrought in him at once, as it was in them, and as it will be in those, who shall be found alive, at the coming of our Lord to judgment.

When transgression had subjected

Adam to a sentence of condemnation, the case was altered. Glory and immortality could no longer be obtained upon the terms of the first covenant, now broken and void. The very attempt became criminal. Man was to be put under a new covenant, and in a new course of trial. He was to suffer in the flesh for sin, and to pay the penalty of death. But, through the merits of a surety, that death was to be made the gate of immortality. By faith he was to acquire, upon the mediatorial plan, a fresh right or power to eat of the Tree of Life, and live for ever, after the resurrection from the dead, with his propitiated and reconciled Maker. In mercy, therefore, he was excluded from the garden of Eden, and from the original symbol of that eternal life, which was now to be sought after by other means, and represented by other sacraments. He was sent forth into the world to pass his time in toil, pain, and sorrow; in mourning, contrition, and penance; till death should set him free, and introduce him to the joys purchased and prepared for him by that blessed person, "in whom is Life, and the Life was the light of men."\* The same divine person was always the source of immortality, however the sacred symbols, instituted to adumbrate it, have been varied under different dispensations. To our first parents, before the fall, he stood in the relation of Creator and Lord. To them, and to their posterity, since that sad catastrophe, he hath stood, and ever continued to stand, in the new relation of Saviour and Redeemer. The man who doth not now acknowledge him in this latter character, will find him, in the former, an avenger to execute wrath: and what wrath can be so fierce and terrible, as that of the Lamb? It is oil set on fire. The sinner unless he be in love with condemnation, must not revert to the first covenant, and aim at the acquisition of eternal life, on the foot of the law of works, or the performance of unsinning obedience. In this case the rebel claims promotion, instead of suing for pardon. He puts forth his hand to the fruit of the now forbidden tree, which is no longer food for man. Its nature is changed, with our condition. To the eye of human pride it still looks fair and tempting; but its contents, when eaten, are ashes and sulphur; and immortality, without redemption, would prove the reverse of a blessing."

\* Rev. ii. 7.

† Rev. xxii. 14.

\* John i. 4.

About two months since, we received the following communication, with the signature of *Dubitans*. The queries have been so often proposed and solidly answered, that we *doubted* whether it was expedient to answer them again. But on showing them to a Christian friend, he remarked, that although it is true that these queries are trite and hacknied in the extreme, and that every well informed Christian knows in what manner they ought to be answered, yet that the enemies of the truth are always ringing them in the ears of people who do not know what to say to them. We therefore requested him to answer them shortly once more, and he has done so—They may be answered in a single sentence—that we are never to oppose the consideration of the unrevealed purposes of God, (of which we know, and can know, nothing,) to the obvious duties which, in his word, he has plainly and explicitly commanded us to perform. “The secret things belong unto the Lord our God; but the things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” Deut. xxix. 29.

—  
FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—Will you, or some one of your *orthodox* correspondents, have the goodness to answer the following queries—

1st. On the grounds of a *limited Atonement*, is it the duty of the non-elect to believe that Christ died for them?

2d. Can any sinner be blamed for not accepting an atonement not provided for him?

3d. Has a minister a right to offer Christ to those for whom his death was not intended?

4th. Will the condemnation of the non-elect be increased, for not embracing a salvation that God does not intend shall embrace them?

DUBITANS.

### Reply to the Queries of Dubitans.

1st. It is the duty of every man, whether elect or non-elect, to believe every part of the divine testimony, which is revealed to him in the sacred scriptures. The *veracity* of God, his *competence* as a teacher, and the *faculties* and *opportunities* of man for knowing the truth of God, (not the *atonement*, whether limited or unlimited) constitute “the grounds” of man’s duty to believe every proposition of the Bible. When DUBITANS will show us this proposition, *That Christ died to save the non-elect*, in any part of the sacred oracles, we will say, that it is the duty of the non-elect to believe it, because God cannot lie. Show us a man who *knows*, that he is one of the *non-elect*, and we will admit that he ought not to believe that Christ died for him: nor should any man say with Paul, “he loved ME and gave himself for ME,” until he has scriptural evidence that he is a believer. It is a faithful saying, and worthy of universal reception, “that Christ Jesus came into the world to save sinners,” but *how many sinners* God alone knows; and *what particular sinners*, is disclosed only by the evidences of effectual calling. The description, or *class of sinners* who shall be saved is clearly defined; for God “gave his only begotten Son, that *whosoever believeth on him* might not perish but have everlasting life.”

2d. It is God who accepts of the atonement, or of the atoning sacrifice of Christ. The sinner is in no part of the Bible required to *accept an atonement*, whether provided for his benefit or not; and is no where blamed in the scriptures for not accepting of the atonement. It is, however, the duty of all sinners to believe the truth, to desire what is in itself desirable, to love whatsoever things are lovely, to submit to Christ as a king, to sue for pardon, and on believing, to accept that pardon which is proffered, and promised, on account of the atonement made by

Christ, to all who actually believe. If any sinner will not have Christ, as Lord of all, to reign over him, will not come to Christ, and will not believe all the sayings of Christ to be true, he is to be blamed for these, and all his other sins against the moral law. It is the duty of all to be *reconciled* to God; for he deserves submission and love. If Dubitans, expressing himself incorrectly, supposes that submission to God as a holy, good, just, and merciful Sovereign, is an acceptance of the atonement, then any sinner who does not *in this sense* accept of an atonement is to be blamed.

3d. A minister has a right to recite, as God's ambassador, all the offers, promises and threatenings which God has authorized him to utter in the hearing of sinners: and every minister of the gospel is authorized and required by the Saviour himself, to proclaim the good news of salvation to every sinner on earth to whom he may find access—that if he will truly believe in Christ, he shall be saved; and to invite all sinners, without one exception, to believe and be saved. This is apparent from the following texts—"Go ye into all the world, and preach the gospel (*το ευαγγελιον the good news*) to EVERY CREATURE: He that believeth and is baptized shall be saved; but he that believeth not shall be damned: Come unto me ALL ye that labour and are heavy laden and I will give you rest." The perfect consistency of making the offers of the gospel freely and indiscriminately, with the sentiments of those who hold what has been denominated, not very properly, a *limited atonement*, may be seen in the quotation from Dr. Owen, in the Christian Advocate for March last, pages 118, 119. Let these quotations

be read carefully and candidly, and all difficulties or inconsistency on this subject will be seen to be *imaginary*.

4th. The *punishment* of the non-elect will be increased, and justly increased, by *every sin* which they commit; and it is sin, and nothing else, which prevents every man, who is prevented, from believing, coming to Christ, embracing him, and being saved. A known *intention* on the part of God to embrace sinners in the arms of his love and mercy, is not necessary to make it *the duty* of sinners to know the truth, feel its power, hate sin, supplicate pardon, and lay hold on eternal life, on the terms of the gospel. Such an *intention* on the part of God was never yet known by any man, till he had actually obeyed the gospel call. Had God provided no means of pardon, it would still have been *the duty* of every rational creature to believe in the known truth of God, forsake his sins, and love God. Many of the wicked increase their criminality, and will augment their endless wo, by not believing this statement of God, *that he who believeth not shall be damned*; for by unbelief in this case they "make God a liar." If any person discredits the scriptural assertion, that the wicked shall be turned into hell, it is a crime in him. It cannot, then, be difficult to show *how*, and *why*, it shall be more tolerable in the day of judgment for unrenewed pagans, who have sinned against the law written on their minds, than for impenitent and unbelieving persons, who, dwelling under the most glorious revelation which God has ever made of himself, neglect the great salvation, and do despite to the Spirit of grace.

ΠΙΣΤΙΣ.

FOR THE CHRISTIAN ADVOCATE.

THE PEARL OF GREAT PRICE.

Whither goest thou pilgrim stranger,—  
Wand'ring o'er this darksome waste?  
Why so lonely?—unattended,  
Whither, whither, dost thou haste?



From the pride of wealth and splendour,—  
From the gay, fantastic round;  
I would fly, with no defender,  
Save the Friend with virtue found.

I no boon from fortune covet,  
Charms me not Golconda's mine;  
Wisdom's gem is all I seek for;  
I would bend me at *her* shrine.

Know'st thou not, that Wisdom's treasures  
In the bed of ocean lie;  
Deep beneath the wat'ry billow,  
And conceal'd from vulgar eye?

On the rocky bed of ocean,  
Sparkle gems of every dye;  
In their mossy cells they glitter,  
And elude "the vulture's eye."

Still a star that gilds the billow  
Strikes the abyss with *ray so bright*,—  
Pilgrim thou may'st find thy treasure,  
Aided by celestial light.

Bethlehem's Star will lead thee onward,  
Tho' dark storms and tempests come—  
Mark thy pathway clear before thee,  
Till thou gain thy heavenly home.

## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

### No. II.

Having in a former number shown that the word *αιων* and its cognate *αιωνιος*, according to the authority of the early Christian Fathers, and that of the Greek Classics, originally and properly express unlimited duration,\* we shall now,

\* It is the opinion of some who speak on this subject, that the signification of the word *αιων* exactly corresponds with the Hebrew *צולם*, and that the signification of both entirely depends on the subject to which they are applied. That the sense of any word, in any given place, depends on the subject to which it is in that place applied, is certainly true. But it is also true that every word has a *literal* and *proper*, and also *figurative* and *improper*, signification. *Αιων*, we have shown, literally and properly means eternity, derived from *αι*, *ever*, and *ων*, *being*; but *צולם*, properly signifies duration whose continuance is unknown, derived from *צלם*, to hide. The *one properly* means endless duration, but the *other improperly*. The one lite-

as was intimated, consider their application in a few passages of sacred scripture.

It is assumed as a first principle in the interpretation of language, that "*All other things being equal, the primitive and literal meaning of a word, is to be preferred to any figurative and secondary sense; and that if the connexion, or the nature of the case, be such that it cannot be taken in its original signification, all other circumstances the same, that which is nearest to it is to be adopted; and so on, through all the variety of significations which use has sanctioned.*"

Guided by this principle, we proceed now to consider some texts in the Septuagint and the New Testa-

rally signifies *infinite*, and the other *indefinite* duration. If nothing were known of the duration of any subjects to which they are applied, the Greek word would literally import *infinite* duration, but the Hebrew *indefinite*.

ment. "Hearken unto me O Jacob, and Israel my called; I am he, *I am the first, I also am the last* (*εις τον αιωνα*). Here *αιων* is used for *last*. In this text the word cannot be taken in its primitive extent, including all past and future duration, because the past is expressed by the words "*I am the first*;" but we contend that it here takes that signification which includes all *future duration*. Because this extent of signification is nearest to the primitive meaning of the word, and therefore demands a preference to any other in a parity of circumstances. Also, because this signification is required by the general scope of the passage. God presents to the house of Jacob his *Eternal Majesty*, as a reason why they should attend to his words. "Hearken unto me O Jacob, and Israel my called." Then he offers his reasons—"I am the *first*, and I am the *last*" (or to the *αιων*—to *eternity*) my hand also laid the foundation of the earth, and my right hand hath spread the heavens. Now, if God represents himself as "*the first*" and to continue but for an *age, a century, a dispensation*, or if you please, *during the continuance of the world*, he does not present the greatest possible ideas of his Supreme Majesty, nor indeed any just ideas; for if he should constantly exhibit such a view of his duration and no other, we should have no *scriptural* authority to believe that he would continue to exist eternally.

Besides, the sense of the word for which we contend is required by the contrast between *first* and *last*. He is the *first* and therefore from *eternity*. Now to say from *eternity* to an *age, dispensation*, or to the *end of the world*, makes no contrast, and is insipid in the extreme. The idea therefore which the Most High plainly intends to convey is, that his existence is not from *eternity* to an *age or dispensation*, but from *eternity to eternity*.

Another argument is drawn from

the Hebrew word *אחרון*, of which *αιων* is a translation. It literally means, as it is translated in our English Bibles, *last*—"I am the first, and I am the *last*." So that the Greek translation would not have given the most obvious meaning of the Hebrew original, if a word had been employed which did not signify *eternity*, or include that meaning.

For I lift up my hand to heaven and say "*I live forever*."\* Deut. xxxii. 40. For the sake of exhibiting the connexion, I will quote the preceding verse. "See now that I, even I, am he, and there is no God with me; I kill and I make alive; I wound and I heal, neither is there any that can deliver out of my hand:" and then follows the text "I lift up my hand to heaven, and say I live forever" or (to *αιων*). Here Jehovah asserts his exclusive claims to divine honours. He therefore gives marks of distinction between himself and all that are called gods—such as killing and making alive, wounding and healing, and vindicates his power, by affirming that none can deliver out of his hand; and then, in proof of all this, he presents the truth, that he lives *forever*. Now if *αιων* here only signifies *age or dispensation*, in what respect does Jehovah differ from the idols which among the heathens were denominated gods? Indeed it would appear almost *ridiculous* to represent the Most High as lifting up his hand to heaven, and declaring that he would live an *age; through the Old Testament dispensation; or to the end of the world!* *Αιων* here must therefore mean *absolute eternity*.

Again, it is said of God that "his righteousness remaineth forever,"† 2 Cor. ix. 9. Here one of God's attributes is expressed by *αιων*. Here the primitive meaning of the word and the subject to which it is ap-

\* *ΕΙΣ ΤΟΝ ΑΙΩΝΑ*, Hebrew *לעולם*.

† *ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ*.

plied, require its signification to be absolute eternity.

Luke i. 33. He shall rule over the house of Jacob *forever\** (to the aions) and then follows a member of a sentence exegetical of forever (to the aions). "And to his kingdom there shall be no end." A kingdom that has no end must be eternal. The word here must mean future eternity.

All that can be objected to this signification of αἰών is, that it is here used in the plural, but this ought to be no objection; for nothing is more common in the Greek language, than to put the plural for the singular.

Some texts shall now be considered containing αἰωνίος. "Whose dominion is an *everlasting†* dominion," Dan. iv. 24. "An *everlasting†* dominion which shall not pass away"—Dan. vii. 14. If it shall not pass away, it must endure forever. In these texts the word αἰωνίος must take its unlimited sense, because this being its original signification, always, in similar circumstances, is to be preferred; and because it is here employed to express the duration of Jehovah's kingdom, which is absolutely eternal and shall therefore never end.

"Trust ye the Lord *forever*, for in the Lord Jehovah is *everlasting†* strength," Isaiah xxvi. 4. Here also the subject requires that the word should take its original signification.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have *everlasting†* life." As the subject to which, in this text, the word is applied, most obviously has not existed through *past* eternity, it cannot be understood in its primitive signification; but as no good reason can be urged against its including all *future* eternity, this being next to its primitive extent, is to be preferred. The life therefore here spoken of has a beginning, but shall *never end*. As Universalists profess

to believe that αἰωνίος does not include *endless duration*, they object to its being translated into English by the term *everlasting*, and being unable to find any word in our language to correspond with their notions on the subject, they retain the original word, and instead of "*everlasting life*," they say "*Aionion life*." It may be proper here to give some of their views on the *aionion life*.

In the language of a Universalist—"Aionion life, in the largest view of it, is the life which God has given us in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and unblameable before him in love, or the life which is conveyed from Christ to *all* the sons of men in the course of the ages of his reign. But in its more confined sense, aionion life, is the life of the believer in the present or *millennial age*." What the author means by aionion life "*in the largest view of it*," or in its "*more confined sense*," does not, from his definition, very distinctly appear. What is the life "*which is conveyed from Christ to all the sons of men, in the course of the ages of his reign?*" Is it a freedom in this world from the fear of future punishment? This cannot be, because, *many* live all their days under the bondage of the fear of hell. This notion of life is therefore not conveyed to all men. Is it eternal happiness in a future state? Then the text does not agree with the definition, because whilst the latter extends this life to all men, the former confines it to those *that believe*. Does it include both these? It cannot, for if it disagrees with each *separately*, it must also disagree with both taken *together*. I must therefore leave the reader to guess what is the author's idea of aionion life "*in the largest view of it*."

Let us now examine how his definition of it "*in a confined sense*" agrees with this text. He says it is "*the life of the believer in the present or millennial age*." The *millennial age*, and the *present age*, in the opinion of most theologians, are

\* Εἰς τοὺς αἰῶνας.

† αἰωνίος



very different things. *Millennial* comes from *millenium*, signifying the thousand years in which all the kingdoms of this world are to be the kingdoms of the Saviour. But if the author contend that the thousand years have commenced already, then his interpretation of the text must be, that whosoever believes, during the thousand years of which the present time is a part, shall have eternal life. This definition is also at variance with the text—the definition is confined to those who believe during the present thousand years, but the text extends to believers in every age. If then he confines *aionion* life to believers in the millennial age, it must be something, in his estimation, different from any qualification for everlasting future felicity; because this qualification, according to his creed, is possessed by all men in every age. I see no method therefore of clearing the author from the charge of writing *nonsense*, in his attempts at definition, except we suppose that he attaches some *undefined* and *unauthorized* meaning to the word *millennial*. And this is probably the case, since it can be gathered from his works, so far as they are intelligible, that his opinion is, that the prerogatives which a believer attains, more than an unbeliever, consists not in his obtaining everlasting felicity, whilst the other incurs the reverse—for he supposes them to be ultimately, both equally happy—but in his freedom, whilst in this life, from the fear of future misery; which freedom results as a consequence of believing in Universal Salvation; whilst the other, as a consequence of not believing that doctrine, is constantly enduring awful forebodings of future desolation. Exemption in this life from a fear of future punishment, being therefore the only advantage which our author supposes distinguishes the believer from the unbeliever, must be what he means by *aionion* life, in its more confined sense. Why this exemption is confined by the writer to the millennial age, or what he means by that age, must be left to the reader's own

sagacity: for when men depart from the simplicity of scripture truth, they often use words without knowledge, and write foolishly without knowing it. In the text now under consideration, he must understand *aionion* life in this latter confined sense; because it is the privilege only of such as believe. Then on his principles the text must be paraphrased thus—“For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish (that is, should not all his lifetime live in fear of future punishment) but should live during his whole natural life, free from any apprehensions of misery in a future state.” But is this all that is procured by God's love, and his Son's advent?—Merely to remove the believer's doubts in this life! If this be all, it is not easy to discover in what manner the gift of God's Son is any great manifestation of his love to men. For though it be admitted that the religion of Christ may be so strongly believed, as completely to free any individual from every apprehension of future torments, yet espousing it, not unfrequently exposes men to shame, reproach and persecution; so that Paul informs us that “if in this life only we have hope, we are of all men the most miserable.” To suppose that no higher end than this brought the Saviour from the skies, is very much like charging the only wise God with folly. But if it be admitted that without the advent of Christ, no individual of the human family could have been saved; and it be affirmed that the principal object of God's giving his Son was, to make a provision for the salvation of *the whole human family*; and that the exemption of believers in this life from the fear of future punishment is only a *circumstance*; still the creed does not at all agree with the text. The creed makes that a mere *circumstance* which the text makes the principal *design*. The creed makes the *aionion* life of believers a mere appendage to Christ's mission, whilst the text makes it the principal

object. "God so loved the world that he gave his Son—not to save the whole human family whether they believe or not—not merely to relieve believers from the fear of future punishment—but that whosoever believeth on him should not *perish*, but *have everlasting life*."

The fact that the Universalist is unable to find any word in our language, or in the Latin, that expresses his idea of the word *αιωνιος*, and that he is obliged to retain the original in an English dress—that is, to change *αιωνιος* into "aionion" instead of "everlasting"—proves that he understands the word in an unwarranted sense. Can it be reasonably supposed that the Latins, who were so well acquainted with the Greek language, never ascertained the proper meaning of this word, and never invented a term to correspond with its signification? "According to the commandment of the *everlasting*\* God." Rom. xvi. 26. Here the original meaning of the word and the subject to which it belongs, require that it should be taken in its most unlimited latitude. The Universalist translation would be "the aionion God"—that is "the age-God," or "the God that lives by the age." How unworthy a conception would such phraseology convey concerning the Most High!—A God who lives by the age—like a tenant who rents by the year! It shocks all common sense and all pious feelings!

"Depart from me ye cursed *into everlasting fire*."† Matt. xxv. 41. Taking the word in its proper primitive meaning, we understand this fire as enduring forever; and this meaning is confirmed by other texts and other modes of expression. "If thy hand offend thee cut it off, it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*"—Mark ix. 43.

See also verses 44, 46, and 48. "But he will burn up the chaff with unquenchable fire"—Matt. iii. 12. All these texts evidently refer to the same event. That which never will be quenched, and that which is unquenchable, must be eternal. We are told that aionion fire literally alludes to the fire of Sodom, but figuratively represents the same as aionion punishment—That is, the tormenting fears which the wicked suffer in this life. But the Universalist believes that in due time all these fears shall be removed. If therefore *they* are the fire here meant—on the Universalist scheme—this fire *shall be extinguished*. Now this is diametrically opposed to the most express declarations of God's word, which affirm that it is unquenchable fire, and fire that is not quenched.

Now let us hear and examine the arguments on the other side of the question.

1. It is said that Origen, whose knowledge of the Greek language none can dispute, taught that *αιωνιος*, when in the New Testament applied to punishment, does not mean eternal. True, but where does Origen, like modern Universalists, far less qualified to judge, assert that the word *never* has such a signification? The authority of Origen, therefore, touches the question only in a particular point; and does not prove that the primary meaning of the word is not eternal.

2. It is argued that eternity can be but *one*; or implies an unity of consistency and simple continuance; therefore, if *αιων* means eternity, it is absurd to say *εις τους αιωνας των αιωνων*; because this is saying "eternities of eternities." But it may be answered, that the plural may be here given for the singular; and then the literal analysis will be, eternity of eternity, or the age of eternity.

3. 2 Cor. iv. 17. is presented as teaching that the glory of heaven is

\* *ΑΙΩΝΙΟΥ ΘΕΟΥ.*

† *ΕΙΣ ΤΟ ΠΥΡ ΤΟ ΑΙΩΝΙΟΝ.*

more extensive in duration than "the *aionion*." The English translation is this—"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—What is here translated "a far more exceeding and eternal weight of glory," according to the gloss, should be a weight of glory exceeding *aionion*.\* Now, supposing the proposed gloss correct, all that would be proved is that *αιωνιος*, in this passage, does not mean eternal; and not that this is not its *proper* meaning. There is, therefore, nothing but a mere *dictum* to support this gloss. The phrase may be correctly translated "A weight of glory *exceedingly*, or *eminently*, eternal." No fair construction can give the original any thing but an adverbial construction; and if so, what must it here qualify but *αιωνιος*; and if it qualifies *αιωνιος*, surely there can be no comparison instituted between them—the former only gives emphasis to the latter.

4. I give another argument in the objector's own words—"Daniel tells us" (that) "the saints of the Most High shall possess the kingdom through the *aion* of *aions* (*και επι*) and longer; and the Psalmist says, the Lord shall reign through *aion* of *aions* (*και επι*) and longer. They that turn many to righteousness, shall shine as the stars through the *aion* of *aions* (*και επι*) and longer." The question raised from these facts is, "If *αιων* properly signifies eternity, how can the reign of the Most High, or the glory of the saints, be represented as *longer*? This objection is made on the supposition, that if *αιων* means eternal at all, it must, in every case,

\* The Greek is, Καθ' υπερβολην εις υπερβολην αιωνιον βαρος δοξης, found nowhere else in the Greek language. Καθ' υπερβολην, however, is frequently employed. The phrase, as found in this text, is a Hebraism, equivalent to *וְעַד וְעַד* translated in 2 Kings x. 4, *exceedingly*. "But they feared exceedingly."

have that signification. But as we admit that it frequently has other meanings, when used figuratively, or improperly,—the supposition is false, and the conclusion drawn from it erroneous. Now if we say that *αιων*, in these and such like phrases, is taken in a limited and improper sense, the Universalist is just as much bound to give an analysis of the expression as we are. But suppose, for the sake of giving an analysis of these phrases, we should say that *aion* means here the duration of the world, and *aions* the different ages of men. Then as the duration of the world, and that of all the different ages of men, are commensurate, the phraseology may be expressed thus—the age (that is the duration of the world)—of all the ages of men (that is containing all the ages of men)—The age of ages and longer, is then equivalent to the end of the world and longer; that is, to eternity.

But we shall understand the subject much better, by attending to the manner in which the Hebrew words,\* of which these phrases are translations, are rendered into Greek by these same translators, in other parts of the Bible.—In Exodus xv. 18, they are rendered into Greek by one kind of phraseology—in Psalm cxlv. 1, 2, 21, by another; and in the passages adduced by the objector, the same words are rendered into Greek by the same translators, by a third mode of expression. But what does all this prove? Simply that the seventy employed *αιων*, sometimes in one sense, and at other times in another. For the fact that in all these cases the original words are the same, proves that the different modes of translation are designed to express the same idea. But this no more proves that the proper

\* וְעַד וְעַד in Exodus xv. 18, they are translated *ΕΙΣ ΤΟΝ ΑΙΩΝΑ, ΚΑΙ ΕΠΙ ΑΙΩΝΑ, ΚΑΙ ΕΤΙ*. In Ps. cxlv. 1, 2, 21, *ΕΙΣ ΤΟΝ ΑΙΩΝΑ, ΚΑΙ ΤΟΝ ΑΙΩΝΑ ΤΟΥ ΑΙΩΝΟΣ*.



meaning of *αιων* is not eternity, or that the proper sense of *αιωνιος* is not eternal, and that the literal meaning of the former is age, and that of the latter *during age*—than did the quotations from Homer, adduced to prove the same thing, and to which a reply was given in the first number of this essay.

5. One objection more and I have done. It is said that we read of the end of the *αιων*. "*At the end of this world*,"\* in the English translation—*At the end of this age*, according to the objector. This objection is made upon the supposition that if *αιων* can any where be found not to mean eternity, then it *never* has that meaning; but as the supposition is, as we have shown, utterly false, the objection is entirely powerless. A. C.

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

*Mediterranean, brig Shepherdess,*  
Jan. 28, 1820.

My dear Friend,—I am once more embarked, and on my way over the boisterous waves, towards the eastern world; going farther and farther from home, whose power of attraction over my heart seems to increase as I recede from it. It will perhaps be some relief to my over-anxious feelings, to occupy my leisure time, of which I have a surplus, in putting on paper for your amusement, the little I have yet to add, concerning the interesting place from which I have lately sailed. Something to occupy the mind, during the tedium and monotony of shipboard, is highly desirable; to me at least, who find it very much to correspond with Dr. Johnson's account of it, viz. "The confinement of a prison, with the chance of being drowned." However, I think it much better to call it a school of instruction, where dull scholars like myself are tasked to the hard lessons of pa-

tience, submission and trust. To learn these all-neededful lessons by compulsion, is indeed neither very desirable nor very creditable; but still it is much better thus to learn them, than not at all. Only a *little* progress, in these first of Christian virtues, will amply compensate all my privations: and in this way, which was certainly little thought of when I left home, I may make far greater gain, than by success in the immediate object I have had in view; namely, invigorating the organs of my digestion. If we can only be Christians, in reality, what a happy lot will be ours. We shall loose by nothing—our very disappointments will enrich us with far greater gains, than success in our earthly pursuits could give. But I beg pardon for thus detaining you by these moralizing remarks; a tendency to which you must have observed to belong to my besetting propensities.

My intention, when I sat down to my pen, was to give you a short account of my tavern society; before detailing the motives which have led me to the course of travel I am pursuing. For a little more than three weeks I have had my home at a tavern and mixed with its society, which has been something new to me. But it has furnished an opportunity of seeing a little of what is, or ought to be, a leading object of the traveller's attention, "men and manners." The company at the hotel in Gibraltar, was a very mixed assembly of comers and goers, but by far the majority were Americans; who, out of their own country, appear to cling together with an attachment equal to any other people. Sea captains, supercargoes, and travellers, comprehend the leading classifications, into which they may be distinguished. Among the variety of character exhibited, by far the rarest was that of the Christian. My Roman Catholic friend P—— still continued to interest me much. He and I occupied the same chamber, while he remained in Gibraltar. His health and spirits, during that time, recruited a little, but not to a degree to furnish

\* Matt. xiii. 40.

to any but himself, a hope of his restoration. Still his faith appeared to tranquillize his mind, in the prospect of any issue to his complaint, which Providence might order. A letter written to his wife, which he read to me, detailing the low situation to which he had been reduced on ship-board, contained some very gratifying expressions of his resignation and peace of mind, in prospect of being committed to a watery grave. His friends at Gibraltar thought the air of Sanroque, in Spain, would be more favourable to him; and thither he had removed, some time before I sailed. I visited him the day before I came away, and had my feelings greatly excited at leaving him in a land of strangers, in so low a state of health. Strongly do I forebode he will see his country, his beloved wife and children, no more.\* The tears rolled down his cheeks as he shook my hand, and bid me good bye. Fondly do I cherish the hope, that this estimable man, though greatly mistaken in his attachment to that fallen church, at whose head the "man of sin" sits, is not without a golden grain of faith, which will stand the fire, on that day when his wood, hay, and stubble will be consumed. We know a man may be zealous, in a certain way, for *all* the leading doctrines of the gospel, and yet perish at last. And it is not for us to say, how much error, and gross error too, may be mingled with the faith of some of God's own children.

We had also a young man in the hotel, to whom I became a good deal attached, W. D—n. He was the supercargo of a ship, owned by Mr. P—t, of Philadelphia. He had been to South America, and stopped at Gibraltar for some trade, on his way home. He, too, appeared to be sinking under a pulmonary complaint. I found him, (after Mr. P—'s removal to Sanroque,) sometimes my only companion in the evenings; as neither he nor myself chose to be much out

at night. He was sensible, discreet, and not without some thought on the subject, of all others the most momentous. The critical situation of his health increased the interest I felt in him, and compelled me to overcome the criminal shyness, to which I too frequently give way, of introducing topicks of religion into conversation, with persons not known to be religious. Christians, whose privilege it is to be the "light of the world, and the salt of the earth," ought to carry the good seed of the gospel with them, wherever they go, and be ready on all occasions to comply with Solomon's counsel—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that." My young friend sailed a few days before me. We parted, I think, with mutual feelings, that will render a future meeting, should it take place on this side of time, not unwelcome.

Another of my Gibraltar acquaintances I am willing to introduce to you in a brief notice, Mr. D—. He is a young man from Jersey, on his return from a tour through some parts of Europe. He is lively, sensible, and communicative. He has been through Italy, and tarried a while at Rome, where he has had the honour of kissing the pope's toe, and has brought away with him some relicks of the ancient grandeur of that great city, which, in the days of her glory, "ruled over the nations." He is a perfect enthusiast on the subject of the happiness to be derived from treading on classick ground, and seems to think the recollection of the places he has visited, and the objects he has seen, will be a standing feast for the rest of his life. To have ascended to the very capitol where the august Roman senate were wont to meet; to have trod the same ground where Cæsar trod; to have looked on the same objects on which once Pompey and Cicero looked, &c. &c. Such privileges, he does not hesitate to say, are cheaply purchased at the expense of a man's whole fortune. I have been much

\* I have been informed he died some months after, at Lyons in France.

amused with his conversation, while I have wondered and lamented that the little things of man should call forth such feeling, and that the great things of God, in creation, in providence, and in gospel truth, should fail to excite comparatively any interest.

Another sojourner, during part of my stay at the hotel, was ———, a young Englishman, certainly not a fair sample of his countrymen, as such characters are found to disgrace every country. He appeared to have had some education, and to have seen something of the world, little to his real advantage. He had the Frenchman's loquacity, with the Englishman's consequence. I have seldom met with a character more exactly answering to the apostle's description, "whose god is their belly, whose glory is in their shame." For profanity of expression, he equalled, I think, the second officer on board the *Pacific*, mentioned in a former letter. After a hearty dinner, he generally outsat the rest of the company, at his wine. On coming in at evening, I have sometimes found him with his glass still before him, and orange peel soaking in the claret, to impart a wholesome bitter for the stomach. On hearing his blasphemy, and seeing his intemperance, I was only deterred from giving vent to my feelings, in strong reproofs, by recollecting our Lord's admonition, "cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Mr. W——, another Englishman, also spent some evenings with us. He is just returning from a tour through Egypt, Palestine, and the adjacent countries, where he has spent more than a year, travelling, it would seem, chiefly for curiosity. The cheapness at which he supported himself, passing on foot through those countries, is one of the most marvellous items of his journey. He speaks of a few guineas having subsisted him comfortably for a year. He spent a considerable time at Jerusalem, and gives a most deplorable account of

the state of things in that ancient capital of Judea, where ignorance and barbarism reign among its motley mixture of inhabitants, Turks, Arabs, Jews and Christians—the last ranking with the lowest in the scale of degradation. The holy sepulchre, he says, is enclosed in a large church, the right to which has been the subject of fierce contention between the Roman Catholics, and the Christians of the Greek church. The first were far the minority in point of numbers, but possessing the most wealth, were able to carry their cause before the Mahomedan authorities, from whom they obtained a decision, vesting the right to the place in them; under a provision, however, that they should allow the Greeks the liberty of a few hours occupancy every morning. Under this regulation, it was very common for the Greek Christians to assemble in vast crowds, and at the moment of the doors being opened, to rush in and fill the place completely, to the exclusion of the Roman Catholics, for the greater part of the day. Mr. W—— thinks the missionaries from Boston, sent to Jerusalem, have entered on a most hopeless undertaking. He pronounces it impossible, to do any thing with effect towards introducing Protestantism there. The missionaries, however, if they heard his statements, would be very little discouraged. It is very evident that he is a man wanting the faith that can remove mountains. A man who seasons his discourse with only a little profanity, can have but little zeal for the spread of the gospel; and will have as little judgment about the measures likely to succeed in such a cause.

We were honoured for a day or two with the presence of General McDonnel, the Spanish governor at Algesiras, at our hotel, very little to our gratification; as we did not consider the sight of his excellency and suite a sufficient compensation for the loss of our sitting room, converted to his exclusive use. During his stay, a soldier kept guard continually before the door, and a good deal of parade



attended all his movements. I have had an opportunity of noticing in the society of Gibraltar, a little of that increased regard to rank which characterizes European manners, and is more congenial to their monarchical institutions than to our equalizing republicanism. Even in the Methodist society, where least expected, I was surprised to find so much of it. My Episcopal friend, Dr. P—, mentioned in my last letter, lamented to me, as one of the hardships of his situation, that he had no religious man of the same rank with himself, with whom he could associate.

Upon the whole, living in a tavern, with the freedom it admits, amidst the variety of ever-changing society there found, has its attractions. That men, whose finances will admit of it, and who do not know the very superior sweets of domestick comfort, should be fond of it, is not surprising. But to a Christian, whose great object ought to be, and indeed is, (for he is not a Christian with whom it is otherwise,) to maintain and perfect the life of grace in his soul, it is most objectionable. Social worship is there hardly known. Even the decency of owning the God of Providence, by craving his blessing on the meals he bestows, is seldom allowed. Contaminating society, often very ensnaring, because very fascinating, is often to be encountered. Christians who reside but a few weeks at a publick house, have need to double their watchfulness against the variety of temptation that will not fail to beset them.

My health, during my stay at Gibraltar, greatly improved. I providentially discovered an article of diet, from which I think I have derived much benefit, and hope to receive still more. It is goat's milk. At home, you know, for many years, I could make no use of milk. But the milk of the goat, warmed and sweetened with loaf sugar, I find to digest well, and to be very nourishing. The climate of Gibraltar is not considered the most favourable to invalids, for a length of time, on account of a wind

they call a *Levanter*. It blows occasionally from the east, coming across the Mediterranean from the African desert, and operates severely on the nervous system. It is frequently too, attended with a dense vapour, enveloping the town; the oppressive effect of which has procured for it, from graceless wits, the odd appellation of the Devil's night-cap.

You know my intention was to have passed from this place to the south of France, where the winter is represented to be very mild, and the climate particularly salubrious for debilitated constitutions. I have changed this destination, in consequence of meeting with the vessel in which I sail, bound for Messina in the island of Sicily; which is still more to the south, and the climate of which, for the winter, is said to be very desirable. It will be easy to get from thence to Italy, which it adjoins, and which will furnish the opportunity of travelling, (and my chief hope for restoration, as it regards means, is on travelling,) by the way of Naples and Rome, over the Alps into France. I confess, too, that I am not without a little of the same idle curiosity which has wrought so forcibly and so foolishly in minds of far more wisdom than mine—the curiosity of seeing that centre of ancient grandeur and modern delusion, Rome. My friend O—, of Boston, who came out with me in the *Pacifick*, being of the same mind with myself on this subject, bears me company.

We hoisted sail late in the evening of the 22d inst. While passing out from among the shipping at anchor in Gibraltar bay, our captain was much surprised by a gun fired after him, which he thought struck the rigging of the vessel, with some grape shot. Concluding it might be a signal, and if so certainly a very forcible one, for him to hoist a light at his fore-castle, (a very proper measure for the safety of the ships among which he passed,) he did so, and experienced no repetition of the thing, nor heard any explanation why it had taken

place. Probably the advantage of a fair wind that carried him too fast for pursuit, saved him from the damage of about four dollars, said to be the usual expense to the party at Gibraltar, that occasions the necessity of firing a cannon.

The current, combined with the fair wind, gave us a very prosperous outset. You are not unacquainted, I presume, with this very strange phenomenon, which has puzzled philosophers, viz. the current that continually sets up the straits of Gibraltar, running at the rate of about four miles per hour; so that it would seem that the Mediterranean, whose only vent is at the straits, instead of discharging here the waters that continually pour into it from so many thousand miles of country with which it is surrounded, actually receives a vast additional supply from the Atlantick Ocean. They say it is ascertained, that there is, at a great depth below, a current the other way; so that, agreeably to what might be expected, the waters of the Mediterranean do empty into the Atlantick. This, indeed, solves the difficulty; but it appears to me to do so at the expense of establishing another, equally great. What can be the cause of these counter-currents? Whence is it that in a narrow channel of a few miles, there should be on the surface a constant current, running with great violence, and on the bottom another current directly in opposition? Thus it is the works of God manifest his greatness, by exhibiting to us much that is unaccountable; and why, then, should we be stumbled to find in his government, as well as in his word, much that in this respect accords with his works, in being to us incomprehensible and seemingly contradictory.

The next morning after setting sail, we were gratified with the sight of what is really a curiosity. In the middle of the sea, a rock, apparently square, and a few rods in diameter, projects about fifty feet above the surface of the water. There is none but itself to occasion the sailing dan-

gerous. When first discovered, we were steering right for it, and had to alter our course to escape it.

The coast of Spain on the left, and that of Africa on the right, continued visible for several days, but gradually continued to recede until they have disappeared. On shipboard there is something very cheering in the sight of land. Though in reality the danger is greater, as shipwrecks generally take place on the coast, yet while land is in view, you feel as if you had a refuge near, in case of disaster. But when nothing is to be seen all around as far as the eye can look, but a waste of waters, wave rolling behind wave, you seem forsaken to their mercy, without protection, except from the thin planks of the frail vehicle in which you are borne over their surface. Then is the time for the Christian to rejoice in his privilege, a privilege for which it is worth while to be a Christian, in high preference to being a philosopher, with all his boasted stores of stoick fortitude—the privilege of appropriating and singing the 46th Psalm, “God is our refuge and strength, a very present help in trouble, therefore will not we fear,” &c.

The weather, so far, has been very mild and pleasant for January. We have had some days quite warm, with excessively heavy dews at night. The sails in the morning are quite filled with water, so as to drop upon the deck, as after a shower of rain. This is the characteristick of the climate of the eastern world, to have the dews much heavier than in America. We have had too, some days of very calm weather; and you cannot think what a weariness a calm of long continuance at sea produces. It is little short of an affliction to lie motionless on the smooth surface of the water, with nothing to interest you, but anxious lookings and longings for a wind to spring up from some quarter.

Our accommodations are good. The supercargo, who is in part owner, is a very agreeable man, a man I hope of religion; well read in all the late authors of orthodox divinity. Perhaps

he is too much like myself, in having a larger store of doctrinal than practical religion. The captain is a good sailor, temperate, and to me entirely civil; but he distresses me with his blasphemy, from which he seems to make no attempts to restrain himself on any occasion.

But I beg leave here to close for the present, as I have wearied myself, and wish to be released a while from the drudgery of writing and thinking. On the subject of your satisfaction in the perusal, I make myself quite easy, knowing that curiosity and friendship will be gratified with details, which would be otherwise perfectly insipid.

I remain, &c.

---

FOR THE CHRISTIAN ADVOCATE,

*No. VII.*

GLEANINGS AND HINTS TOWARDS AN  
ARGUMENT FOR THE AUTHENTICITY  
OF 1 JOHN, V. 7.

---

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

---

"Potuit igitur Hieronymus scribere Græcorum Codices fuisse integros; negari non potest adeo, Patres Græcos locum citare."

*Am. Dorhout, Animad.*

Mr. Editor,—I observed in the close of my last number, on the external evidence of the authenticity of this text, that it was contained in the primitive liturgy of the Latin church, which was composed in her purer times, and also in the ancient liturgy and confession of faith of the Greek church.

The existence of our verse in the publick standards of these very ancient churches is, unquestionably, a strong proof of its authenticity. A schism, as early as the Arian controversy, had separated these two churches from each other, and had removed the hearts of their respective pastors and doctors an immeasurable distance from brotherly love and Christian intercourse. It is scarcely

credible, therefore, that the one church would copy from the other; and especially so, when fresh occasions of animosity were often occurring to widen the breach, and perpetuate the separation.

Our opponents do indeed say, that "there is reason to suppose that this clause was interpolated into the Greek liturgy and confession, so late as the fourteenth or fifteenth century." But whosoever takes the slightest survey of the state of things in the Greek church in these centuries—and particularly, if he considers the state of the feelings of the Greek church towards the overgrown tyranny and revolting mass of superstition and idolatry, presented in bold relief before the eyes of the Greek church—he will assuredly not yield to such an ill supported and rash conjecture. A few, I will even say many, of the Greek clergy may have been drawn over, and may have been made devoted partizans of the Latin See. But how is it possible that a body of the Greek clergy, (far less a few,) could add such a clause, in the face of the Christian people—in the face of her priests and bishops of different gradations? Was it done in some council? We demand the proof of this. If by a council, it could be no secret. It must be a subject of historical record. Was it effected by stealth—by the intrigue of some daring innovator, who imposed it on patriarch, bishop, priest and people? Is this supposable, even by the aids of the greatest credulity? The fraud would have been detected instantly, and a loud voice would have been raised against it; for the supposition of our opponents is—that a clause, containing our verse, had been added to the liturgy and confession of the Greek church, throughout her vast extent of churches—and so late as the fourteenth or fifteenth centuries, when copies of the liturgy and confession had been multiplied, in a ratio proportioned to the length of time from her establishment and to the number of her churches and priests! In all these an entire clause had been



*inserted*—and yet no authentick historical record of it exists—no voice was raised against it—no writer in all the Greek church has recorded one objection against our verse—against an entire clause interpolated into the liturgy! And, moreover, the interpolation is supposed to have been made—not in some obscure book—not in some individual's writings—but in the liturgy and confessions which were used in the churches every Lord's day—which were familiar to every worshipper—which were used at every baptism! An interpolation made in this so late as the fourteenth or fifteenth century, and no voice raised against it! If any man can seriously believe this, his faith can receive the miracles of the monks' cells, and can credit the incongruities of the prophet of Mecca! Assuredly the supposition is to be rejected as utterly without foundation, and really absurd. And the existence of our verse in each of these liturgies, composed in a remote antiquity, when these two churches saw purer and happier days, is to be admitted as affording us two distinct arguments, of no ordinary weight, for its authenticity and divinity.

Our opponents have been in the habit of making assertions unqualified, and often boastful, relative to the strength of their evidence against our verse, taken from versions. In fact, their statements would lead the inexperienced to suppose that *every ancient version* is decidedly against us. We shall yield them, as indeed we have already yielded them, the Oriental versions, so far as they have come to the light. We shall yield them the Syriack, the Arabick, the Ethiopick, the Coptick, the Sahidick. And we will yield to the learned Griesbach the Sclavonick and the Gothick—made under Arian influence—to be taken for what they are worth. None of all these can be traced to an age remoter than the fourth century. And they, even the most respectable of them, bear with them the internal proofs of their origin. They can be traced to the influence

of Eusebius of Cæsarea, who, in his fifty codices, left out our verse, as we have shown in a former number; or, they were made by learned men who used copies taken from Eusebius's codes. But the text of the heavenly witnesses is found in *VERSIONS of the greatest antiquity and the highest authority!*

And, first, of the Latin version, usually called the *OLD ITALICK*.—It will not be questioned by any one, it is presumed, that the sacred oracles were entrusted, *as really*, and *as much* to the Latin church, as unto the Greek church, as the "witnesses of their authority, and the guardians of their purity."\* None, so far as I know, have questioned this. And while we thus put these two ancient churches on an equal footing, in general, certain circumstances have occurred to render the testimony of the Latin church even of much more weight than that of the Greek church, on a matter especially of this kind before us. Let us lay the doctrine taught in our verse by the side of the fact that the Arians, the avowed enemies of the doctrine taught in our verse, had, for a considerable period, gained the ascendancy in the Greek church, and had used that ascendancy in such a way as to give proof that they had not been idle in impressing the marks of their heresy and pollution on certain codices.† And while the Greek church was completely under this influence, the western church was retaining its strict purity in defiance of these enemies. Hence it is reasonable—it is just, to lay the greatest weight on the testimony rendered by the Latin church to the purity and integrity of the sacred text and its versions, and even to give it a decided preference to that of the Greek.‡

Now it is certain that the Latin church had a version, made at a very

\* A portion of the holy scriptures was addressed to the Latins, or Romans, by Paul; who laboured in the Latin church as well as in the Greek church, &c.

† See Kettneri Hist. pp. 91. 95. 106, &c.

‡ Consult Nolan on this topick, p. 294, &c.

early period of her existence. It was quoted generally by the Latin fathers before the council of Nice; and hence before the times of Constantine, when Eusebius made his alterations in the fifty codices. Father Augustine speaks in the highest terms of this version, and renders his testimony to its "strict literal fidelity," "In ipsis interpretationibus Itala cæteris præferatur; nam est verborum tenacior cum perspicuitate sententiæ."\* And we have sufficient evidence of this version's remaining unaltered and pure. *First*, It was not exposed to that influence which prevented the Oriental versions from being *accurate*, or rather, I should say, *perfect*. *Second*, The testimony of Hilary in the early part of the fourth century confirms it—"Latinos de veteribus Græcis translato codicibus incorrupta simplicitas temporum servavit, et probat."† *Third*, In the early period, and before the time of Constantine, the Latins were not sufficiently acquainted with the original Greek to make alterations.‡

One *edition* of this version was called the Italic version; and, as the learned Nolan has shown us, it "took its name from that diocese or district of the church called the Italic, in contradistinction from the Roman diocese." The capital of that district was Milan. The Milan church was, of course, the metropolitan church.—This version is to be carefully distinguished from the Vulgate, now in use in the Romish church; and Nolan also distinguishes it from another version, which is contained in the Codex Vercellensis. The Vulgate, we all know, contains the copy which underwent the supervision of St. Jerome, who made his alterations or corrections in the old version, in the days of pope Damasus, about the year 384.§

\* S. Aug. Opera, Tom. iii. p. 27, and Nolan's Inq. p. 57.

† Hil. Com. in Rom. v.

‡ See more fully this idea in Nolan, p. 57, &c.

§ I am not to be supposed, by any means, as affirming that the Vulgate is *now* what it was when it came from the hands of St. Jerome.

The MSS. codex vercellensis, preserved at Verceli, contains the old version with corrections, or rather alterations, from the hand of Eusebius, bishop of Verceli, who died in the year 371. And the codex Brixianus, in the library of Brescia, written in silver letters, on beautiful purple vellum, is supposed, by the learned, to be that which preserves the greatest affinity to the most ancient Latin version, or the old Italic.\*

It is generally admitted, I believe, that the old Italic version is not found *entire* in any MSS. yet discovered. In the absence of such, we may look for the remains of it among those Christians who are descended from the Italic church. It is reasonable to suppose that in their ancient versions we may find the remains of the ancient Italic. Now, it is a matter of historical record, that the Waldenses are the lineal descendants of the ancient Italic church; and if we can find any trace of our verse in the version or confession of the ancient and apostolic church of the Waldenses, which sustained its independence against the cunning and violence of the Roman see; and which held "the uninterrupted and free use of the holy scriptures," from the days of the ancient Italic church—we must admit that it will present a testimony to the authenticity of our verse of the greatest weight and authority—and it gives me great pleasure in saying, that a learned man on our side has made the discovery. Of the old versions done into French, the Waldenses made two. In the extensive and valuable libraries to which our distinguished scholar Nolan had access in London, he discovered one of these versions. The following is the reading of our text in that version—"Trois choses sont qui donnent tesmoing au ciel, le Pere, le Filz, et le Saint Esperit, et ces Trois sont une chose." "There are three things (persons) who give testimony in heaven, the Father; the

\* See Nolan's discussions on this matter, p. 59, &c.

Son, and the Holy Ghost; and these three are one thing" (substance).

For the proofs of the antiquity of this version, and for what relates to its authenticity, I must refer to Nolan;\* and I beg leave to notice that this version corresponds with the very ancient confession of faith of the Waldenses. In their confession each doctrinal article is proved by a testimony from the holy scriptures. The following is found in the article on the Trinity—"Lequel Dieu est un Trinité, comme il est écrit en la Loy," &c. "That God is a Trinity, as it is written in the law: Hear O Israel the Lord," &c.† It immediately follows—"Et St. Jean: Il y en a Trois qui rendent temoignage au ciel, le Pere, le Filz, et le S. Esprit; et ces Trois sont un." "And St. John writes: There are three who render testimony in heaven, the Father, and the Son, and the Holy Ghost; and these three are one."‡

Here we have in the authentic remains of this old French version, and in the confession of this ancient and apostolick church, an explicit testimony to the fact that our verse of the heavenly witnesses was contained in the first Latin or old Italick version. And its existence in that primitive version is a testimony as explicit, that it was in the Greek copy from which the version was made; and we put it to the candour of the learned to decide how much a testimony of this kind is superior to that of "a multitude of MSS." of a suspicious origin. We bid them say how much a testimony from such a church, derived from the remotest antiquity, even far beyond the times of Arian and Sa-

bellian corruptions, must be superior to the testimony of *two* manuscripts—not *one more*—*two* manuscripts—very evidently traced to the corruptions of Eusebius—*two* manuscripts, which cannot be traced further back than the fourth century, even by our opponents' own confession. On the one hand, we have the harmonious testimony of a very ancient and apostolick church to the authenticity of our verse. On the other, we have against us the negative testimony of *two* manuscripts, not older than the fourth century, and two others in the *ninth*.\* On the one hand, we have the distinct testimony of the primitive Italick church, conveyed to us by a strong chain of evidence, rendered by the church of the Waldenses, who had always "retained their independence, and the uninterrupted use of the holy scriptures!" On the other, we have against us the *negative* testimony—nothing *positive*—the *negative* testimony of *two* manuscripts only—not older than the fourth century—and not of the Byzantine class, but from the corrupt source of Eusebius—and, besides these, only *two MSS. more, written after our verse had been about a hundred years in daily use in liturgies of the churches!*

Again, we avail ourselves of the united testimony rendered to our verse by the Latin version current in Africa, and the version corrected by St. Jerom. Let this version current in Africa be the same as that of the old Italick, or let it not be the same, it will not affect my argument. It is evident from those who quoted it, that the version current in Africa was more ancient than the version of St. Jerom.† Hence they are two different versions. And thence we have from them *two distinct testimonies* to the authenticity of our verse. And the more closely we consider the authority and value of these versions, the more impressively we shall feel the testimony rendered by each of them. The learned world have ex-

\* See his Inquiry, Pref. pp. 18, 19.

† And here let it be observed that, that ancient and pure church took this passage of Deut. vii. 4. in the same *sense* and *form* as presented by us in our last number,—Hear, O Israel, Jehovah our Elohim, Jehovah, are one."

‡ See Le Long Bibl. Sacr. Tom. i. p. 313. Morland on the Churches of the Valleys, p. 14. Leger, Hist. Gen. Des Eglis. Vaudois, ch. viii. p. 1. Perrine, Hist. Des Vaudois et Albigeois. And Nolan, Pref. ut supra.

\* See Burgess's Table of Greek MSS. in his Append. i.

† See Burgess, p. 7. and Nolan, p. 59.



pressed themselves strongly on this. Bengel thus speaks out their sentiments—"Enimvero interpretes hic," &c. "Truly, indeed, this translation is more ancient than all the Greek manuscripts and fathers, of whom at this day any thing remains, and it was sufficiently near to the first,"—he means the autograph—"of this epistle of John:—" *"Et primo hujus epistolæ codici satis propinquus."*\* And, with respect to the judgment which we ought to form of St. Jerom's improved version, Dr. Bently thus frankly speaks—and he was no friend to our verse—"It was plain to me, that when that copy came from that great father (Jerom's) hand, it must agree exactly with the most authentick *Greek exemplars*," &c.† And, in his letter to Wetstein, he says,—*"The very ancient Latin versions like this, I would prefer even to the Greek copies."*‡

And Semler himself, (as quoted by Burgess,) after making some cautious dispositions and arrangements, in case of the possibility of being constrained to retreat, says—"Sum fere in eadem hæresi—non quod sec intellegam, &c.—sed quod ad detegendam scripturam primam plus conferunt quam plerique Græci libri." "The Latin codes contribute more to the discovery of the *first scripture* than the most of the Greek books."§

We have seen the high opinion of Jerom's version, as expressed by Bently. Now, *it contained our verse when it came from the hands of Jerom*. Our leading opponents admit this. They do go indeed a little further than we could wish them to go, and further than they can support themselves by any argument. Sir Isaac Newton, for instance, insists that Jerom was the first who inserted the verse of the heavenly witnesses into the Latin translation. This is a gratuitous assertion. They have no ground

to say so. But it is enough to our present point that they have admitted it to be in the version, "which," as Bently says, "*must, when it came from that great father's hands, agree exactly with the most authentick Greek exemplars.*" I may add here, that in the "Prologue to the Epistles," (which the most learned men, such as Erasmus, Sir Isaac Newton, Le Clerc, Mill, Dorchout, Burgess, and particularly Walafrid Strabo, who wrote a comment on our verse, and on the "Prologue," in the beginning of the ninth century, do unanimously ascribe to St. Jerom,) we have an assurance given that unfaithful translators had put in only the eighth verse, and had in some copies omitted the seventh verse," which (he testifies) did exist in Greek codices in his time.\*

That the Latin version current in Africa ought to be of equal, or rather even of superior weight with us, is evident from the following considerations. 1st, If not the same with the old Italick, it agreed in all points. 2d, The African church was of great antiquity, and it was distinguished for purity of faith,† and its most learned bishops and pastors. 3d, The persecutions which swept the other church long and terribly, like the sweeping pestilential blasts of the desert, were usually of short duration in Africa. 4th, And during its persecutions, its pious pastors anxiously preserved the sacred MSS. from the destroying hands of the persecutors.‡

\* See Burgess, p. 125, for this quotation. I shall resume this testimony of the Prologue in its place.

† Euseb. De Martyr. Palæst. cap. viii. p. 437, has spoken in terms of unqualified praise of its purity.

‡ Mensurius, bishop of Carthage, in the year 303, being aware that a search was about to be made by the persecutors for the sacred books of the Christians, removed the MSS. of the scriptures from the Basilica, and placed in their stead some "reproba scripta" of the heretics. The persecutors came, seized the heretical writings, and hurled them into the flames, exulting in the destruction which they were making of the Christians' oracles. See Kettneri Hist. pp. 161. 144.

\* Bengel, in 1 John, v. 7.

† Dr. Bently's letter to the Archbishop of Canterbury, and Burgess, p. 8.

‡ Letter inserted in Wetst. Proleg. p. 394.

§ See his note on Bently's letter, &c. and Burgess, pp. 8, 9.

And, lastly, the boldness and publicity of the appeal to their copies of the Holy Bible on the subject under discussion, made by four hundred bishops collected from all parts of the African church. Standing before the Arian king Hunneric, they held up the version of the scriptures current in Africa from time immemorial, and with all the terrors of a cruel death before their eyes, and the eyes of all churches fastened on them, fearless of contradiction from the churches of the East and of the West, they appealed to our text in their copy, in the following words of their public confession, laid before the king—"And, moreover, that we may teach it to be clearer than the light that the Father, the Son, and the Holy Ghost are one Divinity, it is proved by the testimony of John the Evangelist; for, says he, there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." They added in the same clause—"This is the opinion of the whole church of Africa, presented at the command of the king."\*

Here, then, we have, in behalf of our text, the distinct testimony of two versions, and one of them in current use in Africa from time immemorial; and current also in the Italic Region from time immemorial, (for the African and old Italic I have supposed to be originally the same.) These two distinct testimonies we hold up, as a decisive evidence that our verse was in the Greek codices, from which originally these versions had been made or corrected.

(To be continued).

#### THE REV. MR. STEWART'S PRIVATE JOURNAL.

In the Christian Advocate for the months of June and July last, we pub-

\* See the original out of Victor Vitensis, Lib. 3, in Kettner, p. 142; and Horne, vol. iv. &c.

lished extracts from the private Journal of the Rev. Mr. Stewart, from the time that he left this country in Nov. 1822, till his arrival with his family in the Sandwich Islands. The latest date of that Journal was May 14th, 1823. Within a few days past, the continuance of his Journal till October, 1824, has been put into our hands; and we have determined to publish the whole. This we shall do, not under the head of religious intelligence, but in a series of numbers, in the department of our work which we entitle *Miscellaneous*. The Journal, indeed, contains religious intelligence; and the great object of Mr. Stewart in his mission is to promote religion. To this his life is devoted; and nothing but religious principle, in a very powerful influence on his mind, could have induced him to relinquish all the endearments and elegancies of civilized life, which an independent fortune and a very liberal education enabled him to enjoy in his native land, and to spend his days among the rude inhabitants of some of the loneliest islands on the surface of the earth. But in a private Journal, intended for the gratification of a much loved sister and a number of dear and scientific friends, he has, with great propriety, inserted many things, which might not be so proper for a narrative simply missionary. This circumstance is the very one that, to a certain class of readers, not by any means unfriendly to religion or to missions, gives a peculiar interest to his Journal. They wish to be informed of the state of society in the Sandwich Islands; of the language, government, manners, customs, arts, and general aspect of the nation; and of the natural productions of these volcanic insular spots in the bosom of the ocean. In the first number of our work, published very shortly after Mr. Stewart left the United States, we announced our expectation of receiving information from him on all these subjects, and of enriching our work by inserting it in our pages. We are glad to be able now to do, what we then intimated

was in prospect. We remarked at the time, that statements from missionaries relative to natural history, languages and customs, in heathen lands, would be highly useful to the missionary cause, by the gratification they would afford to men of science, calculated to render them friendly to those from whom this gratification was derived; and also by enabling those who superintend the important concerns of missions, to adapt their plans, preparations and outfits, more fully than they could otherwise do, to the places whither missionaries are to be sent. Geographical knowledge, is indeed intimately and essentially connected with most missionary enterprises; and it does honour to Christian piety, and zeal, when they are seen to be not hostile, but friendly and serviceable, to science in all its departments.

Well written Journals, especially relative to countries of which little has been known and described, are always interesting; and when they are interspersed with proper religious reflections, on appearances and occurrences that fell under the notice of the Journalist, they render pleasure auxiliary to piety—they delight and edify the intelligent practical Christian, and often make a favourable impression, ere he is aware, even on the infidel or the sceptick.

The Journals of Mr. Stewart, now in our hands, will extend through about four numbers of our work; and we hope to be able hereafter, to continue his communications to a much greater extent. He mentions a number of drawings, none of which have as yet arrived. When we receive them, we shall endeavour, as heretofore, to give cuts of those which shall appear to be of the greatest interest.

Honoruru, Island of Oahu,  
May 20th, 1823.

My dear Sister M.—On the 14th inst. I closed a journal, to that period, to you: And before commencing a continuation, by regular dates, will revert to a scene which was acting at the time of our arrival, and of which I made some mention—

the great feast annually observed in commemoration of the death of the late king Tameamea, and of the succession of Rihorihō to the throne. I can describe it, however, only from the statement of others, for it commenced three days before we arrived, and the last day, the only one afterwards distinguished by much parade, was a day of religious observance in the mission family.

On the first day the king gave a very large dinner—well served in a ranai or bower, where tables were spread for the accommodation of 200 persons. Mr. and Mrs. Bingham and Mr. and Mrs. Ellis from the mission attended. Also, all the foreign residents of respectability, and the officers from the numerous ships in port. Every thing was in American style, and all the natives present wore European dresses. Black was understood to be the *Court dress*, and every article of that hue, satin, silk, crape, cloth and velvet, in the place, was bought up immediately, and those who could not procure any of these, purchased pieces of black handkerchiefs and had them made into dresses. *Kamehamaru* appeared to remarkable advantage, as mistress of ceremonies; and, personally, saw that no one of the large company was, in any degree, neglected. For example, on observing a crowd of American seamen without the guards (who, to the number of two hundred, surrounded the ranai) she immediately ordered an abundance of provisions and liquors to be served to them. Whilst at table, a procession of 400 persons, the inhabitants of 8 districts of the island, passed before the king, and deposited a tribute which they had brought, on one side of the company. They were all dressed in white native cloth and made a beautiful appearance, as they marched in single file, bearing before them various articles of produce, neatly and tastefully wrapped in and ornamented with green leaves—Each district was led by its chief man, or principal farmer, bearing a large torch of the *tutui nut*, or fruit of the candle tree.

This display was the only thing in the entertainment that was not designed to be *American*—such as the discharge of heavy cannon, music &c. &c. The celebration continued for a fortnight, but there was nothing afterwards worthy of particular notice, till the last day. This was altogether *Hawaiian*, and highly interesting as an exhibition of the ancient customs of this people, which probably will soon be lost forever, in the refinements of the age of civilization and Christianity, which is beginning to dawn on their nation. The most intelligent and influential of the chiefs and people, already speak of the “time of dark hearts,”



and, I believe, are sincerely desirous of abolishing all visible practices, which had their birth in the ignorance of former days. In this abolition much, connected with the present celebration, will be included, which fact gives a double interest to the principal scenes of it; and we eagerly catch at them, as the relics of paganism. There is good reason to believe, that a taste for these ceremonies among the chiefs will be so far lost, even before the lapse of another year, that they will never be repeated, and that the notes taken of them now, will prove to be the records of the last striking features of heathen usages on such occasions.

I greatly regret, that I did not see enough to enable me to send you drawings of some of the most interesting parts. Especially of some of the processions, of which there were several, during the day. The appearance of Kamehamaru excited great admiration. She was seated in an elegantly modelled whale boat, attached to a platform of wickerwork, 20 feet long and 12 feet wide, which was carried by 70 men. The boat was lined and the whole platform covered, first with fine broadcloth, and then with the most beautiful specimens of native *tapa*, of a great variety of colours and figures. The men who supported the whole, were formed into a solid body, so that none but the outer row on each side were seen; these were all clothed in the splendid scarlet and yellow feather cloaks and helmets of which you have read, and than which scarce any thing can be more superb. The only dress of the queen was a scarlet *padau* (pow) and coronet of feathers. She was seated in the middle of the boat, and screened from the sun by an immense Chinese umbrella (15 or 20 feet in height) of the richest scarlet damask, supported by a chief behind her, wearing only a scarlet *maro* and helmet. On one quarter of the boat stood *Karaimoku* (prime minister Pitt) and on the other *Naihi*, another high chief, wearing scarlet *maros* and helmets only, and each supporting a most superb *kahile* or feathered staff, not less than 30 feet in height—one half being a most ingeniously wrought cylinder of scarlet feathers, 18 inches in diameter. Imperfect as the image may be, which this description will convey to your mind's eye, of this pageant of royal device and exhibition, I think you will not altogether condemn the epithet I use, when after having seen the *disjointed parts*, I say, I think it must have been really *splendid*. So far as the feathers, mantles, helmets, coronet and *kahiles* had an effect, I am without a fear of being excessive in the use of the term:—I doubt whether there is a nation in christendom, which at the time

that letters and Christianity were first introduced, could have produced a *court dress* and badge of distinction so magnificent as these: and they were found here in all their richness, when the islands were discovered by Cooke. There is something almost approaching the *sublime* in the lofty noddings of the largest *kahiles*, as they tower far above the heads of the groupe whose rank they proclaim—Something that conveys to my mind, an impression of greater stateliness and power, than the gleaming of the most splendid banners I ever saw unfurled.

All the chiefs made a greater or less display, but I have not had very particular descriptions of their several appearances. The Prince and Princess were seated on 4 handsome field bedsteads, lashed together side and side, covered with beautiful native cloth, and ornamented with rich canopies and drapery. They wore nothing but the native dress made of scarlet silk.

*Paū-ahi*, one of the wives of *Rihoriho*, after passing some distance with her attendants in procession, alighted and set fire to the couch on which she had been carried, with all its expensive trappings, and then threw on the bonfire she had thus created, every article of her dress, reserving a single handkerchief only to cast round her: in this she was immediately followed by all her party. She thus destroyed many valuable articles—a large quantity of native *tapa*, and whole pieces of the finest imported broadcloth. This *feat*, extravagant as it was, sprung, however, from a more worthy motive than that which once led a more celebrated queen to signalize a festival by *drinking pearls*. It was to commemorate her narrow escape from death, by fire, whilst an infant, from which circumstance she derives her name "*Paū*"—"all" and "*Ahi*"—"fire." The house in which she was, was blown to pieces and burned, by an explosion of gunpowder, into which fire was accidentally dropped—5 men were killed by it, and *Paūahi* much burned, but soon recovered.—Companies of singing and dancing girls and men met the processions in different places, encircling the highest chiefs when they alighted, and celebrating their praises by enthusiastic encomiums. The dress of some of the dancers was expensive and immense in quantity. One girl wore 72 yards of *kerseymere* of double width, half yellow and half scarlet: it was wrapped round her till her arms were supported horizontally by it, and the remainder was carried as a train, by persons appointed for the purpose.

From what I have seen myself, I can readily believe that the whole, from the variety and splendor of colours and dress—



*u* has the sound of the English *oo*, or of *u* as pronounced in *virtue*, in New England, *virtoo*.

The three most common diphthongs are *āi*, pronounced like *ai* in *aisle*; *āu*, like the English *ow* in *vow*; and *ōū*, like *o* followed closely by *oo*.

By way of illustration, I will give you the correct orthography and orthoepy of the names of the largest islands, places where missionary stations are formed or to be formed, and the names of the principal chiefs.

Spelled.	Pronounced.	Incorrectly.
Ha-wā-i-i,	Hā-wā-ē-ē,	Owyhee.
Māi-i,	Mow-ē,	Mo-e.
Ra-nāi,	Rā-nāi.	
Mo-ro-kōi, (ōi as in <i>oil</i> ),	Mō-rō-kōi.	
O-ā-hu,	O-ā-hōō,	Woahoo.
Tāu-āi,	Tow-āi,	Atooi.

## STATIONS.

Ho-no-rū-ru,	Hō-nō-rōō-rōō.
Wāi-mē-a,	Wāi-mā-ā.
La-hāi-na,	Lā-hāi-nā.
Kāi-rū-a,	Kāi-rōō-ā.
Wāi-a-kē-a,	Wāi-ā-kā-ā.

## CHIEFS.

Ke-ō-pu-o-lā-ni,	Kā-ō-pōō-ō-lā-né.
{ Rī-ho-Rī-ho,	Rē-hō-Rē-hō.
{ Ke-āu-ki-āu-o-li,	Kā-ow-kē-ow-ō-lē.
{ Nā-hi-ē-na-ē-na,	Nā-hē-ā-nā-ā-nā.
{ Kā-me-ha-mā-ru,	Kā-mā-hā-mā-rōō.
{ Kī-nāi,	Kē-now.
{ Ke-kāu-ru-ō-hi,	Kā-kow-rōō-ō-hē.
{ Ke-kāu-o-nō-hi,	Kā-kow-ō-nō-hē.
{ Pāu-wā-hi,	Pōw-ā-hē.
{ Ka-rāi-mo-ku,	Kā-rāi-mō-kōō.
{ Bō-ki,	Bō-kē.
{ Ku-i-ni,	Kōō-ē-né.
{ Wa-hi-ne-Pi-o,	Wā-hē-nā-Pē-ō.
{ Kā-a-hū-mā-nu,	Kā-ā-hōō-mā-nōō.
{ Kā-la-kū-a,	Kā-lā-kōō-ā.
{ Kū-a-ki-ni,	Koo-ā-kē-né.
{ Ke-e-āu-mō-tu,	Kā-ā-ōw-mo-tu.

(Piia, a wife of the late king, and Laamu, her husband, I forgot to mention in the list of high chiefs.)

Pi-i-a,	Pē-e-ā.
Tāu-mu-ā-rī-i,	Tow-mōō-ā-rē-ē.

incorrectly Tamoree.

{ Hō-a-pi-ri,	Hō-ā-pē-ré.
{ Kāi-ki-o-ē-va,	Kāi-kē-ō-ā-vā.
{ Kē-a-we-a-mā-hi,	Kā-ā-wā-ā-mā-hē.
{ Nāi-hi,	Nāi-hē.
{ Ka-pi-o-lā-ni,	Kā-pē-ō-lā-né.
Kā-hā-lāi-a, (or Tāmeameā),	Kā-hā-lāi-ā.
Kā-he-kī-rī,	Kā-hā-kē-ré.
Kāi-ko,	Kāi-kō.
Hā-a-hē-o,	Hā-ā-hā-o.
Nāi-hi-Tu-tu-i,	Nāi-hē-too-too-ē.
Lā-a-nū-i,	Lā-ā-nōō-ē.
Kū-a-nā-va,	Kōō-ā-nā-vā.

&c. &c. &c.

All these persons have a variety of names, but those which I have given are the most favourite and common.

The number of chiefs throughout the island is very considerable, but nearly all besides those already mentioned, are *small* or petty chiefs, and are as inferior to the above in rank and consequence, as an English baronet is, to a royal duke, or noble earl or marquis.

The whole, however, are so strongly marked by their external appearance, that they are, at all times, easily distinguished from any of the common people. Indeed they seem in size and stature to be almost a distinct race. They are all very large, and generally excessively corpulent: but the common people are only of an ordinary height, and of a lean rather than full habit. I have seen no full grown chief, except Keopuolani, the king's mother, and king Taumuarii, who does not weigh above 200 lbs. The sister of the latter, the present governess of Tanai, is the largest female in the nation, weighing between 3 and 400. Piia is the next largest, and weighs 287—Kuakini (Governor Adams) is the largest man, he weighs 325 lbs. The medium weight of the chiefs is 250 lbs.

They may also be distinguished by their walk, look, manners, &c. In this respect, there is as marked a difference between the chiefs and the "*maki ainana*," or *ignobile vulgus* here, as there is between the courtiers of St. James or Versailles, and the lower classes in London or Paris. A consciousness of natural superiority and the pride of adventitious distinction, imbibed and nourished from their earliest infancy, gives them an unaffected dignity of look and deportment, that would mark them as persons of rank, in whatever company they might appear. You must not understand from this, however, true as it is, that there is any thing *Chesterfieldian* in their manners—I am speaking of uncivilized heathen, who are living not only in all the simplicity, but in all the *vulgarity* of untutored nature; and whilst I sincerely say that in them "I see much that I love, and more that I admire," I must in candour add, "and much (if not all) that I *abhor*."

Some of the chiefs are very wealthy, not only in landed possessions, but in money accumulated by the sale of sandal wood: and in immense quantities of the richest manufactures of foreign nations.

Most of them constantly wear a part, or whole, of the American and European dress; the females generally, a loose slip, with a paun of native or imported cloth over it; and the men a shirt or wrapper. On Sundays and holidays, and on all occasions of ceremony, they appear in a full dress according to our fashion; and in



clothes of the richest quality. The dress of the men, is of the neatest and most fashionable make, there being many good tailors on the islands: and besides, they often send their measures to Canton by the trading vessels, and receive beautiful articles ready made. Only a short time since, the king purchased 400 full suits in one lot. The females do not appear to as much advantage, or so much at home in their dresses, though rich and well made, as the men. In time however I doubt not that here, as well as in other parts of the world, they will claim their prerogative to precedence, in all matters of taste and fashion. Some of them, I am told, only very lately, have talked of *eating less poi* than they have done, that their persons may be more delicate, and their *clothes set better*. By the by, their immense bulk is supposed by many to arise from the quantity of food they eat—especially of *poi*. They have four regular and hearty meals daily, besides melons, bananas, sugar cane, &c., more or less of which is almost constantly by them.

Their houses, except those of a few of the very highest chiefs, are very indifferent, though larger and better built than any thatched house in the missionary enclosure. They consist of one apartment only, in which all the moveables, trunks, boxes, calabashes, &c. &c. of the owner, are stowed in one part, whilst their sleeping and lounging mats are spread over the rest.

The royal family have one singular, and I presume, entirely peculiar way of raising money—to wit, by building occasionally a fine large house, and then *tabuing* it, or prohibiting an entrance to all persons without paying a tax according to their rank, &c. The new house, the king now occupies is of this character, and was opened at the commencement of the late feast—the sum received from the residents, ship masters, chiefs and common people, white men and natives, amounted to \$2000. One built by the king's mother a few months since, brought \$800 into her purse in the same way. The king's house is a very large and fine one for the kind. Perhaps 50 feet long and 30 wide—8 feet high at the eaves, and 30 at the ridge pole; with two large doors, and a number of windows in each side. The windows are the first I have seen, in a house of any of the natives. The exterior of this palace is very similar, in shape and appearance, to some of the *old Dutch barns* I have seen in Jersey. The interior is almost elegant—perhaps quite so, for the Sandwich Islands. All the timber is very neatly hewn, and the thatch, strings, &c. of the best materials, and very ingeniously put on. Besides good mats on the ground,

the furniture consists of handsome mahogany tables, sofas, chairs, large mirrors, and some prints and paintings of tolerable merit—such as naval engagements and celebrated battles in Europe—prints of distinguished personages, and two full portraits of his majesty, Rihoriho, taken by an artist attached to the Russian squadron of discovery, which lately touched at these islands.

Every high chief has 20 or 30 personal attendants, friends and servants, who never leave him for any length of time: of these some have particular offices, such as the pipe carrier, pipe lighter, spit box carrier, *kahile* bearer, umbrella and chair carriers, &c. &c. and 20 or 30 others with their families, who prepare and serve his food, &c.—The former, from the bosom companion to the pipe lighter, eat from the same dishes and calabashes, and at the same time with their chief. This you would wonder at, could you but see the motley and uncouth group they make: Whatever might have been the state of things, in this respect, under the tabu system, in this and every thing similar, the household servants now, throughout the whole company of chiefs, from the king to the petty head man of a district, seem to enjoy a perpetual *Saturnalia*.

All the native cloth or *tapa* that the chiefs wear is of the finest texture and brightest colours, and at a very short distance very much resembles Canton crape. The colours are often very beautiful—principally green, of every shade, from the darkest to the lightest: yellow, from a deep salmon to straw colour: red, from a rich crimson to a delicate blossom: purple, from a dark plum through all the hues of the lilac to a light dove: and black and white. The cloth is either dyed with one of these colours entirely plain, or is stamped with several of them, in an almost endless variety of figures: and in either case, is little if at all inferior in beauty, to most calicoes and chintzes in common use at home.

These remarks, my dear M., the particularity of which I know will gratify you, and is that which you wish to find in my journal, with the notices that will incidentally be taken, as my acquaintance with the people progresses, will give you some imperfect idea of the nobler part of the nation, for whose benefit myself and Harriet have sacrificed the innumerable enjoyments of home. As to the internal qualities of heart and mind, as far as I can judge at present, they appear to be as amiable and mild in disposition, and as sprightly and active in intellect, as the inhabitants of our own country. Ignorance, superstition and sin, make all the difference we observe: which renders

them the more interesting objects to us, in view of the work to which we have devoted our lives. No pagan nation in existence can be better prepared for the labour of the missionary than this appears to be; and no Christian minister could desire a more privileged and delightful task, than to take this people by the outstretched and beckoning hand, and lead their bewildered feet into the paths of light and life—of purity and peace—To be the instrument not only of guiding these in the way everlasting, but of rescuing from wretchedness and eternal death millions of the generations yet unborn—who are here to live and to die, before the angel “shall lift up his hand to heaven, and swear that time shall be no longer.”

To the class described, the only other which the islands afford, that of the common people, is a strong contrast—I mean as regards externals, appearance, manner of living, &c. &c.—They are indeed a wretched people, for they are not only subject to a total blindness of heart and mind, but to the most abject poverty and privation. And yet these, and these only, constitute the great bulk of the nation. If the former are objects of an interest to the missionary approaching almost to ad-

miration, the latter are of compassion that sometimes borders on agony: and in beholding their degradation and misery, and the near approach they make to the level of the brute creation, I am often ready “to blush and hang my head, to think myself a man.”

Their only birthright is *slavery*; and its highest immunities cannot secure for a day, even life, much less any other possession, from the caprice and power of despotism. The greatest wealth that most of them can boast, consists in a mat to sleep on, a tapa to cover them, a calabash for their poi, and a rude implement or two, with which they cultivate the land of their masters. Taro and salt, with a few fish occasionally, constitute their principal food; whilst every thing else they raise or take, goes to their chiefs, and to support the idle crowd that attend them. To these surely the messages of salvation must prove “glad tidings of great joy”—May they receive them with thanksgiving and adoration—and through the knowledge of them, become free in the spirit of the gospel, and rich through the inheritance of eternal life.

(To be continued.)

## Review.

AN ADDRESS, DELIVERED IN NASHVILLE, JANUARY 12, 1825, AT THE INAUGURATION OF THE PRESIDENT OF CUMBERLAND COLLEGE. *By Philip Lindsley, D. D. President of the College. Nashville: Printed by Joseph Norvell. 1825.*

We have heard of reviews being written of books that had never been read; that is, nothing more had been read than the titles, with here a page and there a paragraph. For ourselves, we acknowledge we have not as yet made such a progress as this in the art of reviewing, and we rather believe that we never shall. If we profess to review a book, we either plod honestly through the whole of it, or else state the fact plainly, that we have read only a part. But it is not often, we confess, that we read any book or pamphlet more than once; being somewhat of the mind of the great Coryphæus of all modern critics,

Dr. Johnson, who, as Boswell reports, “declared that he knew of no book that any reasonable man could wish longer, except Homer’s *Iliad*, Don Quixote, and the *Pilgrim’s Progress*.” Now, if after saying this, it be any thing in favour of President Lindsley’s inaugural address to state that we have read it twice through, and with more pleasure the second time than the first, we can state it truly, and the statement may stand for what it is worth.

A topic more trite, or more exhausted, than *the importance of education*, it would be difficult to select. But talent and information may put interest into any subject; and they have, for us at least, put it into this, as it is treated in the address before us. The importance of education, although admitted by all, is notwithstanding practically denied, perhaps by a majority of our countrymen. In the newly settled parts of our coun-

try especially, where a large part of the community is necessarily occupied and engrossed with obtaining the means of subsistence, and where the value of literary attainments is not as fully and generally appreciated as in older settlements, even by those who possess wealth or competence; the very first step toward improvement must be to impress the publick mind, as deeply and practically as possible, with the importance of education. We think, therefore, that President Lindsley did right to make this the subject of his address, at entering into office. He was probably confident of his power to put a new aspect on an old and thread-bare theme. But whether previously confident or not, he has in fact so managed it—by treating it sometimes historically, sometimes argumentatively, and sometimes controversially; by occasionally introducing striking facts, pertinent anecdotes, and illustrative references to existing literary establishments; and by constantly advancing, without formally showing, that he was advancing, to his main purpose, which was to show what the friends of Cumberland college may and ought to do, and strongly to excite them to do it—that he has produced an address, filling forty-four pages of close letter press in octavo, which is pleasant and instructive in the reading, and which, we do not doubt, must have made a very powerful impression, when it was enlivened and enforced by his eloquent delivery.

Having stated, generally, the manner in which this address is conducted, we shall not attempt to analyze it farther. We want as much space as we can spare for quotations; which we are sure will be more edifying to our readers than a skeleton, however skilfully we might put it together.

We are not prepared to adopt all the opinions and plans of Dr. Lindsley, on the subject of education. Possibly we are as much in error, in being exclusively wedded to some *old school* notions, as we think he is, in being rather too fond of some that are *new*. But we are highly gratified

to find that he holds fast every thing belonging to the old school that we think essential—the Bible, the Greek and Latin Classics, Mathematics, and Belles Lettres; and that he insists on a real, instead of a merely nominal, acquaintance with these subjects of study. We do not think, indeed, that he has adopted any *heresy* in education, but only that he is a little fonder than we are of some new projects—which still we cordially wish may succeed, if they are tried. We refer especially to the plan of getting youth to *work* their way through a course of liberal study, by earning enough to pay their expenses by farming, gardening, or the practice of some mechanick art. This may do for *Hofwyl*, but we fear it will not do in the United States—we say *fear*, honestly; for we do sincerely wish the plan could be carried into effect. But, in our apprehension, the state of society, and the absurd but deep-rooted notions of American youth, will, at least for a good while to come, render it impracticable.

It is manifest that it was intended that the whole manner and style of this address should be *popular*—in some parts it is almost *colloquial*. That the address had more effect when it was delivered, and will be more effective on the mass of readers for whom it was chiefly intended, in consequence of the adoption of this *manner*, we have no doubt, and therefore we cannot but approve it. In other circumstances, and with other views, we should say the author had not suitably sustained his subject. It is, however, apparent throughout, that he who speaks is a scholar and a man of taste; and that he speaks in the manner we observe, not of necessity, but by design.

We have long since entertained the opinions contained in the following quotation, in opposition to the fashionable infidel notions, that mankind have gradually advanced, from something like the condition of monkeys, or Ourang Outangs, to the state of improvement in which we now find a considerable portion of our race.



We think that GOGUET, in his "Origin of Laws, Arts and Sciences," has shown clearly that the arts were brought from the other side of the Noachian deluge; that they were retained by those who kept together, and were lost by those who, in small companies, were scattered abroad, and who degenerated gradually, till they became mere savages. We are glad to see that Dr. Lindsley thought it worth while to oppose this error, even in his inaugural address.

"How much of literature, science and the arts may have been possessed by the antediluvian world, it is impossible for us to know, and useless to conjecture. That they had made no mean attainments is evident from the Mosaick narrative: and that their descendants, who survived the ruins of the deluge, had not lost the arts, is manifest from the sketch of their first exploits as given by the same faithful and inspired writer. Noah, indeed, remained a teacher in the new world for three hundred and fifty years. Within which period many of the cities of Chaldaea, Assyria, and Phœnicia, had been founded, and were fast rising to that height of power and splendour which has made them the wonder and admiration of all succeeding ages. Egypt too, which has ever been reputed the cradle of the arts, had become a populous and flourishing kingdom, at least, in the days of Abraham. From the creation of Adam, therefore, down to the age of the great Hebrew patriarch, we behold no trace of savage life on the face of the earth. Nor for ages afterwards, in those countries which were first settled after the deluge, and which enjoyed the regular, uninterrupted instructions of the original masters and of their successors. Along the eastern and southern shores of the Mediterranean—upon the banks of the Tigris, the Euphrates and the Nile—there continued to exist, for many generations, the proudest monuments of human art and industry; and many of them exist still, upon a scale of gigantic grandeur and adamantine strength, which look down with contempt upon the puny efforts of modern ingenuity and refinement.

"It has been generally supposed, and this is the prevailing philosophy, that the savage was the primitive state of man: and that he has been slowly advancing, from age to age, by the gradual development of his powers, until he has, at length, arrived at that degree of refinement which now characterizes civilized society. This theory is contradicted alike by reason, by revelation and by history. I hesitate not

to affirm, that, the world cannot produce an instance of a nation, a tribe, a family—or of an individual, who has ever emerged from the rudeness of savage life without any foreign or external aid; or without the instruction and example of those who were already civilized. This is not the place to present the argument, or to attempt the induction which establishes my position. All the phenomena of the savage state can be easily explained—while, had this been the original state of mankind, his subsequent improvement could never have been accounted for, consistently with scripture or history. Had men been savages at the outset, they would have been savages to this day, unless the Deity had interposed in their behalf. Man is prone to degeneracy; and when sunk to the lowest state of degradation, he remains stationary, until light from abroad dispels the darkness which envelops him. The history of all savage tribes, with which we are acquainted, confirms this statement.

"The cause of the savage state has ever been the want of suitable instruction. When colonies removed from the fertile plains of Shinar to inhospitable climes—to remote islands—to dreary forests or barren deserts—it may readily be imagined, that, in many instances, they would soon lose all knowledge of the arts which they left behind them. That such was the case we know from history. The Greeks were once comparatively rude and barbarous. If we admit that they were descended from the same stock with the Egyptians and Phœnicians, then, we must admit that they had greatly degenerated. And they acknowledged themselves debtors to the East for all their science, literature and arts. Here is one striking instance of early degeneracy, and of speedy recovery by the aid of foreign and cultivated nations.

"Such has ever been the order. We can trace the stream of civilization flowing from the garden of Eden—through the antediluvian world—following the little company that issued from the ark—fertilizing the plains of Phœnicia and Egypt—at length, reaching the Grecian shores—and hence gradually advancing westward till barbarous Rome felt its transforming power—then, interrupted, for a season, by the northern Scythians, it seemed to linger in its march awhile about a few favoured spots, until in time it spread over the European world—and has finally crossed the Atlantick, and nearly reclaimed from savage cruelty and wretchedness a whole continent."

We shall place together, without comment, a few short extracts, from different parts of the address. We

wish we had room to quote much more largely.

"Ignorance, it is well known, is the parent of superstition and of oppression. It has been the policy, therefore, of every tyrannical government and ambitious priesthood to keep the people profoundly ignorant. Such a people can be easily imposed on. They can be converted into beasts of burden at the pleasure of any despotick master. None but the grossly ignorant can be retained long in bondage. Let the light of science and of the Bible shine upon the slave, wherever he is to be found in large numbers, and he will rend in sunder his chains, and assume that attitude which the conscious dignity of his nature claims as an inherent indefeasible right.

"During the darkest ages of European barbarism, there were always some men of extraordinary learning and accomplishments—enough to preserve from total destruction the many precious monuments of ancient genius which we still possess, and which are still our purest guides and models in every department of elegant literature and the fine arts. They kept alive, indeed, the taper of science—though it burned dimly, and in a corner, and far from the view of ordinary and vulgar eyes. They preserved the materials for future use—the seed to be afterwards planted in a congenial and fruitful soil. They were the secret and unconscious guardians, under Providence, of the rights, liberties, and happiness of all future generations. For two or three centuries past, the world has been reaping the benefits of their vigilance and labours. To form some idea of the amount actually gained, look at Europe in the days of Luther—look at Europe and the descendants of Europe at this moment. This mighty revolution, in the moral, political and religious state of so many millions of our race, has been effected by the instrumentality of learning—by the diffusion of knowledge among the people.

"No greater foe to his country's dearest interests can be found than the enemy of education. Were it the purpose of any set of men to engross all the power, honours and emoluments of official stations—to become a dominant aristocracy—an order of self-constituted nobility in the midst of the republic—their plan should be to discourage education—to frown upon every attempt to promote and extend it—to denounce colleges and schools of every kind—to put them down where they exist, and to prevent their establishment wherever desired. Their wealth would enable them to send their own sons abroad to be educated, while the great

body of the people could not afford the expense, and would consequently be compelled to see their children become hewers of wood and drawers of water to their more fortunate and privileged neighbours.

"Great is the mistake which is current on this subject, that colleges are designed exclusively for the rich—that none but the rich can be benefited by them—and, therefore, that the state ought not to patronise or endow them. That funds for their support ought not to be drawn from the public treasury or the people's purse. Because this would be to tax the many for the advantage of a few. Nothing can be more groundless and fallacious than such a representation. No course more injurious to the people were it adopted. The direct contrary is their true policy and interest. For were a college established and maintained by an equitable tax upon the people—who would pay the tax? Not the poor—for no tax, or next to none, is ever levied on them. Men would contribute according to their means; and the principal burden would necessarily fall upon the rich, as in reason and justice it ought. The rich then would be taxed for the benefit of the whole community.

\* \* \* \* \*

"Far be it from me to utter a syllable in opposition to primary schools. They are indispensable—and ought to be found in every neighbourhood. But the best mode of encouraging and multiplying these is carefully to foster the higher seminaries—because the latter must or ought to furnish teachers to the former. The greater the number of the liberally educated, in any country, the better the chance of obtaining suitable instructors for the inferior institutions. Wherever colleges abound, there is no difficulty in providing teachers for all the academies and schools in their vicinity. Witness the four universities of Scotland and the dozen colleges in New England. And what country can compare with these for the general diffusion of knowledge among the people? Where are common schools so numerous or so effective? Where can be found so many well educated men—so many college graduates? Were there a like proportion in Tennessee, there would be no lack of village and country schools. They would grow up of course and from necessity.

\* \* \* \* \*

"I have said that the heart, or the moral faculties, ought to be cultivated. I am aware that a system of ethics or moral philosophy usually constitutes a part of a college course, and the last part too. It is studied as a science—just as chemistry or astronomy is studied. But the moral powers need constant cultivation from infancy to manhood. Correct habits of think-

ing and acting are to be formed. Precept, lecture, exhortation, are not enough. The daily walk and conversation must be inspected, guarded, and moulded, if practicable, into the purest form. The Bible ought to be studied, and its lessons of wisdom diligently enforced and practically exemplified. I say nothing of creeds, or confessions, or systems of doctrine. I speak of the Bible—the grand charter of our holy religion—of our common Christianity. And who of the great Christian family can object to this? In the heathen schools, youth were always taught the religion of their country. Every Mussulman is required to be master of the Koran. And shall Christian youth be less favoured than the Pagan and Mohammedan? Have we a book bearing the impress of heaven—confessedly embodying the purest morality ever yet known in the world—the only authentick record of the origin of our race, and of the most stupendous events which have occurred upon our globe—filled with scenes of real life the most instructive, with biographical incident the most extraordinary and pathetick, with strains of eloquence and poetry the most melting and sublime—and withal professing to be, and acknowledged to be, our only safe guide through life, and the foundation of all our hopes of a blessed immortality—shall this book be excluded from our seminaries, and withheld from our youth, at the very period too, when they most need its salutary restraints and purifying influence? And this, lest, peradventure, some speculative error, or some sectarian opinion might be imbibed? As if worse errors, and more inveterate prejudices, and the most pernicious principles, will not be sure to find their way into that heart which remains a stranger to the hallowed precepts of the sacred volume. But I intend to offer no formal argument upon this point just now. In every place of education, the Bible ought to be the daily companion of every individual; and no man ought to be suffered to teach at all who refuses to teach the Bible. “Train up a child in the way he should go, and when he is old he will not depart from it,” is the doctrine of revelation, of reason, and of experience.

\* \* \* \* \*

“Should it be thought impracticable or inexpedient to connect with this, or with any other college, such an appendage for the benefit of the poor as I have just pointed at—still, something of the kind might be attempted in another and distinct form, and it may not be unworthy of the serious consideration and patronage of individuals and of the government. The course of instruction should be adapted to the character and destination of the pupils. An education may be perfectly liberal, as I

have already intimated, without always embracing the same precise order, kind or amount of studies. Much discretionary latitude will remain with the directors in this as in other matters.”

“And now, in reference to this topic generally, let it be remembered, that, the particulars which have been specified, need not necessarily enter into any improved system of education. The principle which we have endeavoured to illustrate, admits of an indefinite variety of modification and application. The *principle*, or, if you please, the *genius* of the system, is constant employment, under proper direction, so as most effectually to improve every faculty of the pupil, and to fit him, in the best manner, to act well his part in future life.

“Let us, then, borrow some ideas from the schools at Hofwyl and Yverdun—something from the ancient Greeks and Romans—something from our own Military Academies at Norwich and West Point—something from the pages of Locke, Milton, Tanaquil, Faber, Knox, and other writers—something from old and existing institutions of whatever kind—something from common sense, from experience, from the character, circumstances, and wants of our youth, from the peculiar genius of our political and religious institutions; and see whether a new gymnasium or seminary may not be established, combining the excellencies and rejecting the faults of all. I seriously submit it to my fellow-citizens, whether this subject be not worthy of more than a passing thought or momentary approbation. Who is prepared to enter fully into its spirit, and to engage heart and hand in the enterprise?”

In the following solemn manner, President Lindsley concludes his address:—

“When I consider the value of a single individual in reference to this life—and still more in reference to a future world—and that his character and his destiny may be fixed for ever in this Seminary—I involuntarily shrink from the awful charge. What then must be the sensation created by the contemplation of the hundreds and the thousands who will here imbibe those principles, and acquire those habits, which must render them blessings or curses to themselves and to the world? Who is sufficient for these things? No unassisted mortal assuredly. To God we must humbly and devoutly look—to the infinite Fountain of grace and wisdom I must continually look—to the Eternal Giver of every good and perfect gift we must all look for that support and direction which we so eminently need.

“May the blessing of Almighty God



rest upon 'this infant establishment, and crown all our exertions in its behalf with success—that we may ever have abundant reason to remember this day with joy and gratitude—and be encouraged to still greater zeal and activity in the cause which we have begun to espouse under auspices so favourable and promising!"

We most cordially join in the sentiments and the petition which are here expressed. It is our prayer and our hope that Cumberland college will prosper greatly, and become a rich and lasting blessing to the immense population which, at no distant day, must inhabit the region within which it occupies a conspicuous and commanding situation. We think that Dr. Lindsley, in accepting the invitation to the honourable, arduous, and responsible station which he now occupies—giving it the preference, as we know he did, to other flattering offers that had been made him—did well, and has deserved well of the friends to religion and learning in our country. He has devoted himself to an anxious and laborious, but noble enterprise—to the dissemination of sound literature and genuine piety, in a region through which it is of unspeakable importance to the whole American Union that they should, with as little delay as possible, be diffused and effectually cultivated. He is eminently qualified for his work; he certainly has, for his success, our best wishes and prayers; and we have been highly gratified to hear that the prospect of his ultimately realising his wishes, has of late been more encouraging than he anticipated. We have been told that a number of students, little, if at all, short of seventy, have already been matriculated in Cumberland college; and we perceive by the public papers that two new Professorships—one denominated the La Fayette, and the other the Jackson Professorship—have very recently been established. Whether the distinguished individuals mentioned have wholly or partially endowed the professorships which are called by their names, we have not learned; but to do so, would, we are sure, be in all respects

worthy of their high character and wide spread fame. A more benevolent and important service can never be rendered by any human being to those of his kind, than to increase their knowledge, virtue and piety—to increase them especially, by establishing institutions calculated effectively to promote them in extensive regions, rapidly populating; and from which, by their influence alone, barbarism and vice, with all their attendant train of wretchedness and degradation, can be effectually shut out or banished. We know of no speculation more interesting to an enlightened and benevolent citizen of the United States, than the contemplation of the probable state of his country a century hence. It is, indeed, not easy to say what that state, in all its various aspects, will probably be, after the lapse of 100 years. But some things are so probable that they ought not to admit of doubt.—A century hence, the population of this country will not fall much, if any thing short, of that of the most populous nation of Europe at present; and if the most efficient measures be not speedily taken and actively prosecuted, to provide for the literary and religious instruction of those who shall then inhabit what are now the frontiers and territories of our country, it will unavoidably happen that they will contain an ignorant and barbarous multitude, whose minds and habits will be in the highest degree unfriendly, not only to good morals and true religion, but to true social principles, civil liberty, and all good government. Every friend to his country, therefore, ought to regard with deep interest and special favour, all attempts to extend the influence of knowledge and piety into our Northern, Western, and Southern territories, and stand ready to countenance and patronize all such attempts, when well directed, to the utmost of his power. Cumberland college, we seriously think, ought to be aided, in every practicable way, by the enlightened and liberal inhabitants of the Atlantick states.

## Literary and Philosophical Intelligence, etc.

*New Theory of Vision.*—For the last century, at least, the *retina*, or membrane which lines the bottom of the eye, has been uniformly assumed by metaphysicians, mathematicians, and physiologists, as the seat of vision. M. Lehot, an officer of a Royal Engineer corps, in a volume which he has recently published in Paris, has started a new opinion, and contends that the *vitreous humour* is the seat of the impression of luminous rays. He denies that there is any direct proof of the popular opinion, that our ideas of external objects are derived from images of them painted on the retina. He argues that the retina is pierced by numerous vessels; that in many animals this membrane is folded; and consequently that its surface is irregular, and incapable of conveying clear and distinct impressions to the mind. Those who suppose the retina to be the immediate seat of vision, he adds, have never been able to explain the power we possess of adapting the eye to different distances; and he announces that his hypothesis has led to the discovery of a mathematical law for the estimation of distances, and the real and apparent magnitude of bodies.

*Important Work on Conchology.*—The Messrs. Sowerbys have recently issued a prospectus of a new work, which has long been wanting in this interesting branch of natural history. They propose to publish in quarterly numbers, descriptions with coloured plates, of all the known species of recent shells. The first number will appear as soon as 100 subscribers shall have signified their intention of patronizing the work, which, from the acknowledged abilities of the authors, will (we have no doubt) very soon be done. The descriptions will be given by Mr. G. B. Sowerby, in Latin and English, together with such observations as may be required, and the figures by Mr. J. D. C. Sowerby. The work will be printed on royal quarto, and each number will contain about eighteen highly finished plates, coloured from nature, and comprise about 100 species; so that when complete, there will be descriptions and figures of about 5000 species. The authors are placed in circumstances peculiarly favourable to the production of a work of this kind, from the sale of the celebrated Tankerville collection having been entrusted to Mr. G. B. Sowerby, the possession of which, though necessarily only for a short time, will enable them to secure drawings and descriptions of many shells that could not otherwise be easily obtained. In addition

to this, the private collection of the authors, the immense number of species contained in the collection late the property of Mr. George Humphrey, and the free access which the liberality of their friends allows to various other cabinets, will enable them to render the above work by far the most splendid and complete of its kind.

M. Poisson made a report, in the name of Count Chaptal and M. Darcet, on the subject of a memoir of M. Chevreuse, entitled, *Recherches Physico-chimiques sur le Carbon*. M. Chevreuse lays it down as a principle, that the properties of charcoal depend, in every case, solely on the temperature at which the process of carbonization takes place. Thence the division of charcoals into two classes: the first contains those that are formed at a high temperature; these are excellent conductors of electricity and of heat, and the author of the Memoir proposes that they should be made use of in the construction of the piers of bridges, and of lightning conductors. The second class includes the species of charcoal that are carbonized at a low temperature; these are bad conductors of electricity and of heat, and should be employed in obtaining the charcoal powder used in insulating electrified bodies; they also absorb a much greater quantity of water, &c. The Commissioners appointed to examine the Memoir, recommended the Academy to sanction it by their approval, and to request the author to continue his investigations on the same subject in the Institute in Paris.

In England the level beds of certain unproductive canals have been offered for the reception of Rail Ways.

Of the only two canals which unite Liverpool and Manchester, the thirty-nine original proprietors of one of them, the *Old Quay*, have been paid every other year for half a century, the total amount of their investment; and a share in this canal, which cost only 70%, has recently been sold for 1,250%. With regard to the other, the late Duke of Bridgewater's, there is good reason to believe that the net income has, for the last twenty years, averaged nearly 100,000*l.* per annum.

The first steam engine used in Manchester, England, was in the year 1790. In the year 1824, there were in that city upwards of 200 engines. In the same place, there are now more than 30,000 looms worked by steam engines. At the close of the year 1814, there was not one in use.

By means of the projected Rail Road between Manchester and Liverpool, and the steam boats, the passage from Manchester to Dublin will be reduced in point of time to eighteen or twenty hours.

The London Quarterly Review affirms that the number of English in France, does not amount to fifteen thousand, of whom not more than 13, or 1400 are employed as artisans.

Nearly one-third of all the wine made in France, costs the maker about three *centimes* per quart,—in English money, three-tenths of a penny.

We have the March number of the London Quarterly Review. It states that Major Laing was on his route from Tripoli, by the caravan, to Timbuctoo, accompanied by a Tuareg chief well known and highly esteemed. This number contains a very kind article on Washington Irving's works, all of which are highly commended except "Tales of a Traveler." The Reviewer observes—

"The indulgence which Mr. Irving so fairly deserved at his outset as an ingenious stranger *intuitively proficient in the style and ideas of the mother-country*, must now cease, and he must be considered in future as not only admitted to the full freedom and privileges of the English guild of authorship, but amenable also, at the same time, as an experienced craftsman, to its most rigorous statutes."—*Nat. Gaz.*

*Castorine*.—The attention that has been paid by chemists to the analysis of vegetable and animal productions, has contributed much to the progress of the healing art. We are indebted to the French chemists in particular for a variety of medicinal preparations, reduced to a very small volume, very easy of administration, and of an uniform composition. M. Bizio has lately extracted from castor that on which the properties of the drug depends, and has called it *Castorine*. It possesses the same odour as castor; its taste is something like that of a weak solution of copper; it has no acid or alkaline property; it is insoluble in cold water, and dissolves very little in boiling water. It is also insoluble in alcohol, but dissolves in the volatile oils, ammonia, and magnesia. It is prepared by boiling one part of castor, finely powdered, in six parts of alcohol; and having filtered the solution, this substance is deposited in the form of globules, which may be afterwards purified by washing it with cold alcohol.

The Alexandria Herald of the 27th inst. contains the following information concerning the progress of an attempt which has a degree of general importance.

"Mr. Disbrow, who has been employed

by our corporation for the last two weeks in boring for water, has reached upwards of ninety feet depth, and perseveres in full confidence of success. He has passed through a great variety of strata, sand, clay, gravel, mud, sulphate of iron, &c. At the depth of about forty feet, he met with quicksand, which it was apprehended would prove very troublesome, but Mr. D. soon surmounted the difficulties which it threatened. At the distance of between sixty and eighty feet, the boring implements brought up pieces of wood, such as elm, white oak and locust, &c. some of which were in a perfect state of preservation, particularly the white oak and locust, and what is very remarkable, the hull of a hickory nut, as sound and firm as if buried but a few weeks, instead of, no doubt, many centuries."

Dr. Bernhard, of Larris, in Germany, has made a very interesting discovery, for which he has received a patent. It consists in obtaining from animal substances, of which hitherto no use has been made, a product perfectly similar to leather. A manufacture has been established at Gumbold, near Vienna, where this new species of industry is practised with the greatest activity. This discovery of Dr. Bernhard is the more important, as the composition is capable, when in a fluid state, of being formed into boots and shoes.

*Return of Major Denham*.—We feel great pleasure in announcing the safe arrival in Tripoli of this gallant and enterprising officer and his companions, from Bornou, in central Africa, after a residence of 18 months, with the Scheik of that powerful and extensive kingdom. A letter which we have seen says, "We shall leave this place in a few days for England, and are happy in stating that we have been successful beyond our hopes."

A new translation of the Bible into French, in twenty-five volumes, by M. Genonde, has just made its appearance in Paris. The principal value of this publication consists in the notes, which contain refutations of all the objections drawn by the sceptics of the last century, from history, geography, chronology, physics, and mathematics.

*Columbus*.—The King of Spain has just authorised the printing of the Autographical Journal of Christopher Columbus, and those of several other illustrious Navigators, which have been preserved in the Escorial with the most religious care, but which no one has hitherto been allowed to peruse. This publication will be very serviceable to geographical science.

Mitford, the historian of Greece, intended to publish, at London, in the course of



the present month, an octavo volume, on the Religions of Ancient Greece.

The Academy of St. Petersburg has completed and published, in six volumes, its grand Dictionary of the Russian language.

An intelligent farmer of this town has communicated to us, what, he says, is an effectual remedy against injury to horses

and cattle which may have eaten too much grain. It is simply to administer a pint of melted hog's lard, as soon as the fact is discovered. He says he has tried the experiment a number of times, and always with success.—*Norridgewock Jour.*

The only leaf wanting to complete the most ancient book of Records in England, the Doomsday book, has been lately found at Nettlecombe.

## Religious Intelligence.

### DOMESTICK.

We perceive by a perusal of the various missionary details, given in the numerous publications of which they form the principal part, that the great and glorious enterprise of evangelizing the world, by which our age is distinguished, is in general making a successful progress in every part of the world, except in the Russian empire, and in places where the Pope and the Grand Senior have an influence. We have observed, however, nothing of great importance, of which the *substance*—which is all that we can ever give—has not been exhibited in our pages; unless it be the lamented death of the Rev. EPAPHRAS CHAPMAN. He was a missionary of the United Foreign Missionary Society, and was stationed at Hopefield, a missionary station in the Osage tribe of Indians. He died at Union, on the 7th of January last, of typhus fever, after a short illness. We hope hereafter to give a short memoir of this excellent man and faithful missionary; who, it appears, fell a victim to his zeal and exertions in his Master's service.

In the mean time we give from the Missionary Register the following narrative, contained in a letter from Dr. Palmer, of the Union Mission.

"In connexion with Br. Vaill's letter\* of the 13th inst. concerning the lamented death of Mr. Chapman, I have thought it might be interesting to the Board to add

some farther particulars of his last sickness, together with a short statement of the means employed for his recovery.

When he returned from Br. Pixley's, he came to Union, that, as he said, he might have the advantages of constant medical attention; also, that he might be better accommodated to go through a serious illness, which he thought was unavoidable. I immediately examined him, and found him labouring under a severe inflammation in the face, attended with a painful throbbing of the head, which he said usually increased towards evening. He appeared also much fatigued and worn down with his journey. From the history he gave of his complaint, I had no doubt that he took a cold the first day he set out on his journey to Brother P.'s, which caused the inflammation in his face, and which appeared to be very much aggravated by his constant exposure to cold and stormy weather during his journey. Under these circumstances he was advised to rest a few days, and as the inflammation in his face began to be less painful, it was my confident opinion that he would soon be well. But it was observed that the throbbing sensation in his head, and his evening exacerbations, did not subside with the inflammation in his face; and that a kind of morbid irritation of the arterial system, which existed at first in a less degree, was now increasing upon him. The daily use of moderate cathartics was prescribed, and in order to allay the irritability of the vascular system, he took frequent doses of antispasmodicks, conjoined with opiates, for several days together. This treatment at first seemed beneficial, and he expressed himself somewhat relieved. On the 29th of December, however, he suddenly grew worse. There was a great prostration of strength, weak pulse, furred tongue, difficulty of breathing, and occasionally delirium. This I was led to consider an attack of the typhus fever, consequently the former remedies

\* This letter has not been received.

were laid aside, and a vigorous course of tonicks, which appeared to be clearly indicated, was substituted. To relieve his head, a large blister was excited on the back of his neck. By this mode of treatment he seemed a little revived again for a few days; but at length his strength failed, every dangerous symptom grew more alarming, and on the 7th instant, about 10 o'clock, P. M. he sunk in the arms of death.

"Thus, dear sir, every means employed for his restoration proved ineffectual. He had accomplished his work—his race was ended, and it was necessary he should enter into the joy of his Lord. However useful or necessary his continuance with us appeared, and however reluctant we were to part with this dear brother, Infinite Wisdom saw it best he should be removed. Let us be still and adore.

"Sister Chapman seems to be wonderfully supported under this heavy stroke of affliction."

#### JOURNAL OF THE UNION MISSION FOR DECEMBER.

*Dec. 4.*—A very lovely girl, aged nine years, whose father is dead, was brought by her mother, and given to the family to be educated. We have named her Frances Phillips.

*Dec. 5. Lord's day.*—Six men from the settlements below came to pay us a visit, and witness the progress of the Mission. We gave them tracts and religious books, for their own use and for distribution. A short time since we sent to the people of the settlements two hundred of these silent preachers, which we had received from New York, and we have reason to believe that they were perused with profit by hundreds of families.

*Dec. 23.*—The four children of Swiss have been taken from us, and among them Abraham, an apprentice to the carpenter's trade. We are not without hope, however, that God in his kind providence will restore them to the school. It is painful thus to see our children taken from the means of instruction, and carried back to a dirty Indian lodge to spend their time in idleness, losing what they have gained, and hearing the evil counsel of those who dislike education.

*Dec. 31.*—It is our painful duty to record, at the close of this year, that Mr. Chapman is in a very poor state of health, and we fear declining. Dr. Palmer thinks his disorder is the typhus fever. It is but a week since he returned from a short journey which he had taken to reinstate his health; but which proved ineffectual, and on the contrary increased his disorder, as he was much exposed to wet and cold. He is now confined to his bed—his mind considerably deranged, and our hopes of

his returning to his important labours, without a serious fit of sickness, are small. "O God, how unsearchable are thy ways!"

In a letter accompanying the Journal, Mr. Viall says, "The U. S. agent, lately appointed for this nation, arrived here a few days ago. Some considerable changes in the situation of the nation are proposed. We do not consider them unfavourable to the interest of the cause, but trust in Jehovah to guide. The Indians have committed more outrages; but our confidence in final success is undiminished by any thing that has yet occurred."

We have been requested to insert the following as an article of religious intelligence.

#### A NEW THEOLOGICAL SEMINARY.

A Theological Seminary has just been organized by the Associate Reformed Synod of the South. The Rev. John Hemphill has been chosen Professor of Didactic and Polemick Theology, and the Rev. John T. Pressly, Professor of the Original Languages, Church History, and Biblical Criticism. Until the funds shall be sufficient to support the Professors, each will remain in his pastoral charge; and the students, after a course with one of the professors, will have recourse to the other, and there terminate their studies. Each professor possesses an excellence peculiar to himself; and both are men of unquestionable talents. They are both before the world as authors. Mr. Hemphill has been always the bold and skilful champion of the truth. Mr. Pressly, the junior professor, is "a workman that needeth not to be ashamed."—Such men the present condition of the church greatly demands.

We earnestly recommend the subsequent communication to the serious attention of our readers.

*Philadelphia, May 3, 1825.*

Mr. Editor.—The following intelligence will be gratifying to the Christian publick, and may prompt others to go and do likewise.

A Female Missionary Society, auxiliary to the United Foreign Missionary Society, was organized at Lancaster (Pa.) April 23, 1825. Officers,

Mrs. CLARA F. ASHMEAD, *President.*

Mrs. MARY BRYAN, *Vice-President.*

Mrs. ELIZABETH KIRKPATRICK, *Treas.*

Mrs. MARGARET SLAYMAKER, *Sec'y.*

After which the following communication was received from the President.

"The Female Missionary Society of Lancaster engage to pay one hundred dollars annually for four years to the United

Foreign Missionary Society, for the education of an Indian youth at the Foreign Missionary School at Cornwall; one hundred dollars of which, as our first annual payment, is now committed to the charge of the Rev. Horace Sessions; and we would request him to see that a suitable youth be selected. We are not particular about the nation to which he may belong, but wish him to be possessed of piety and talents which shall render him useful in the ministry of the Lord. We wish the name of William Ashmead may be given him, in remembrance of our much loved and respected Pastor. May we not hope to receive soon a particular account of the youth?—and we shall be happy to answer any letters he may address to us.

“CLARA F. ASHMEAD.”

Much might be said in favour of this mode of charitable appropriation. It is one of the most interesting, most certain in its results, and most economical in spreading the gospel, that has yet been devised. And the fact that youth from about thirty heathen nations have of late been instructed in the schools of America, shows what an influence our country will have in regenerating the world. If there is a parallel in the records of the church, it seems to be in Acts ii.—For in America also there are “devout men out of almost every nation under heaven,”—Owhyheans, and Chinese, and the Narragansett, and the dwellers in Tuscarora, and in Oneida, and Caughnewagah, in Iroquois and Russia, Malay and India, in the Marquesas, and in the parts of the South Sea about New Zealand, and strangers from Europe, Jews and Portuguese, Greeks and Indians—“We do hear them speak in our tongue the wonderful works of God.”

And will not these go every where preaching the Gospel? Will they not diffuse the language, the literature, the liberty, the religion of America? And will not these things build up a free, industrious, moral community, wherever they go? Come then, ye admirers of whatever is American, act in consistency with this admiration—aid the feeble-handed, in sending these blessings where they are not.

H. SESSIONS, *Agent*.

#### FEMALE BIBLE SOCIETY OF PHILADELPHIA.

The Eleventh Anniversary of the Society was held on the 23d of March, 1825, in the Session Room of the First Presbyterian Church.

The meeting was opened with an excellent and appropriate prayer, by the Right Rev. Bishop White.

The Report was read by the Rev. Dr. Brodhead, who then addressed the society with much feeling, and in very impressive

terms. Mr. Joseph Eastburn closed the meeting by an affecting address, suitable to the occasion.

This society has *six associations* in the city and Liberties of Philadelphia.

#### THE PHILADELPHIA BIBLE SOCIETY.

This society met on the 4th inst. in the First Presbyterian Church, at 10 o'clock, A. M. and was opened with prayer by the Right Rev. Bishop White. The report was read by the Rev. Mr. Boyd; and several speeches were delivered calculated to animate the audience to new and more vigorous exertions in the Bible cause. The audience was large, respectable, and attentive; and we remarked with great pleasure that distinguished laymen took a very active part in the exercises. Two of the speeches were delivered by John Sergeant and Thomas Bradford, Esquires. We must refer to the report, which will soon be printed, for the details of the operations of the society through the past year.

#### THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH

Is to meet on Thursday the 19th inst. in the First Presbyterian Church of Philadelphia, at 11 o'clock A. M. and to be opened with a sermon by the Moderator of the last year.

#### FOREIGN.

##### INDIA.

*Education in India.*—The success attending Mission Schools in India, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the number in the schools established by various associations for the instruction of native children in that country.

The Society for promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Calcutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1200
American Board of Missions	3500
Scottish Missionary Society	500
Hindoo College, at Calcutta, Serampore, &c. say	300
Jay Narian's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	158
Total	39,149









Nazareth, as it appears in approaching it from Sephoury. [See following page.]



were destitute. She was not only kind to us, but she was kind to all, so that it was a common saying when she died, "Every body has lost a mother."

The dying counsel, which she gave to those about her, had evidently a favourable effect on the minds of many, so that, notwithstanding the greatness of our loss, we still feel that a victory is won, by which the great enemy of mankind is very much weakened. The enemies to our work, both native and foreign, manifest much chagrin at this triumph of Christianity. It will, however, be animating to all true friends of missions to know, that most of the chiefs appear ambitious to imitate Keopulani, or, at least, to gain a reputation like hers.

During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, "to have water sprinkled upon her in the name of God," we hesitated, in consequence of her lying in so stupid a state. We said to the king, "Perhaps it is not best." He replied, "Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?" This he said with tears in his eyes, and with an emphasis which reached our hearts.

Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, "Surely she is no

more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him." After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight.

#### NAZARETH, IN PALESTINE.

The following description of the town of Nazareth, the stated residence of our Lord Jesus Christ, from his return out of Egypt till he entered on his publick ministry, is taken from an abridgment of Dr. Clarke's account. The plate exhibits the place as delineated by him in his travels in the Holy Land. It is rendered peculiarly interesting by the trials and labours of the missionaries in that region at the present time.

The village of Nazareth is situated in a long valley, surrounded by lofty hills, between which a road leads to the neighbouring plain of Esdralon, and to Jerusalem. The convent is situated in the lower part of the village; and the church belonging to it, a very handsome edifice, is erected over the grotto, or cave, in which, tradition says, the Virgin Mary took up her residence.

The other objects of veneration in Nazareth are, 1. The Work-shop of Joseph, which is near the convent, and was formerly included within its walls; this is now a small chapel, perfectly modern, and lately whitewashed. 2. The Synagogue, where Christ is said to have read the scriptures to the Jews, at present a church. And 3. A Precipice without the town, where, they say, the Messiah leaped down, to escape the rage of the Jews, after the offence his speech in the synagogue had occasioned. Here they pretend to show the impression of his hand, made as he sprang from the rock.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of April last, viz.*

Of Rev. Dr. John McDowell, a donation from Mr. Josiah Bissell, jun. of Rochester, New York, for the Contingent Fund	\$50 00
Of Rev. B. Hoff, Bridgeton, N. J. for do.	3 61
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of Rev. Dr. Samuel Miller, a donation from "A Female Friend of the Theological Seminary in Morristown, N. J." per Rev. Mr. Barnes, for do.	10 00

Amount received for the Contingent Fund 151 11

Of Robert McNeely, Esq. from Trenton Church, for the Synods of New York and New Jersey Professorship	88 00
Of Rev. Jacob Green, collected by him in North River Presbytery, for do.	42 34
Of Alexander Fridge, Esq. subscriptions in Baltimore for the Synod of Philadelphia Professorship	2970 00
Of Rev. Dr. J. J. Janeway, on account of his subscription for do.	150 00
Of Mr. Joseph P. Engles, in full of his do. for do.	200 00
Of Rev. Thomas J. Biggs, on account of his do. for do.	120 00
Of Rev. George C. Potts, from the Endowment Society of the Fourth Presbyterian Church, for do.	5 00
Of Augustus Moore, Esq. in full of the subscription of the Church in Augusta, Georgia, for the Southern Professorship	100 00
Total	\$3826 45

## View of Publick Affairs.

### EUROPE.

**GREAT BRITAIN.** Advices from Great Britain have reached us, of as late a date as the 30th of March. The parliament was still sitting, but was to adjourn over the Easter holidays, till the 12th of April. A variety of important measures, relative to the domestic concerns of the nation, yet affecting other nations also in their consequences, have been discussed, and some of them adopted by this parliament. That which we deem the most important of all, relates to the removal of the restrictions on commerce. This may be considered as the final triumph of principle, truth, and science, over error, fortified by prescription, deep-rooted prejudice, and short-sighted calculations of advantage. It is long since Adam Smith's "Inquiry into the Nature and Causes of the Wealth of Nations" has satisfied scholars and enlightened politicians, that matters of commerce always regulate themselves, better than they can be regulated by the wisest laws that human ingenuity can devise. This doctrine, however, was opposed in Britain, by the existence of a host of *protecting duties*, as they were called; on which it was believed that her unrivalled prosperity in trade and manufactures, essentially depended. It is now believed, and we think demonstrated, that the prosperity in question, so far from *depending* on restrictions on foreign competition, or on protecting duties, was only maintained *in spite of them*, by the free institutions, genius and industry of the British nation. It has been shown that the repeal of numerous taxes, by removing the motive for smuggling, has not diminished, but considerably increased the revenue; and that foreign competition has had no other effect on manufactures, than to stimulate the British manufacturer to excel his rivals in the excellence of his fabricks. It appears that the whole system of restriction is to be abandoned ultimately, and trade to be left to take its course freely, with very little regulation by statutes. This, however, is not to be done all at once, lest the shock should be too great; yet as rapidly as circumstances will admit. These measures, in the first commercial and manufacturing nation in the world, cannot fail to have a wide and powerful influence; and we have noticed them a little particularly, because we think they are interesting, and ought to be instructive to our own legislators and citizens.

The bill to suppress the Catholick Association of Ireland has passed; and the Association has avoided the penalties which the act contains by adjourning sine die—accompanying their act of adjournment with cheering. This cheering, it appears, was produced by the hope and prospect that the very relief which the Association was formed to obtain, would be voluntarily granted by the British parliament. A bill has accordingly been brought in, removing a great part of the grievances and disabilities of which the Irish Catholicks complained. It has passed both houses of parliament, and of course become a statute of the realm.

It is astonishing to observe the amount of monied capital employed in Britain on domestick enterprises—one of which is to form a large tunnel, or passage-way, across and under the bed of the river Thames;—and in forming companies in South America, for working mines of gold and silver. In anticipation of the success of these companies, calculations are made, that the value of the precious metals will be greatly diminished; and that this effect would follow such a success as is anticipated, is certain; because it

is that which the product of these mines has heretofore actually produced. But still, the event may prove that all these anticipations are nothing better than *golden dreams*.

**FRANCE.** The French are making preparations for a most splendid and imposing coronation of their new monarch. It is manifest that they are ambitious to outdo the late outdoings of Britain, in what we, simple republicans, think was, and will be, a wanton and foolish waste of wealth, that might be applied to a thousand better purposes. It is said that prince Talleyrand, who, it seems, is master of ceremonies for the occasion, has given a general invitation to the British nobility to be present. The outfit of the representative of the British court is enormous—we forget how much, and do not think it worth while to take any pains to ascertain the sum which has been squandered on such a pageant. In the mean time, we wonder a little how our ambassador will look, and act, at this royal gala. They may affect to despise him; but if he deports himself as he ought, and as we trust he will, they will respect him in their hearts, in spite of themselves—quite as much as if his equipage had cost half a million of dollars.

The act providing for the indemnity of the emigrants was not, it appears, carried in the chambers, without a large minority that voted against it—some from dislike to the measure, and more from the manner in which it was to be carried into effect.

**SPAIN.** The king of Spain has been very ill of the gout, and has got well again: and the best part of his subjects are leaving the kingdom as fast as they can, to escape the effects of his tyrannical and cruel edicts. Such is about the amount of the intelligence which has been received from Spain within the past month.

**PORTUGAL.** Tranquillity, or *apathy* rather, seems at present to exist in Portugal. The probability of obtaining some indemnification from the Brazilians, as the price of their independence, seems to be increased. It is even rumoured that their independence is actually proclaimed.

**THE POPE.** We have heard nothing very recently from his antichristian Holiness: and should have passed him without notice, but that we think it important to remind our readers, that he is using all his art and influence, which are not a little, to prevent the diffusion of the Holy Scriptures; and that this is a powerful reason why he should be counteracted by the exertions and the prayers of all who love the volume of inspiration—the source of all saving knowledge, the charter of all our Christian privileges, the ground of all our eternal hopes.

**TURKEY.** The Grand Seignior has lately had serious trouble with his Janissaries. It appears that they were near deposing him. They are however for the present subdued. But the tyrant appears to be still in fear; and there is a rumour, which however we do not credit, that he thinks of removing the seat of his empire into Asia. That, if alive, he will be driven out of Europe before long, we have little doubt. He contemplates, it seems, another campaign against the Greeks—Our hope is that it will terminate in his fall.

**GREECE.** We have no very recent accounts from Greece. So far as we know, all the affairs of this interesting *republic*—shall we call it?—continue prosperous.

In **AUSTRIA** and the **NETHERLANDS**, the destruction of property and of human life by unusual inundations, has been extensive and most distressing—It appears that the Germans have engaged in the competition for the Mexican Mines. We believe they are the most skillful and most experienced miners in the world. There is a “German American Mine Company” formed at Elberfeld, that has excited much attention, and whose agents have been well received in Mexico. The capital of the company is half a million of dollars.

**RUSSIA.** We are unwilling to believe that the Emperor Alexander has been deliberately hypocritical, in the countenance he has given to Bible societies, and the favour he has shown to evangelical missions. He probably did not foresee, what he has since learned, that the knowledge of the whole revealed will of God by the common people, and the diffusion among them of pure evangelical truth, can never consist with their remaining contented and quiet in a state of vassalage: and his love of arbitrary power has proved to be stronger than his regard to the word of God and the happiness of his people. Besides this, the secular nobility and ecclesiastical dignitaries of his empire, by whom he is surrounded, and who in general are less enlightened and less humane than himself, have, in a sort, compelled him to adopt measures more decisively hostile to the Bible and to missionary labours, than he would otherwise have chosen. He no doubt remembers the fate of his father and his grandfather, and is aware that he must take the nobility and clergy along with him, in whatever he does; and they are a most corrupt, licentious and tyrannical race, and many of them withal extremely ignorant and wonderfully superstitious. Hence the changes that have taken place. The pious and enlightened Prince Gallitzin has been obliged



to resign his place as minister of religion. The Bible is to be distributed only by the clergy of the Greek church. The Persian translation is suppressed—other translations we suppose will cease. Superstition is protected and encouraged, and the evangelical missionaries, if they have not already been banished, will, we fear, be either sent out of the empire, or their labours and influence be sadly circumscribed—Alexander, some years since, gave his Polish subjects a civil constitution, in which a provision was made for freedom and publicity of debate, in the discussions of those who were to deliberate on publick affairs. He has lately forbidden the debates to be publick, and has given the Polish senators and deputies, some broad intimations not to speak their minds so freely as they had done on some former occasions.

#### ASIA.

It appears that a bloody battle was fought at Rangoon in December last, between the British forces and the troops of the Burman empire, the latter estimated at 60,000 men. The contest lasted seven days by land and by water. The loss of the Burmese is computed to be 5000 men, and 240, out of 300 pieces of artillery. The British loss was not great—one major, one captain, and one lieutenant were killed, and eleven other officers wounded. The whole country to the eastward of Rangoon was subjected to the British; but the natives were again assembling in large bodies, for the purpose of forcing them from that territory. It was reported that a revolution had taken place at *Ava*, the capital of the empire, headed by the king's brother-in-law and the queen, who caused the king's head to be cut off in his palace. But on the same day the young prince, heir of the empire, stormed the palace, and put to death the queen, and the brother-in-law who had murdered his father.—General Alexander Campbell, commander in chief of the presidency of Madras, died on the 11th of December last.—It appears from the London papers, that a mutiny had taken place among some of the native troops in the service of the East India Company; and that the company were making the most extensive preparations to send out reinforcements to India.—We hear nothing recently of the missionaries among the Burmese, for whose safety we are solicitous; and whose benevolent designs must, for a time at least, be frustrated by this unhappy and sanguinary war.

#### AFRICA.

It appears that the horrible slave trade is still carried on extensively on the western coast of Africa, chiefly by the Portuguese and the French. A letter from an officer of the British ship of war *Maidstone*, states, that since that vessel had been on the coast, 2000 poor wretched slaves had been released. The following affecting narrative is given of what took place when one of the slave trading vessels of the Portuguese was captured, and the slaves were informed that they would be set at liberty.—“One vessel, of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only about twenty feet square, and three feet two inches high; the women had a place nine feet aft, eighteen feet forward, and four feet high; thus, 336 men and boys were crammed into a space of twenty feet square. When the ship was boarded, the women were on their knees crying for mercy; and fifty of the men in silence awaiting their final doom, (for so the Portuguese traders had assured them.) But when, by means of an interpreter, they were assured of protection of their lives, and of intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress of every by-stander; the scene was touching and overpowering.”

Would it be wrong for Britain and the United States to consider the African slave trade as such an outrage on humanity,—on all the natural rights and dearest interests of man, as to declare it to be piracy; and to capture and treat as piratical, all vessels engaged in this most reproachful and abominable traffick? Such a measure would no doubt produce much complaint; but it would not produce war. The traffick is abhorred by the whole civilized world; and the navy of Britain and the United States is too formidable to be encountered by that of all the powers that permit their vessels to be employed in the slave trade.

#### AMERICA.

It appears that the war in South America, which we stated in our last number to be terminated, is not as yet quite at an end. An account which seems authentick states, that the castle of Callao, contrary to an express stipulation, remained in the possession of the Spaniards on the 1st of February last. It was, however, invested closely, both by land and sea; and Bolivar was making every preparation to take it by storm, which he was resolved on doing, even if he should make, in doing it, a great sacrifice of lives. It also appears that the Spanish general Olaneta still holds possession of Upper Peru,

accuses of treachery the officers who capitulated to the patriots, and declares his determination to defend the country above the Desaguadero to the last extremity. That extremity, we suppose, is not far distant; but in the mean time there will, we fear, be an additional and profligate waste of life, and the affairs of Peru remain in an unsettled state.\* Bolivar has published a most flattering and animated address to the army which won the decisive victory of Ayacucho. He seems to be a man of a noble spirit, of sterling integrity, and of true republican principles. But he has to deal with enemies of a very different character, who regard neither treaties nor oaths, if they think they can violate them with impunity. He will probably inflict a terrible vengeance on the officers of the castle of Callao.

The other sections of Southern America seem to be all advancing—some more and some less rapidly—to a settled state. They are forming constitutions, organizing governments, and entering into treaties of commerce with Britain and the United States. Spain and Portugal, by an infatuated obstinacy in refusing to let go their hold on their colonies till it has been broken by force, will lose completely, for a time, a lucrative trade with them, which they might have shared in more largely than other nations, if they had entered seasonably into stipulations to that effect; which they might easily have done, as the condition of declaring the colonies independent.—France and Russia, too, will find themselves in much the same predicament with Spain, in consequence of favouring to the last her unreasonable claims.—The blind and intolerant attachment of the South American States to the Roman Catholick faith, is the greatest hindrance to their full and speedy enjoyment of all the blessings of civil liberty. There is, in fact, no such thing as real liberty, where the rights of conscience—the most precious rights which man possesses—are not acknowledged and provided for fully. But time and information will, we doubt not, cure this evil among our Southern neighbours. It is said that in some of the states toleration is already proclaimed; and at Buenos Ayres, the British are stipulating for the same indulgence to their church which is shown to the Catholicks in England. Our government ought to imitate this example. We have no *toleration*, but afford *equal protection* to all religious sects; and we probably could obtain this privilege for all our own citizens in South America.—A kind of Amphictyonic council, or congress, consisting of representatives from all the new States in Southern America, is expected to meet at Panama, in October next; to form a confederation for their mutual protection against foreign claims and invasions, and for making such arrangements of their internal concerns as may be calculated to prevent disputes, and to ensure peace and concord. This is a most important measure; and we hope the result will be favourable to the interests of pure and undefiled religion, as well as to those of civil liberty, and social happiness of every kind.

UNITED STATES.—The National Journal, printed at Washington, says—"We understand that all the Foreign ministers and Charge d'affaires of Foreign Governments, near that of the United States, have presented congratulations to the President, on the occasion of his recent election. On Tuesday last, Mr. Addington, Charge d'affaires from Great Britain, at an interview requested by him for that purpose, presented those of his government, by its special direction." We consider this as little more than a matter of formal courtesy. Yet the promptitude and particularity with which it has been done, is evidence that foreign nations value and wish to retain our friendship, and to make as favourable an impression as they can on our new President. He is too well versed in diplomacy to be unduly influenced by foreign flattery; and we trust that while he reciprocates, as we are sure he will, the courtesy and friendly assurances of foreign agents, he will be steadily guided by a supreme regard to equity and justice in dealing with all, and to the interests and prosperity of the people over whom he presides, as superior to every thing, except what equity and justice to others indispensably demand. Let him have our earnest prayers that he may receive grace and wisdom from the infinite Fountain of all wisdom, to discharge all his duties with ability, fidelity and success; and that under his administration, virtue and piety may be suitably cherished and happily exemplified, by all who fill the places of power and trust in our country; so that the people at large may be led by them in the paths of well doing; and that the smiles and benediction of Almighty God, resting on our beloved country, may ensure its prosperity, and the continuance of our civil and religious privileges.

---

\* Since this was in type, accounts have been received that Olaneta has made his submission to Bolivar.

# THE CHRISTIAN ADVOCATE.

JUNE, 1825.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIV.

(Continued from p. 196.)

It only remains to consider the penalty of the covenant of works—it was *the pain of death*. There is every reason, both from observation and scripture, to believe that the penalty threatened to Adam for disobedience, was *death*, in all the various and fearful significations of that word—death *temporal, spiritual, and eternal*. There is indeed scarcely any thing, against which men of corrupt minds have more vehemently contended, than against this. But the mournful fact is ascertained and confirmed by the whole current of scripture, and by the actual state of the world. Do not men die? Who denies it? Are not men, without exception, depraved? Every day's experience proves it. Where is the human being so foolish and abandoned, as to say that he never sinned, in thought, word, or deed? Should you hear such a declaration, you would only consider it as proving the truth which it denied. And is not eternal punishment threatened to sinners? There is really nothing more clearly declared in holy scripture. Now, was any part of all this incident to man, before the fall? No, certainly. He was immortal; he was sinless;

he was to be eternally happy. How comes it, then, that man is so changed? Why does he die? Why is he depraved? Why is he an heir of wrath? Beyond all, peradventure, his apostacy from God is the cause of all. This it was that changed the primitive state of man, and changed it totally. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Some have supposed that there was some natural quality in the forbidden fruit, which changed the state of man's body, so that he became mortal. This is certainly a mere conjecture—There is not the least evidence from scripture, that the forbidden fruit possessed any inherent deleterious properties. On the contrary, as already intimated, it rather appears that the fruit was indifferent, till it was prohibited. The worst effect was, that man's *moral powers* were changed and prostrated; and this could not be effected, by the mere natural operation of any material substance.

On the whole, the threatened penalty was—

(1) Temporal death:—the body should die and return to dust. (2) Spiritual death:—the loss of his original righteousness and the favour of God. (3) Eternal death:—the exclusion of soul and body from God and happiness for ever. Such was the awful penalty threatened for sin:



And however dreadful it may appear, my young friends, it certainly was a just and equitable penalty. You may know it was so, from the character of the infinitely good Being who denounced it. In one respect, without controversy, sin is an infinite evil—It is *objectively* infinite. That is, it is an offence committed against an infinite God;—infinite in his being, in his goodness, and in his worthiness to be perfectly loved and obeyed. It is not for those who have committed this awful and malignant offence, to undertake to decide how much punishment it deserves. They are *parties*, most deeply interested in endeavouring to mitigate their offence, and its penal consequences. Their very offence, too—sin itself—has blinded their minds, and perverted their judgment. God, who cannot be deceived, and who is infinitely good and merciful, as well as wise and just, has decided that “the wages of sin is death”—*death* in all the varieties of its form and terror.

Let me close this lecture, therefore, with cautioning and exhorting you, not to be seduced by any speculations or reasonings, which go to diminish the evil of sin. It was observed to me early in life, by a very profound and sagacious divine, that if I would make it an object of particular attention, I should find, that almost all important errors in religion, might be distinctly traced to a *light sense of the evil of sin*. A careful observation, I can truly say, has fully confirmed, and deeply impressed on my mind, the justice of this remark. Take an illustration, in a single instance—Say that sin is an inconsiderable, or venial evil:—then sorrow or repentance for it will, with a good and compassionate Being, insure its pardon; it needs no atonement; and needing to make no atonement, it was not necessary that the Saviour should be more than a creature—perhaps of an angelick nature; perhaps only human. He needed only to give instruction, and to set a good example; and he did no

more. On the other hand, say that sin is an evil of inconceivable malignity:—then sorrow for it, will not, of itself, insure its pardon;—it may require—it did require—an atonement of infinite efficacy. The Saviour, who made this atonement, and who alone could make it, must have been a Being of infinite dignity; must have been truly a divine person. He gave instruction, indeed, and set a perfect example; but the chief object of his mission was, to make expiation for the sins of the world.

Thus you perceive, that Socinianism, on the one hand, and the orthodox faith on the other, are alike traceable to the views which the parties, severally, entertain of the evil of sin. I have made the statement to show you, that the opinions we form on this important point, are *radical*—are *fundamental*. Sin is a moral disease. Think little, or lightly, of the disease, and you will see no need of a powerful remedy, or an infinitely skilful physician. But conceive the disease to be infinitely malignant, and you will see that its remedy, and its physician, must both be divine—that nothing less can be of any avail. We know that our system is reproached with being awful, and gloomy, and derogatory to human nature. Part of this charge is equivocally true. We do hold that our nature is awfully degraded and debased by sin:—we do hold that all who are in their natural state, are in a state of condemnation and wrath. But we also hold, that God, in his infinite mercy, has provided a way of complete relief and restoration—yea, a way in which man may be restored, to a better state than he lost by the fall. We admit the disease, and we magnify the remedy—Our opponents deny, or diminish the disease, and reject the remedy. We believe that the whole current of scripture, and the undeniable state and history of the world, in all ages, do incontestably demonstrate that our race is in a state of sin, of extreme degradation, and wretchedness, and ruin. We verily believe that

we need an infinite Saviour, and that such a Saviour is provided. Cherish this belief, my young friends. Let nothing subvert, or shake your faith, in these fundamental doctrines of the Christian system. Never attempt, in your own minds, to excuse or extenuate your guilt as sinners. On the contrary, admit your guilt in all its extent. Try to take affecting views of it. Pray to God to enable you to see it clearly, and to feel it sensibly—Why? That you may sink down into gloom and despondency? No, assuredly, but that you may be led to a complete remedy for all—That you may be led to commit your souls, truly, into the Saviour's hands: that being "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God," you may be restored to the divine favour; that all your sins may be cancelled—all your guilt be washed away—That you may possess a present "peace, that passeth all understanding,"—"a joy that is exceeding great and full of glory,"—the foretaste of the joys of heaven; where all the effects of sin shall for ever cease, and unceasing praise be rendered, "to Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father—to him be glory, and dominion for ever and ever—Amen."

FROM THE LONDON CHRISTIAN INSTRUCTOR.

#### ON CHARITY.

"Love is a virtue whereby we explain Ourselves to God, and God to us again.

In loving God, if I neglect my neighbour,  
My love hath lost his proof, and I my labour.

My zeal, my faith, my hope that never fails me,

If charity be wanting, nought avails me."

This is one of the most important—least understood—last cultivated of Christian graces. It makes earth most like heaven, and man most like God. All admire it but few pursue

it; many are found to praise it, but only here and there one can be said uniformly and habitually to practise it. We all believe in its importance, and, in theory, maintain that it is the fulfilling of the law, and the glory of the gospel;—that it is the vital spring of obedience, the bond of perfectness—and the soul and substance of true piety, without which the Christian name is but sounding brass or a tinkling cymbal: yet its obligations are but inadequately enforced, and more inadequately felt. There is a spurious charity which in our day *vaunteth* itself, contrary to the apostolick rule: which stalks about the world to put out the eyes of truth, and teach men to turn their back on conscience. But assuredly this is a traitor, and ought to be exposed. Indifference to the minutest parts of the divine revealed will is not charity, for then the more general and indiscriminate our views the more charitable—or the farther we recede from the infinite accuracy and perfection of the divine knowledge, the more we approximate to his loveliness; then the more we advance in the perfection of knowledge, in minute acquaintance with truth, the more should we recede from the rule and bond of perfectness: but surely the fallacy of this stands self-exposed. There can be no contrariety between love and truth. Christian charity and Christian wisdom must be twin sisters, both of a heavenly birth—both of a divine nature—and both, it appears to me, inseparable. If the growth of charity be genuine, the love of truth must be proportionably promoted in the human heart: and that man's real advancement in the truth is to be as much questioned, who does not grow in charity, as his charity who slights the voice of truth. There has often been a sort of secondary underground warfare, carried on by the professed friends of charity, against the strenuous advocates of truth. The stern friends of truth and consistency have perceived the claims of the supreme reason, and have

maintained that truth alone is of an immortal and divine nature—they have said the wisdom which is from above is *FIRST* pure, *then* peaceable—and, we never will sacrifice the interests of truth to those of charity. The advocates of Christian love, on the other hand, have maintained that truth may be important, but love is more so;—that names, and sects, and parties must fall;—and that we must not be too nice and scrupulous in our researches, even into the will of God, but shut our eyes to little matters for the sake of greater. Thus one party has charged the other with laxness—and the other has retorted in outcries of bigotry. On the one side are to be seen the most conscientious and devoted worshippers of the divine wisdom—on the other, the most ardent devotees of charity, and the most popular patrons of liberality and benevolence. But surely the two sides should advance a little nearer to each other, as both are convinced, that there will be an eternal union between the two celestial graces they respectively admire. There is no contrariety or repugnancy between the heat and the light of the sunbeam—they are both qualities or modes of the same heaven-born element: the glorious sun while he shines, and spreads his own warmth, calls forth to life and being the otherwise sleeping and latent embryos of nature. The light of truth gives direction and accuracy to Christian love, and the warmth of love gives fruitfulness to the tree of knowledge. Truth guides love, and love attires truth in its divinest lustre. Without love, truth would be destitute of efficiency, and without truth as its rule, charity would cease to be a virtue. “The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun, whose warmth indeed swells, and stirs, and actuates the life of nature; but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on

which he looks, and by that glory visible to all others.” The highest perfection of the Christian character, consists not in the neglect of the smallest portions of divine light, but in the apportionment to each of its due measure of importance—and this is to be done only by a constant and careful scrutiny of the divine rule. Every man ought not only to have a divine warrant for all he believes and practises; but he ought to be equally conscientious in his efforts to know all that is revealed. It is truth alone that can give stability to his heart’s emotions, and arm his charity with the genuine heroism of Christ. The triumphs of love are great, but those of truth are equal. If love makes the philanthropist, yet truth makes the martyr—and the greatest exemplar of our nature combined the two in his one great act at Calvary; and who can say which appeared the more illustrious—the divine philanthropist or the human martyr? If the greatest and the best of beings, to whose perfection the Christian hopes to be assimilated, is styled “*LOVE*,” in many an emphatic sense; yet let it never be overlooked, that the same high authority denominates him the “*FATHER OF LIGHTS*,” and his Son, “*THE LIGHT OF THE WORLD*.” Would we become his in the highest and most appropriate sense of that term, we must become “*Children of Light*.” I cannot conceive of any service rendered to the cause of Christian charity in our own day higher or more praiseworthy than a display of the perfect harmony of charity and truth—an illustration of the principle which I fear is stronger in my own *ideal* than I have been able to make it in these brief hints;—that there not only is no discrepancy in the cultivation of charity, and the pursuit of truth; but that the genuine fruit of the latter is, and must, from a necessity of nature, always be an approximation in the other to the likeness of the divine nature. God created man at first in his own image, and the new creation of the



Gospel, if it is less the work of an instant—is not a less perfect representation of the glory and goodness of God. “Truth, which only doth judge itself, teacheth, that the inquiry of truth, which is the love-making, or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature. The first creature of God in the works of the days, was the light of sense; the last was the light of reason; and his Sabbath-work, ever since, is the illumination of his Spirit. First, he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. Certainly it is heaven upon earth to have a man’s mind move in charity, rest in providence, and turn upon the poles of truth.” (LORD BACON.) I could exceedingly wish, Mr. Editor, that some of your correspondents would undertake, either through the medium of your pages, or in some other way, to call the attention of the Christian church to the joint claims of charity and truth, for as the minds of many are affected at present, I fear, what we are gaining on the one side, we are losing on the other. If we have widened the compass of our principles, yet we have taken from their depth. And while we have studied extension, we have overlooked solidity. I will yield to no man in devout admiration of Christian charity. I hope I can, not merely in word, but in substantial friendship and Christian communion, accept all whom God has accepted; but at the same time, I should feel it the bitterest satire upon myself to be constrained to acknowledge, that this made me indifferent to *the little matters* of the revealed will of God. To me, it appears no charity to love those who differ nothing from us, or between whom and ourselves the differences may be veiled or treated as worthless: but that is charity, to love wherever that same love of

truth and truth’s Author appears, as we feel in ourselves, though it may be conjoined with opinions and practices diverse from our own—to extend this as far as we are sure God extends his love, notwithstanding all the various shades and hues of his people’s characters, views, and practices—and to love as he loves, *not in word only, but in deed and in truth*. The greatest actions are but the greatest truths, and the greatest perfection is that of the divine nature, where love and truth are eternally united. “Think oft of heaven, and what sort of a thing a saint will be in glory, when he shall shine as the stars, and be equal to the angels; and then you will quickly see cause to love them.” (BAXTER.) I hope these few hints will invite an abler pen to the subject, and remain,

Your’s, &c.

FRATERNUS AMEN.

---

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ.

Nº. VI.

With what propriety is the salvation of sinners denominated a *work of grace*! It was the boundless and inconceivable grace of God, which moved him to devise the plan of salvation for a race of apostate rebels; and to give the Son of his love to execute this plan. Boundless and inconceivable, also, were the grace and compassion of the Saviour in undertaking and executing this plan; knowing beforehand, as he perfectly did, at what an amazing expense it was to be done. Then, likewise, it is pure, free, and sovereign grace, that inclines the heart of the sinner to accept of Christ and his benefits, as they are offered in the gospel.—Without this grace, no individual of the human family would ever receive and rest on Christ for salvation; even after the full provision and free offers that are made, and all the exhortations and persuasions which are urged, in the preaching of the gospel.

When we observe, moreover, how divine grace changes the hearts of

some of the chief of sinners; and remark—what to the people of God is quite as wonderful—that a gracious influence is continued to them, notwithstanding their base ingratitude, numerous backslidings, and most criminal grieving of the Holy Spirit—continued in such measure as to be a prevailing principle of new life, and of holy love and obedience—this surely must strike us as a wonder of Godlike grace.

Considering likewise, that it is the grace of God which inclines the heart of every real Christian to every right disposition, feeling or exercise, that ever takes place in his mind, and to every good action that he ever performs—the reward of these exercises and acts, as if they had proceeded wholly from the believer himself, is an exhibition of the purest and most astonishing grace—Verily the whole process, by which every individual of our sinful race is renewed, preserved and rewarded, is, from the foundation to the top-stone, most emphatically *a work of grace!*

#### No. VII.

The doctrine of free grace has of-

ten been charged with leading to licentiousness. This it never does, when truly believed and felt. He who truly believes this doctrine, and feels its genuine influence, will find his heart affected and grieved by nothing so much, as by the thought of sinning against a God who exercises this grace—grace so unmerited, so abundant, so astonishing. The real believer in this doctrine will see his acts of transgression, and all his remaining corruption, depravity, and pollution, in no light that will show the whole to be so abominable, and so intolerable, as in the light of this precious doctrine. To have indulged in any thing contrary to the will and the honour of a God so gracious, and a Redeemer so inexpressibly kind, will often sting the believer to the very soul; and among the most earnest and urged pleas that he will ever make in prayer, this will be one, that he may be preserved from requiting the God of his salvation so basely, as to abuse his grace and mercy by yielding to temptation, or by indulging in any known sin.

---

### Miscellaneous.

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

*Messina, Feb. 8th, 1820.*

My Dear Friend,—Through the good providence of that great Being “who rides on the wings of the wind,” and “rules the raging of the sea,” I arrived safe at this place the 4th inst. We had frequent calms and contrary winds, which protracted a passage, ordinarily of from eight or ten days, to thirteen. We met with nothing of much interest, until the night before making land, when we were gratified by the sight of a very strange phenomenon—the pro-

jections of Stromboli—a burning mountain, or rather an island mountain, near the coast of Sicily. Some time after dark, at a great distance, nearly ahead of our ship, we observed in the horizon, what appeared to be a round globe of fire, rising to a considerable height, and then dropping down; and this at intervals, of from five to twenty or thirty minutes, until we became tired of watching. There was little difference in the size of the substance projected; and little difference in the height to which it seemed to ascend, at different times. It resembled the full moon, when she appears largest in the horizon; only that it was of a glowing red colour:

Probably the great distance we were at, prevented us from seeing the smaller fragments of the eruption, which could not ascend to the same height. Our captain estimated from his reckoning, that we must be about forty miles from it. We heard no noise accompanying the projection. The next morning we found the mountain in sight, and passed it about the middle of the day, at the distance of a few miles. It is really a great curiosity, considered merely as a mountain. It rises out of the sea exactly like a sugar loaf, and towers tapering to the top, to the height, I should suppose, of more than two thousand feet. Around its base, it is less steep in its ascent, and is capable of cultivation. We saw fields and dwellings, with cattle browsing. On the side opposite to us, I am informed, there is quite a settlement, with a considerable town. The whole population on the mountain is estimated at about ten thousand.

The opening of the volcano is not exactly at the top of the mountain, but some hundred feet below, on the side next to us, as we passed it. We could distinctly see a sunken spot, which constituted the crater, over which a cloud of smoky vapour hung. At intervals of from five to twenty or thirty minutes, there was an explosion like distant thunder; when columns of smoke were projected to a considerable distance into the atmosphere. The glare of sunshine prevented our seeing the fiery emissions, which were so visible at night. Not like *Ætna*, which remains sometimes for months, and even years, quiescent, and then bursts forth in a river of burning lava, *Stromboli* is in constant operation; while its discharges being so much less, are proportionably harmless. Its vast inferiority to *Ætna*, is, no doubt, the reason of its being so much overlooked by travellers. The little wonder is quite eclipsed by its contiguity to the great. The snow capped summit of *Ætna* was at this time in sight, on the not greatly distant island of Sicily.

As we gazed on the ascending columns of smoke, and heard the rumblings of the earthquake, which no doubt shook the mountain at each explosion, it was impossible not to be reminded of that "pit which is large and wide, the pile whereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it." Since the remotest antiquity, has this mountain been burning, and still its fire is not quenched. Our blaspheming captain was exceedingly tickled at the association of ideas called up into *his* mind, it would appear, as well as mine, by this miniature memorial of the "place of torment;" and he indulged his mirth in jests of much more profanity than wit, on the subject of getting a view of Satan's residence. If they are "fools who make a mock at sin," then what is the folly and hardened presumption of those, who, without disbelieving in the reality of fire and brimstone, as the materials of eternal torment to lost beings, can yet make a jest of it. One would think it impossible for a rational being not to feel a chill of terror passing over his spirit, at any sight which called up a reflection kindred to that of the prophet,—"*Who of us shall dwell with devouring fire; who shall dwell with everlasting burnings.*" Surely it is, as Solomon says, "that madness is in the heart of the sons of men while they live." O, what a catastrophe will it be, to those who have made a jest of the regions of endless woe, by and by, to find themselves there!

When my curiosity had become satiated, by looking at the "mountain burning in the sea," I found leisure to turn my eyes to the Italian coast, towards which we were progressing, and which could now be seen, with great distinctness: and certainly I looked on it with no small degree of excitement. I said to myself, is this the land where Romulus, so many ages ago, founded his city? That celebrated city, whose inhabitants rose to the mastership of the world, and whose influence hath



given an impulse to succeeding generations, that hath not yet spent itself! That celebrated city, which hath survived so many vicissitudes, and continues even to this day a great place; the seat of a power that still claims universal dominion over all who bear the Christian name! I own I felt myself moved, with not a little emotion, at the prospect of, by and by, standing on the banks of the Tiber, and looking on all that remains of the faded glory of Rome.

The coast of Italy, as we sailed down it, appeared mountainous and rugged; too steep for much cultivation. We could distinguish a few habitations in the gaps of the high hills, with cultivated spots adjoining; and on the steep face of the hills, where no cultivation appeared, we perceived here and there, a dense smoke ascending, which I have since been informed, issued from coal pits. The mountainous coast furnishes the Italians with much of their fuel, and their practice is, to char the wood, as a measure of economy, previous to using it. In a little while we began to enter the straits that separate Italy from the island of Sicily, and had the very welcome sight of land, on each side of us, at no great distance. We passed the rock of Scylla, at the distance of perhaps a mile and a half; but so diminutive did it appear, that we should not have noticed it, without a careful scrutiny of the shore from which it projects, or appears to project, at the distance we were from it. A town to which it gives name, stands close by the shore, a little way from it. A little beyond it, on the other hand, we found the celebrated whirlpool of Charybdis; which is indeed a curiosity. We brushed close along the edge of it, and saw the water agitated with a powerful whirl; which would certainly be dangerous for small vessels. Presently the city of Messina, the place of our destination, came in sight, and we were all joy, in the prospect of being soon released from our floating prison. The air was remarkably pleasant. Though

it was February, there was a softness and warmth in the temperature, resembling April with you. I was delighted to see flocks of goats ranging over the hills: as it gave me the prospect of enjoying again the benefit of their milk, which I had found so salubrious at Gibraltar. The passage had thrown me back considerably, in point of health. Though I had felt no sea sickness, I was sick of the sea; and in proportion as I was so, was my joy at arriving in port, to be soon on shore, and recruited, as I hoped, by travelling through the interesting country of Virgil and Cicero.

Elevated expectation, having for its object worldly happiness, I have always experienced to be dangerous. I think I have found it, in a remarkable manner, the precursor of disappointment. And so I certainly found it on this occasion. On coming near to the city, a row boat, having a number of hands with a pilot on board, took the direction of our ship, and towed her into "*quarantine ground*," as they call the region of water appropriated to quarantine. Here we let go our anchor, late in the evening, on the opposite side of the bay from the city, distant about three quarters of a mile. A man in the boat, who spoke English, informed us that, coming from Gibraltar, we might certainly expect our quarantine would not be less than *forty* days. You can readily judge, what an effectual damper this intelligence was, to the too sanguine expectations in which I had allowed myself to indulge. But there is no heartache, for which the religion of the gospel does not furnish a ready remedy. It only requires an act of faith, in that infinitely wise and holy Being, "who rules in Jacob, and to the ends of the earth," to allay the throbbings of anxiety and disappointment under any occurrence, and cause them to give place, not to tranquillity only, but to *joy*. "The Lord reigneth, let the earth rejoice." If I did not pass the night in "perfect peace," my unbelief was the cause.

The next morning, we were visited by an officer of the port, in a boat, who made the usual inquiries, whence we came? the nature of our cargo? the health of the ship's company? &c. &c. and departed without giving us any information concerning our fate. Shortly after the American consul came alongside, and made similar inquiries. He informed us, that the publick authorities had it under consideration, whether we should be allowed to remain at all; but if we were allowed to remain, it would be under a quarantine of not less than forty days. The plague existing on the coast of Africa opposite Gibraltar, and the yellow fever having prevailed during the preceding summer, in Cadiz in Spain, made them very rigid in their quarantine regulations. The consul understanding that we had some beeswax on board in straw bags, which were stitched with pack-thread, and patched in some places with tow cloth, advised by all means to have it emptied into casks, and the bags secreted in the hold, as the smallest article of linen, or woollen, known to belong to the cargo, would subject us to being immediately sent off. Two soldiers were shortly after put on board, and our whole company ordered to repair in our boat to the health office, a small one story building, which stood on the wharf, a few yards from the water. In front, it was enclosed with a high pale fence; into which enclosure we were landed, and paraded before the door, within which stood the health officer, who with a large eye-glass, reconnoitred us one after another with much scrutiny. My friend O—— and myself, who were the only passengers, were closely catechized on the subject of our coming. Our passports were demanded, and pronounced to be insufficient, as they wanted the signature of the Neapolitan consul, at the places where they were obtained. We were informed we could not be admitted any where in the Neapolitan territories—The island of Sicily, you will understand,

belongs to the king of Naples. This was indeed making bad worse, for us. Our consul however, to whom I had a particular letter of introduction, and who is a very influential character here, being present, told us not to be uneasy; that he would find means to overcome the difficulty, and remarked to the health officer in our hearing, that if they would not grant us permission to come on shore, he would smuggle us in, when our quarantine was expired.

In a corner of the yard stood a small furnace, in the shape of a cone. Here a soldier kindled a smoke with brimstone, and any letters or papers which had come in the ship, and were to be conveyed to persons in town, after being perforated in several places with a chisel, were held, in long tongs, over the smoke, until they were completely brown, and then handed into the house to a person in waiting to receive them. After our return to the ship, an intimation was received that the vessel might remain, but subject to the expected quarantine of forty days. Our captain and supercargo were rejoiced at the intelligence, as their fears had been awakened, that the vessel might be sent off immediately. To Mr. O—— and myself, nothing remained but to exercise patience; which would have been much easier, but for the too elevated expectations and feelings in which we had indulged, the evening preceding our arrival. However we tried to make our submission easier by indulging the hope, that the government will not be so unreasonable, as to enforce this absurd quarantine, in all its extent. After our vessel shall have disposed of her cargo, and taken in another, and sailed—which will occupy twenty or twenty-five days—they will surely, on finding us passengers, untainted with any infectious pestilence, receive us into the pure atmosphere of their city. However, in this calculation, we have perhaps been reckoning without our host, as they say. We are not in the United States. We have

left the land of liberty, and of liberal proceedings, far behind us; and must expect the government of despotism to rule us, as it does the common herd of our species in these regions.

A very surprising instance of the rigour with which quarantine regulations are enforced here, occurred not long since in the case of Commodore Bainbridge, with some of the vessels belonging to the American squadron, which entered this port, but were not suffered to remain, from a suspicion they might have touched lately at some place where pestilence existed. Some of the people of Messina, having had intercourse with him, in supplying him with necessaries, were not allowed to undergo the purgation of quarantine in the Lazaretto of this place, but were sent to Malta, which is about four days' sail from here. At Malta they are now undergoing quarantine, at the expiration of which, returning with a clean bill of health, they will be permitted to undergo quarantine here, and afterwards allowed to enter the clean city of Messina—as clean it certainly must be, if all its regulations regarding impurity *within*, correspond with these precautions to guard against contagion from without. What a happiness would it be, if mankind were equally cautious to guard against the infections of sin. If they were as much afraid of those seeds of moral pollution, which bring death eternal into the soul, and would watch against them with the same assiduity as against the sources of disease to the body—this would be a wisdom worth my while to come all the way from the United States to learn.

Our vessel has begun, with great activity, to unload her cargo, which is carried in lighters to the Lazaretto, where it will be purchased by the merchants of Messina; and our supercargo has commenced his negotiations for another from here. He goes in the boat to the health office, there he converses with the Ameri-

can consul, at a little distance, and through his agency, as a commission merchant, the whole business of sale and purchase is managed. Fruit, consisting of oranges, lemons, figs, filberts, raisins, with wine and silk, are the chief articles. My exercise, from morning to night, has been to pace the deck, and look at the strange objects around. While their novelty lasted, they were not a little interesting; but now that this is over, they have become quite monotonous and tiresome. To relieve the weariness of doing nothing, I shall try to put on paper, some of the leading objects that have attracted my attention; though in doing so, I shall very probably fail to awaken in your mind any interest. To describe objects to those who have never seen them, is very generally to heap words together without conveying ideas. But as my own amusement is in view, as much as your gratification, I can only fail in one half of my intentions.

The narrow arm of the sea, which separates the island of Sicily from Italy, is (to speak by guess) between two and three miles wide. Consequently, from the position we occupy, the country on each side of us is fully in view. Yet the coast is so high, on both sides, as to allow us to see almost nothing beyond the steep face of the hills, that rise from the water's edge. In some places there are gaps or breaks, and these show small villages, with cultivated grounds around. In many places, a considerable number of trees appear, unlike the hills of Spain around Gibraltar, which generally are very naked. Far back in the interior of Sicily, we can see the top of a range of mountains, connected with *Ætna*, covered with snow. By far the most interesting object in view, is the city of Messina, which is directly in front of us, something less than a mile distant. That we might enjoy a nearer view of it, Mr O—— and myself have several times gone in the ship's boat along the whole length of it, a few rods from the wharf. Viewed from the water, it appears to consi-



derable advantage. It has certainly some fine streets, with palace-like edifices. The buildings are generally of stone, and most of them show much antiquity in their exterior; some of them have quite a mouldering aspect. In this respect, there is a most surprising contrast between Messina and the cities of the United States, which have a lively freshness in their appearance, that must make them, I should think, appear to much advantage in the eyes of a European. In the suburbs, there are rows of houses, entirely in a state of ruin, into which they were shaken by an earthquake, some forty years ago. Old cities, it would seem, like old people, recover from calamity much slower, than our youthful towns in America. There are several streets, running parallel with the water, that seem level; and I presume, constitute much the best part of the town. Behind these, part of the city appears to be stuck on the abrupt termination of a promontory, almost as steep as the rock of Gibraltar, while another part of it lines the bottom and sides of the valley, running back into the country, in an ascending direction. It is evidently a large place, yet to me it looks small, for the population of 80 or 90 thousand inhabitants, which it is said to contain.

The harbour of Messina, is one of peculiar beauty and safety. At the upper end of the city, a tongue of land projects into the water, and sweeps down in front of it, very much, as has long ago been remarked, in the form of a sickle, enclosing a basin of water of three quarters of a mile broad, and more than a mile long. Into this basin, vessels enter by a narrow passage, when the point of the sickle comes to within a few rods of the wharf; and the largest man-of-war finds ample depth to ride in safety. The water has a transparency that astonishes me. When the weather is calm and there is little undulation, we can see the bottom with great distinctness, at the distance, I suppose, of more than twenty fathom.

Multitudes of fish, great and small, are often seen sporting in all directions. They furnish me with quite a change of prospect; and I spend hours, very idly to be sure, in watching their movements. But I have extended this communication long enough, while I have nearly exhausted my materials for narrative. I must wait until the revolutions of time shall furnish me with something farther, that may interest your friendship to hear. My next will very probably contain the history of my extrication from this passport and quarantine trap, in which I find myself caught. How it will terminate I cannot tell; and I hope it is unnecessary to repeat how much I am,

Yours, &c.

---

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTIC RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

IT was on one of those bright and balmy days which give so much animation to the scenery and the inhabitants of the south of Scotland, that I left the little village of Selkirk, to visit the celebrated ruins of Melross Abbey, as well as the residence of the no less celebrated Sir Walter Scott. The appearance and the incidents of that day are as fresh and vivid in my recollection as if it were but yesterday. As I stood amid the scenery of the "border minstrelsy," and knew that I was within an hour's walk of the living bard who sung those witching strains;—As I gazed upon the little classic Ettrick, rushing as with enthusiasm into the bosom of the more classic Tweed, I felt something of the inspiration which poets feel, when they pour forth "thoughts that breathe, and words that burn."

Perhaps there are few spots more beautifully romantic than that part of the country, through which the little Ettrick murmuringly pursues its devious and winding way, until it becomes lost in the broad expansive

Tweed, like yesterday in the eternity of the past. This whole region is known by the generic appellation of "Ettrick Forest," which very name associates all the might and mystery, and savage chivalry of feudal times; and almost every spot of which, is consecrated by the muse of history or of fiction. Amid the Alpine hills, which give variety and grandeur to this poetic scenery, lies Lake St. Mary, like a big bright tear-drop in some lovely dimple. Nearly on its bank stands the ruins of an old feudal castle, rendered famous by the cruelties and the outlawry of its original proprietor; as well as by the beauty and the misfortunes of his celebrated daughter, "Mary Scott, of Fushilaw." A little below, and within sight, the stream which issues out of this beautiful lake, washes almost the base of the little cottage, in which the "Ettrick Shepherd" was born and resides. Here too are the "Braes of Yarrow," which Scottish minstrelsy has rendered so melodious:—and what attracted me with a more fond and holy feeling, the identical church in which the pious Boston preached, before he was removed to the church of the first born in heaven. I shall, at present however, postpone a description of that lonely and sacred place, as I intend in a future communication, should this one prove acceptable, to give you an account of my visit to that part of the country. Passing by, therefore, at present, the princely and picturesque residence of the duke of Buccleugh, as well as the field of Catterhaugh, which bears such a distinguished place in the history of Scotland, we have the little interesting village of Selkirk, known to poets and poetasters, and readers of border legends, as one of those towns in days of yore, where deeds were done which gave a character of savage and brutal daring to feudal times; but known to the religious part of the community, in latter days, as the location of a Burgher Theological Seminary, and as the residence of its

learned and pious professor, Dr. Lawson.

How minute is my recollection this moment of that child-like philosopher—of that guileless divine, as he stood before me on the morning of that day whose transactions I am now recording! I could tell you every part of his peculiarly unique dress—the very furrows in his patriarchal face, and the words which flowed from his lips; but this shall be kept for another letter, if this one finds favour in your sight. I told the aged "doctor in Israel," that my curiosity would lead me that day to Abbotsford, Mellross Abbey, and Dryburgh, the residence of the earl of Buchan, brother to the celebrated civilian and orator, Lord Erskine. I particularly specified, I recollect, my desire to inspect the venerable ruins of Mellross Abbey, hoary by the suns and frosts of seven centuries. "Go, my son," said the dear old man, who looked as old and as venerable as the ruins, "go, it is a laudable curiosity, and then you will see, though born in another land, what I have never beheld, though I have lived nearly half a century in its very vicinity. And yet I have desired to see it, and I have resolved and reresolved, but, alas! it is like things of more consequence; we neglect them to-day because they may be done to-morrow; and thus, because they *can* be done any day, are never done." Concerning this good old man it is difficult to avoid garrulity. He told me of a flying visit he had from Dr. Mason, when he was last in Europe, and the opinion which he formed of him. I wish I had Dr. Mason's recollection of him. They are both great and good men, but they are the very antipodes of each other.

In about an hour's walk, after leaving Selkirk, I reached Abbotsford, the residence of Sir Walter Scott, so called from the actual spot where the abbots, in days of yore, were accustomed to ford the Tweed, long before John Knox made such fearful havock among them. The

poet's house is almost as curiously picturesque in its appearance as his own muse. It inclines to the Gothic, but so fantastic, and yet so wildly pleasing in its outlines, as to leave us no object of comparing it with, except some of his own irregularly wild and beautiful productions. I was told that the design was principally taken by himself from the old abbey, as are many curious antique stones which are placed in conspicuous situations, and kept entire as they left the abbey, with antiquarian fidelity. I had no introduction to the poet, as I was informed he was then at Edinburgh; though afterwards I discovered that he was at home, and accompanied by personages of no less notoriety than lady Byron and the Ettrick Shepherd. This intelligence I had subsequently from Mr. Hogg, when I visited him at his own house, on my way to the scene of Boston's earthly pilgrimage; the very spot where he conceived and wrote his "Fourfold State." After taking a hasty glance of the habitation of this celebrated man, I pursued my pedestrian journey, and in a short time reached those magnificent ruins which give notoriety to a village, otherwise as insignificant as fancy can well picture. From the size of that part of the chapel which at present exists, we may form some vague opinion of what must have been the prodigious extent of the whole when it was entire, together with the residence of its lordly abbot. One of its most remarkable parts is a kind of circular echoing gallery, which surrounds the chapel, built in such a manner as to hide the persons whom it would contain, from the congregation beneath; while it gave a wildness, a sublimity, and a mystery to their voices. In this, it is said, the abbots chaunted their service on special and sainted seasons: and no doubt but it was used at times, for the jesuitical purposes of imposing upon the credulity of the unlettered peasants of the twelfth century. In the body of the chapel there are still some of the stone vessels fixed in the

wall, in which was contained the consecrated water; and so entire are these, as well as the subterranean pipes which communicated with the Tweed, that to this day, if the stopper in the centre of these stone cups is removed, you may pour any quantity of water in, and it will run off in such a secret and mysterious way as to excite a peculiar interest. Another object which engages attention is, that grand and imposing "oriel window," of the pure Gothic style, which Scott has so finely described, as it appears by moonlight, in the "Lay of the Last Minstrel." But perhaps after all, what astonishes a visiter most is, the variety, elegance, and rich delicacy of the sculpture around the doors and windows; and especially on a cornice which stretches along the whole length of the chapel on the outside. Only think of this sculpture being the work of, probably, the eleventh century. Only think of its being ever since exposed to all the variations of climate in such a northern latitude; and yet possessing so much distinctness and delicacy, as to represent some of the finest *ferns* and *heaths*. Surely the sculptor must have also been a botanist, for "roses, and lilies, and thistles, and heaths, and ferns, in all their varieties; and oak leaves, and ash leaves, and a thousand beautiful shapes besides, are chiselled with such inimitable truth and such grace of nature, that the finest botanists in the world could not desire a better hortus siccus, so far as they go." After traversing this hallowed spot until I was fatigued in body, not in mind, I left it for Dryburgh Abbey. Never did I see or fancy a more delightful spot than intervenes betwixt these ruins. The most luxuriant, and at the same time romantic prospects, enriched and enlivened, and diversified by the classic Tweed, meandering in such apparent delight as if it wanted, by its windings, to prolong its stay as far as possible among those delightful hills. Surely such a place is calculated to draw forth the warmest and dearest feelings of the soul, in



songs of praise to Him who formed it, and fan into a flame the least spark of poetic genius which God has bestowed upon man. Admiration cannot but be carried into enthusiasm in such a place. This moment you are on a level with the deep, broad and rapid Tweed, which is nevertheless possessed of such a singular transparency that it ripples and dimples as it flows, until the white pebbles below appear like ivory teeth beneath the smiling surface of some fair and lovely countenance.—And anon you are elevated on some “Eildon hill,” until the distant Cheviot appears before you, bringing to your recollection all the witching legends of “the Douglas” and “the Percy.”—The first thing which arrests the traveler’s attention after he leaves Mellross, in the works of art, is a huge colossal statue of Wallace, which the earl of Buchan has erected on the face of one of the highest hills which bound the Tweed. This statue is of red free stone, elevated on a pedestal, I think 21 feet high, representing Scotland’s hero in a complete suit of armour. On reaching this huge stony memento of the gallant chief, I was astonished by an instance of the earl’s vanity and penuriousness. Immediately beside the statue is a little rustic summer hut, in which an old cobbler resides during the day, for the alleged purpose of preventing any injury being perpetrated upon this *red free stone Wallace*. This old man is as garrulous as age can possibly be; and, to crown all, he is a poet and an author. His verses, if verses they may be called, which are as destitute of poetry as Milton’s *Death* was of shape,

———“Which shape had none,  
Distinguishable in member, joint or limb,”

were in little stitched pamphlets, which a person finds himself as much necessitated to purchase before he takes his departure, as Dr. Green’s *deaf powders* of Bethlehem, after you have laughed an hour at his expense. The earl, like his Argus, is also an author, and strange as it may

appear,—“*credite posteri*,”—actually keeps his unsold volumes in this hut, that he may, if possible, impose them on some of the numerous visitants who frequent this place! The earl and his Argus are in good keeping. “*Similis simili gaude*.”—He is indeed “a strange and wayward wight,” known in Britain for many a simple and strange procedure; and in this country, for sending to Washington a snuff-box, made out of Wallace’s oak, “with a request that, when dying, he would bequeath it to the most worthy.”

He was not at home at this time, nor could I get admission to the house. So I contented myself with viewing the beauties, natural and artificial, which surround this fairy spot. Within a few rods of the mansion house is the picturesque remains of Dryburgh Abbey; but so dilapidated that but little remains entire to tell the tale of what it was. There is one subterraneous apartment, however, in a state of tolerable preservation, which the earl intends making his cemetery. In it he has already his coffin, made of marble, with a Latin inscription on it, written by himself. In such a state of forwardness has he these things, which other men generally leave to their survivors, that after his demise there will remain nothing to be done, but to lift the lid and shut his defunct lordship up. But that his ashes may keep good company after death, he has this apartment surrounded by plaster of paris busts, of modern and ancient sages and heroes. Among the heroes I could discern one intended for our Washington; and a caricature of Franklin was perched in clayey gravity and chalky wanness among the sages: and, to crown all, a bust of his own right honourable self is stuck up, in this congress of “unholy alliances”—where Bonaparte, Caesar, and count Rumford, and the earl of Buchan stand upon a pedestal, as proud and as elevated as the Scottish Thompson, the Roman Ci-

cero, and our own Washington and Franklin.—“Nihil tam dispar sibi.”

The road which leads to and from this place lies on the opposite bank of the river: and it is a singular fact that until a short time previous to the present, no bridge existed either for man or horse; and to this day there is none but a swinging chain bridge across it for foot passengers. This is one of the neatest things of the kind I have ever seen, entirely suspended from posts on each bank of this expansive stream. Immediately after passing this bridge—which, though a little too modern and dandyish for the place where abbots prayed and Wallace fought, is yet very romantic—is a beautiful little quadrilateral temple, dedicated to the genius of Thomson. On each side is some emblematic device, with the name of the particular season to which the device alludes. This little temple, on the bank of the Tweed, and in such a lonely, beautifully, rural spot, and dedicated to the author of the Seasons, absorbed for a moment my every thought; and while lost in this pleasing reverie, the limpid placid stream, as it murmured past, seemed to me to be hymning its poet's requiem.

---

FOR THE CHRISTIAN ADVOCATE.

### N<sup>o</sup>. VII.

GLEANINGS AND HINTS TOWARDS AN  
ARGUMENT FOR THE AUTHENTICITY  
OF 1 JOHN, V. 7.

---

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

---

“Potuit igitur Hieronymus scribere Græcorum Codices fuisse integros; negatque non potest adeo, Patres Græcos locum citare.”

*Am. Dorhout, Animad.*

(Continued from p. 216.)

Before we proceed to examine the quotations and allusions to our text, by the Greek fathers, we ought, per-

haps, to say something to the question put by the gentlemen on the other side. If this verse existed in their copies, why did not all the Greek fathers quote it in their Trinitarian controversy? We reply by saying, first of all, that had it been in *all* their copies it would probably have been quoted by them. But, say the learned men on our side, by some cause or other it certainly had been dropt from the copies used by the most of the Greek fathers whose writings have come down to us. But because it was wanting in some codices, and was, therefore, as it might be expected, not quoted by those who had it not, no argument of a satisfactory nature can thence be drawn, that the verse did not exist. It was in the copies of others. And it was quoted by others accordingly—or alluded to. “What then has become of the MSS. which contained it?” We return the question—and demand of our learned opposers, What have become of those hundreds of MSS. which contained the General Epistles of the New Testament? Only some few of them remain. Where are the rest? The same answer will serve for a reply by us, and by them. Go ask those whose ignorance or impious fraud sold the MSS. of Complutum to the *rocket maker*. Or go back into the remoter ages, and ask the blood-hounds of persecution in Europe, in Asia, in Africa, in the days of Dioclesian, and others, what have you done with the MSS. of the Holy Oracles?—Alas! these fiends of persecution and the ravages of time, have deprived us, hitherto, of the means which would have soon settled this dispute among brethren.

“But the fathers have quoted the 8th verse. On the supposition that the 7th verse did then exist, why did they omit it in the *Trinitarian Controversy*?” We reply in the words of the learned Nolan, that no such controversy as the *Trinitarian Controversy* existed in the times alluded to. The Trinitarian Controversy is a modern controversy.

The fathers combated the heretics, and the subject of the contest was the *divinity*, and the *humanity* of Jesus Christ. The heretics of those ages, in which our verse disappeared from many MSS. did not deny the "three and the one," the Trinity. They did plead for the "three in the one." But then, with Sabellius, they made "the three," to be one and the same thing; while some of them taught that the two distinct natures in Christ were blended into one. Hence, in the sense imposed by them on our text—a sense which puzzled the fathers—many of whom, perhaps, were not well versed in its true meaning, this verse was actually deemed by some of the orthodox, to lean toward the side of the heretics: Or, in other words, its literal form afforded the heretics an unusually strong plausibility. Hence these fathers did not quote it. This very thing is said to have induced Eusebius to leave it out of the fifty codices, published by order of Constantine. He wished to deprive the Sabellians of even the plausibility of a text that looked his way. And hence also, it was an opinion of many of the fathers—and our Nolan has actually laboured to prove the same thing—that the 8th verse was absolutely more to the point than the 7th, and more effective in proving, against the heresies of the time, that the three are distinct as persons; and one in essence. To refute the Sabellians, who made *one person*—they could not, in their mode of interpreting our verse, bring it forward. But then they had the 8th, which shewed that Christ must have been a distinct person from the Father—he having blood—and having shed it—which the Father had not done. And in refuting the Eutychians, who blended Christ's two natures into one, the 8th verse was more effective than the 7th verse. For it showed that Christ had blood—that therefore his human nature was not blended into the divine nature, and lost in it. If we should, with our opponents, con-

ceive of a "*Trinitarian Controversy*," in these primitive times, we might be induced to wonder why the fathers did not quote the 7th verse. But when we consider that there was really no such controversy then as the "*Trinitarian Controversy*" in our days; and especially when we do consider the real sentiments of the heretics, we must say with Nolan.—It is no wonder that the 8th verse should then be quoted in preference to the 7th verse. Our opponents do not realize the feelings and views of the fathers: nor have they formed, we think, a correct conception of the state of the controversies of those ages, when they reason, as they have done on this subject, that on supposition of the 7th verse being in existence, the fathers would certainly have quoted it.\*

From the Greek fathers and writers we offer the following specimen of quotations, and also allusions, which, as Burgess observes, are "tacit quotations," and indicate the existence of the original as really as a direct quotation. We shall begin with the latest that are known, and go back to primitive times.—In the fifteenth century, Bryennius, a Greek monk, whose works were edited by Eugenius, archbishop of Cherson, thus quotes our verse: "ὅτι τρεῖς εἰσιν." *x. τ. ε.* For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and "these three are one."† In the middle of the fourteenth century, Calecas thus quotes it. "τρεῖς εἰσιν ὁ θεός." *x. τ. ε.* "there are three that bear record, the Father, the Word, and the Holy Ghost." He omits "in heaven:" and the last clause also. But it indicates the existence of the verse in his copy.—The Codex Montfortianus is a Greek manuscript in the library of Dublin college. Martin, of Utrecht, assigns it to the eleventh century: Porson to the sixteenth: but Dr.

\* See Nolan, p. 525—551.

† In Tom. i. p. 411. as quoted by Griesbach in his Diatr. p. 11. And by others,



Adam Clark and Dr. Burgess, place it in the thirteenth.\* And this, I am inclined to think, is admitted now by the most of our learned men. The learned men, in opposition, have attempted to bring *internal* proof against this MSS. They endeavour to show it to be a translation from a Latin code. Hence Porson attacks its form of Greek. "It is bad Greek," the professor says, because, verily, it omits the articles before the Greek for "Father," "Son," and "Holy Ghost." But every Greek scholar knows that the purest classicks often omit the article. And even professor Porson must have often read the Greek hymn beginning thus—with a most perfect illustration of my point.

"Υμνουµεν Πατέρα, και Υιον, και ἅγιον Πνεῦμα." Moreover, he ridicules ἐν τῇ γῇ, and insists that if it had been written by a Greek scholar, or had been a genuine manuscript, it would have had ἐπὶ τῆς γῆς. And yet, not to seek for refutations out of the pages of the New Testament, St. John (Rev. v. 13,) has ἐν τῇ γῇ.† Dr. Marsh too, unites with professor Porson in calling our text as it stands in this manuscript, "a bungling translation from the Latin," because it has "ἐν οὐρανῷ," being without the article. But an inspired writer has it "ἐν οὐρανῷ," more than once.‡ And with all humility, I would suppose that *inspired* writers, who spoke and wrote Greek fluently, must be allowed to know at least as much about Greek as an English professor, or bishop!§ In this MS. our verse is contained. "Ὅτι τρεῖς" κ. τ. ε. "For there are three that bear record in heaven, the Father, the Word, and Holy Ghost; and these three are one."

In a preceding number I noticed the quotation of our verse in the acts of the Lateran council in the year 1215—and circulated in Greek,

among the Greek churches. We find a quotation of the verse by Euthymius Zigabanus, in the year 1116. The quotation is thus, "ὅτι τρεῖς εἰσιν ὁι" κ. τ. ε. "Because there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Here we have the verse quoted precisely as it is found in the received text. And there follows this quotation, an argument by the Greek writer, in which the doctrine of the verse is so interwoven, that every portion of it implies the existence of our verse before him as it stands in this quotation. And thus, even the possibility of supposing an interpolation, is entirely taken away.

Professor Porson has exerted his ingenuity to overthrow the force of this quotation. He has, indeed, quoted the Greek writer correctly, so far as he goes. The Greek writer having set down, 1 John, v. 7, 8, 9, as they stand in our copies, goes on thus: "Θεα δε παλιν." κ. τ. ε. "Behold now again, how the preacher of truth calls the Spirit by nature God; and of God: for having said that it is the Spirit of God that witnesses; a little onward, he adds, the witness of God is greater. How then is he a creature, &c.?" Here he stops. Thus it stands on Porson's page.\* On this quotation Porson argues thus. "The author who adopts this reasoning must have been ignorant of the 7th verse. How could he otherwise have missed the opportunity of insisting on the *connumeration* of the three persons: the assertion, of their joint testimony, and their *unity*." Now it is an extraordinary fact that the learned professor breaks off his quotation of the Greek writer merely at a comma; and actually omits the very sentence which contains the very thing which he had insisted on as an evidence of the 7th verse being before the writer. He omits the *connumeration* of the three persons, and the assertion of their *unity*. The sentence of the Greek writer runs thus, "Πως οὖν εἰ"

\* See Clark's Succession of Literature, p. 88. And Burgess, p. 141.

† See also in Luke, xii. 51.

‡ Matt. vi. 10, and xxviii. 18, &c. &c.

§ See an ample defence of this MS. in Burgess, p. 60 and 142.

\* Letters to Travis, p. 224, &c.

ποίημα." κ. τ. ε. "How is he then a creature, [*who is declared to be God with the Father of all, and compleitive of the Holy Trinity:*\*] or, "the one who fills up the number of the Holy Trinity." Mr. Porson leaves out this sentence between the brackets. He could not but see it. His motive we cannot comprehend. But it is perfectly obvious that the Greek author has precisely the things that Porson insisted on as necessary to prove the existence of the 7th verse.† Griesbach, in his *Diatriba*, takes a different process to enervate this quotation. He denies its authenticity—from the circumstance of its not being found in some other copies; and from its being wanting in the existing copy of Cyril's *Thesaurus*, whence Euthymius had taken the quotation. But later criticks have proved, satisfactorily, that the quotation containing our verse is made from the Turgovist edition of Euthymius: that this was printed from eastern MSS. collated with a MS. in the imperial library of Vienna: and is allowed by the learned to be an accurate edition. And besides, there is in the passage itself an *internal* evidence, as clear as it is striking. The Greek is proving by an ingenious argument that the Holy Ghost is the true God—even "of the same nature with God, and one of the persons of the Holy Trinity." He appeals to John's Epistle. He quotes the 7th, 8th, and 9th verses. Then draws his conclusion that the "preacher of truth" declares the Spirit to be "God *with the Father of all, and compleitive of the persons of trinity.*" Now let my reader suppose, with Porson and Griesbach, that the Greek writer leaves out the 7th verse, and he will instantly perceive that the conclusion here drawn is impertinent, and utterly without a foundation. For no such idea is taught in the 8th, or in the 9th verse

—which verses only these two learned men have supposed to be quoted by the Greek writer. This *external* and *internal* evidence produced in behalf of the quotation, give us, I conceive, the fullest and clearest testimony that can be desired to its authenticity in the Turgovist edition. And they also prove that the passage ought to stand exactly thus in Cyril's *Thesaurus*. And when we come to quote Cyril, I shall remind the reader that we consider this point as fairly established by our side.\*

Maximus Confessor was a writer of the seventh century. In the seventh section of a book which the learned have proved to have been written by him, entitled "The Dispute with Arius," we find a quotation of our verse immediately following his extract of Matthew, xxviii. 19—in proof of the Holy Trinity. "Προς δὲ τοῦτοις πασιν Ἰωάννης φασκεῖ. Καὶ οἱ τρεῖς [τὸ]† ἐν εἰσι." "And in addition to all these, John says, And these three are one." It is beyond a doubt that these words were taken out of our verse. And hence it was known to Greek writers in the seventh century.‡

Our opponents have asked this question in their doubts and unbelief—"Whence did a writer of the seventh century derive a text, which is wanting in the generality of Greek copies?" Mill, in the depth of his critical researches, has answered this on our side. "Ex antiquioribus Græcis, puris atque integris." "From more ancient Greek copies, pure and entire."§

On the margin of some MSS. in Greek, there are found marginal comments, which have received the name of *scholia*. The existence of these standing opposite the 8th, and

\* See Burgess, ut sup.

† By what means this article το crept in, none of us can conjecture.

‡ See Griesbach *Diatriba*, p. 10. And Burgess fully, in p. 41, &c.

§ See Mill in 1 John, v. 7, and Bengel on the distinguished character of this Greek writer, in *Apparat. Critic.* sect. xxiii.

\* The original is "Πατρὶ συνθεολογούμενον; καὶ τῆς Τριᾶδος συμπληρωτικόν."

† See more fully in Burgess, p. xxxvi. &c.

sometimes the 9th verse, we adduce as Greek testimonies to the existence of our verse, in those copies into which these *scholia* had been *originally* entered. In the existing MSS. which retain these *scholia*, our verse, it is true, has, by some means or other, disappeared. But I think it will appear, on the inspection of these *scholia*, that our verse must have stood before the eyes of their writers. The following is a specimen. "In our codex, 62," says Griesbach, "opposite the word *πνευμα*," *"spirit"* in the 8th verse, the following scholium appears:" *το ἅγιον καὶ ὁ Πατήρ, καὶ αὐτὸς αὐτοῦ.*" i. e. "The Holy Spirit, and the Father, and he who is his Son." Again, opposite the words *ἐν εἰσι*," "they are one," this scholium appears: *"εἰς θεός, μὴ θεότης."* That is, "one God, one Godhead." And in MSS. 2247, in the Royal Library of Paris, opposite the 8th verse, there is this scholium, *τοῦτες, τὸ πνεῦμα τὸ ἅγιον, καὶ ὁ πατήρ, καὶ αὐτὸς αὐτοῦ.* "That is, the Holy Ghost, the Father, and the Son." And opposite to the close of the 8th verse it is added, *τοῦτες, μὴ θεότης, εἰς θεός.*"\* Now, had there appeared only the first part of these *scholia*, it might have been set down as one of those forced and corrupt mystical interpretations of the 8th verse, to which Augustine gave, if not the origin, at least his support. But I will put it to the candour of every learned man, if any person can justly suppose these *scholia*, just quoted before us, to have been designed as mystical interpretations of the 8th verse. Many of the fathers wrote absurdly, it is true. But if you make these *scholia* their interpretation of the three earthly witnesses, then you represent them as *teaching blasphemy*. You make them teach that "the spirit, the water, and the blood, are *εἰς θεός, μὴ θεότης*,"—are "one God, one Godhead." Yes, either these are not glosses on the 8th verse, or the fathers who wrote them made "*the spirit, the water, and the blood*," "one

God, one Godhead!" Most assuredly the wildest mystic who ever raved in his cell, never could be capable of committing such an idea into language. The pen must have dropt from his hands in attempting it. To my mind it is perfectly obvious that these were comments set down opposite the 7th verse originally. Then our verse having been, by accident, or rather by impious fraud, left out, the 8th verse succeeded to the sixth, and thus stood opposite these *scholia*.

We have already mentioned the name of Cyril, of Alexandria. He flourished in the first half of the fifth century. In his Thesaurus,\* is found the passage quoted by Euthymius; and which we have just reviewed. It so happens that, in the copy of his works, now before the learned, the 7th verse has been omitted, by some accident or other. But we have seen that Euthymius, quoting him in the twelfth century, did quote out of Cyril the 7th verse: and we have also seen that the *internal* evidence of the passage did absolutely require the presence of that verse. Porson, (quoted by Burgess,) says, "I have seen this quotation with my own eyes in Cyril's Thesaurus. There is not a word more than the 8th verse." But the professor has forgotten himself. There is more in Cyril. *There is all that comment by Cyril on the passage quoted out of John*, which I have set down in a preceding paragraph. And I shall turn the learned professor's own words against him. He has said, "If Cyril had quoted the 7th verse, *he could not have failed to insist on the connumeration of the three persons and their unity.*" This Cyril *has actually done*. But then he has done it in *that clause of the sentence which Porson happened to omit*, as is shown above. By Porson's own argument, it appears that Cyril *must* have quoted the 7th verse. And I humbly presume that it will appear so to every scholar who inspects the quotation. When Cyril

\* Griesb. Diatr. p. 10. Burgess, p. 31.

\* In the Tom. v. Oper. Cyril.



says of the Holy Ghost, "How is he then a creature, who is declared to be *God with the Father of all*, and *completive of the Holy Trinity?*" There is only the one passage quoted by Cyril, on which he is thus commenting, and that is our text and context. He could not draw this inference from the 6th or the 8th verse. If he left out the 7th verse, there was no foundation in the passage before him, on which he could possibly build this weighty argument for the divinity of the Holy Ghost.\*—Thus we have a Greek father of the early part of the fifth century who quotes our verse; and one, moreover, whom our opponents had hitherto always claimed as belonging to their side.

In the year 1768, a work was published at Utrecht, by Ambrose Dorhout, entitled "*Animadversiones in loca selecta, V. T.*" To this eminent scholar we are indebted for a new Greek authority, which had escaped the attention of all the writers in the *Porsonian* controversy: and which was first quoted in England by Dr. Burgess, very lately. It is that of Diodorus, bishop of Tarsus, of the fourth century: and the instructor of Chrysostom. The following is the quotation from Dorhout's Dissert. De 1 John, v. 7. "But let us pass to a document which is above all exception: We have asserted that the Greek writers did cite this text. We have a distinguished passage which will evince to the eyes of every man not blinded by prejudice, that the prologue of St. Jerom reports correctly, which affirms, that the Greeks read this text of the heavenly witnesses in their manuscripts. Suidas (in voce Diodorus, &c.) relates out of Theodorus, the Lector's church history, that Diodorus, the Greek monk, who lived in the days of the emperors Julian, &c., and who was afterwards bishop of Tarsus, wrote various pieces: among these the following: Works on the whole of the

Old Testament, viz. Genesis, Exodus, &c. Also on the Evangelists; on the Acts of the Apostles, and "*εις την επισολην Ιωαννου του Ευαγγελιστου περι του Εις Θεος εν Τριαδι.*" And also on the Epistle of John concerning that passage which treats OF THE ONE GOD IN THE TRINITY, &c." "It appears to me clearer than the light," as Dorhout adds, "that this refers to the 7th verse." For there is no other passage in the Epistle to which it can be referred.\*

I have yet to notice several others of the Greek fathers, before I proceed to the Latins. But I shall close, at present, with another extract from Dorhout. "This testimony of Diodorus strengthens the authority of St. Jerom's Prologue to the General Epistles."—[The assertion of the prologue that "the Greeks following the pure faith, had the 7th verse in their codices," had called forth the furious attacks of the learned against it—as a fabrication—and not the work of Jerom.†] "Jerom could therefore write that the Greek codices were entire. And it can no longer be denied that the Greek fathers cite this verse under discussion. Mill, himself, being judge, this testimony from the prologue is such, that, "*si modo sit sanus,*" it places this passage of St. John above all suspicion of interpolation. But when the passage which we have brought from Victor‡ is like a hundred MSS. of the best mark, of the fifth century, who, I pray you, will any longer question the authenticity of 1 John, v. 7." (Dorhout Animad. p. 282. Burgess, p. 158.)

I am, Mr. Editor,

With affectionate respect,

Yours truly,

W. C. BROWNLEE.

Basking Ridge, April, 1825.

\* See the whole passage also in Burgess, p. 157.

† I am sorry to say that Kettnerus is one of them, p. 134.

‡ We shall produce this writer's testimony when we arrive at the Latin fathers.

\* See more fully in Burgess, p. xxiv. Note.

The following letter, very recently received in a printed pamphlet from England by a valued friend and correspondent, was not put into our hands till the department of our work in which it appears was nearly filled. Had we received it sooner, we should not have failed to give it entire—As it is, we are obliged to divide it. We regard it as one of the most interesting publications we have lately seen. To our apprehension, it shows in what manner the God of providence and grace, who always effects his purposes of mercy in our sinful world by the use of *well adapted means*, is making way for the great and glorious things which are “spoken of Zion the city of our God;” by bringing the influence and agency of every class and description of persons—male and female—into a happy and resistless co-operation, for the diffusion of evangelical truth, and for giving that truth a practical efficiency. The various benevolent and pious institutions already existing have done much, and promise more. But here is a new plan—a plan for taking a much wider range in the sacred work of evangelizing the world, than any which we had heard or thought of before. We do hope that the letter will be carefully perused and seriously considered, by every reader of the Christian Advocate. It will be perceived that it was written with a special reference to what might be done in Britain; but almost every thing it contains is equally applicable to the United States. We hope, at the end of the publication, to say something on one topick, which is peculiar to the state of things in our own country.

It appears that the gentleman to whom the letter was addressed, had written a little book entitled “Hints on Missions.” This book we have not seen; but a knowledge of its contents is not necessary to a full understanding of what is contained in the letter.

LETTER TO JAMES DOUGLAS, ESQ. OF  
CAVERS.

Dear Sir,—In my last, I promised to write you on the advantages likely to result from the establishment of a Committee or Society of Merchants and others, for correspondence, and for uniting their commercial influence to promote the increase of knowledge and civilization in the various quarters of the globe. If every Christian in our day was as sensible of his means and responsibility as the first Christians were, how would the blessed gospel spread far and wide in the world? then, the consistent lives of professors would be living epistles known and read of all men. You express this idea in your little book, “Hints on Missions;” and what remains but for every man to do his duty, looking up to God for help. You have done a great service to Christians, by pointing out to them their means of usefulness. Indeed, when we look back upon our past life, and see how little we have done for Christ, we may almost question our sincerity in his cause; at any rate “it is now high time to awake out of sleep,” and show that there is no middle path between truth and error, but that if Christianity is any thing, it is every thing. Though with far inferior talents, why should not every Christian consider that he has a great work to do as well as Luther? Nothing more is required of a man than that he should do what he can; to enter when the providence of God opens the door, and to work when God bestows the means. The poor have done much, and the rich have done something, but little in proportion to their means. In former times, indeed, merchants built and endowed hospitals, established schools, erected magnificent churches and religious houses; and many monuments now exist in Europe of the great, though often mis-

taken charity of men engaged in commerce.

Merchants realize great wealth, though in this day much less than in former years; but where are the evidences of their appropriating a due proportion of it to advance the welfare of others? Alas! even this day of gospel light presents us with few Thorntons and Howards comparatively, unless these treasures lie hid in the obscurity of retirement. The generosity of popish merchants in the dark ages puts to shame the narrow policy of many enlightened Protestants of the 19th century.

You have shown what may be done to put men in requisition for the best interests of mankind, by advancing religion and civilization in the world; and certainly if the pernicious habit of indolence, to which men are naturally prone, can be destroyed by the encouragement of industry and civilization; and if the baneful spirit of covetousness can be weakened, if not utterly destroyed, by enticing merchants into the practice of diffusive benevolence; surely great moral benefit must accrue to the world from every scheme which has these objects in view; and if we seek to promote the blessed advantages of religion, we embrace every thing which divine charity can urge us to pursue in this world. It may be said, that the gospel is preached abroad through the aid of Missionary Societies; but why may not laymen perform the work of civilization, and march by the side of Missionaries, to show that "godliness hath the promise of this life as well as that which is to come." I think it is quite practicable to form a Committee or Society, to embrace these objects upon the following plan:—

I take for the basis of it the policy of the Jesuits, as far as the word of God will admit. Let the wisdom of the serpent and the harmlessness of the dove, regulate its measures. Let it use the same means to benefit the world which the Je-

suits did to strengthen popery, at the expense of its happiness. It may be denominated the "Catholic Institution," or the "Corresponding and Active Agency Society." The object will be, to promote the spiritual and temporal welfare of mankind, by applying the united talents and influence of good men every where to that purpose. The qualifications for membership will be a belief in, and consistent profession of, the gospel, without regard to denomination, and an ability to promote the objects of the society at home and abroad, with the solemn promise to do so. Every member must contribute a portion of his time, labour, and influence to the society, and endeavour to keep constantly in view the divine precept—"Do all to the glory of God."

It should comprise, 1st, *merchants*; 2d, *ship-owners*; 3d, *manufacturers*; 4th, *agriculturists*; 5th, *medical men*; 6th, *lawyers*; 7th, *men of property and influence in civil offices at home and abroad*; 8th, *naval and military officers*; and lastly, men of any art, influence, or profession, who, having the love of God in their hearts, feel willing to assist in erecting the spiritual temple of the Lord in the earth. A few remarks may point out how these agencies may contribute to the work.

*First.* *Merchants* may select and train up young men of piety and talent; and labour to implant in their minds the principles of the society: that no man should live solely to himself, but to the Lord; and that it is the duty of men to make every transaction of business contribute its quota towards the promotion of religion, as well as towards pecuniary advantage; that the movements of the office have a reference to the world to come, as well as to the present world, and that each individual is himself responsible for the right discharge of his duty and improvement of his



talents in a subordinate capacity, as well as his master; and let the constant example of the superior confirm and fix these habits and principles in the youthful minds; at the same time that such means are employed, prayer to God will form a daily part of the system. After undergoing this process in the counting-houses of the cities, they will be transplanted into the commercial establishments abroad, to take an active part in publick life. There they will be the centres of new circles, and may, under God, prove of vast moral benefit; while the connexion with their houses in Britain will always have a restraining and encouraging influence on their conduct. A more comprehensive knowledge may be given these young men as they are passing through their apprenticeship, to fit them for any peculiar station, or difficulty, which they may have to encounter in foreign parts. Send them abroad personally responsible to their houses for every immoral act committed in the business under their direction, and let the written instructions delivered to them by their employers, provide as carefully for the discharge of their duties in a religious, as in a commercial point of view; and by requiring a quarterly journal of both objects, the pious British merchant can at all times feel the pulse of his agents abroad. The employment of agents in foreign parts in the "work of faith and labour of love" during their leisure hours, is the most effectual preservation from the contagion of bad example and society. By such commercial agents, books on religion, arts, and sciences, may be distributed or sold, missionaries aided and encouraged, schools established, and every plan of civilization advanced. Valuable information on religious and commercial subjects, as well as scientific, may be obtained by the society through such a medium from all parts of the world, and thus, the

various institutions in Britain, for religion, philosophy, arts, and sciences, commerce and shipping, may be aided, through the influence and information possessed by the institution in question.

The young men thus trained are in time likely to become masters; they have learned to do good, they know the value of their influence and their own responsibility, and it is not too much to expect, that they will perpetuate the system when their masters are gone into the eternal world. With the same object in view, the employer will keep a watchful eye upon the female connexions which his young men may form; and as it is to be hoped that mutual regard and esteem will spring up between masters and servants thus working together for the cause of God, the youth will not disregard the affectionate advice of his best friend in a matter of that kind. Thus a race of useful female coadjutors to the work may be raised up and planted in all parts, where British merchants trade, and British influence exists; from whose exertions a great moral change may take place in the female character abroad. The opportunity of doing good in this channel alone, by the simple *influence* of a superior, is exceedingly great, and always has well repaid the labour of those who have made the experiment.

*Secondly.* Ship-owners have it in their power to aid the cause of Christianity in a variety of ways. Missionaries, schoolmasters, and others, who go abroad for religious, benevolent, or useful purposes, may with their luggage be carried to all parts of the world, free of expense, except the needful supplies of fresh provisions; seamen are accustomed, from far inferior motives, to afford free passage to their brethren in distress. In return for such kindness and accommodation, the missionaries, &c. ought to use their best endeavours to benefit the souls of the crew. Ship-owners may

place their vessels under the control of pious and active men, who, wherever they go, will give light to the world; and having the same body of men many months under their care, they have the best opportunity of leading them to the knowledge of the Saviour. Ships under the command of serious masters may afford a safe and economical vehicle of communication with all parts of the world, and may convey and receive the most important information, with the greatest fidelity.

Should British or foreign passengers be conveyed in a vessel where the master or mate is serious, or a missionary is on board, it is likely they might receive spiritual benefit; or if they should prove enemies to the cross, and have any designs adverse to its prosperity, the serious people on board are very likely to obtain a timely disclosure of it, and be instrumental, either of deterring them from their purpose, or of defeating their attempt by a disclosure of the matter to such societies as have ability to take the matter up. Serious captains have a fine opportunity of becoming personally acquainted with friends and foes in foreign parts; their business introduces them into much society, and their profession secures them from suspicion, while from their characteristic simplicity and ingenuousness they are generally regarded with confidence.

Owners of vessels possess considerable influence in the different sea ports of the kingdom, as also in travelling from place to place to meet their vessels on their return from foreign voyages. In all the ports where their vessels deliver, they make purchases for the outfit and provision of their vessels: hence they become extensively known, and in a way which carries obligation with it, and enables them to ask a favour or speak a word for the gospel with some prospect of success. They have the same op-

portunity as merchants, in these particulars, when they visit the manufacturing districts to purchase goods. They may visit manufactories, ship-building yards, &c. where, instead of the usual gratuity of a few shillings, to drink healths with, the money may be increased a little, and appropriated to the purchase of moral, scientific, or religious books, which may be circulated through the workmen and their families; or it may go towards the establishment of a school, or a saving fund, or a clothing society for the workmen's children, or rewards for good behaviour, for excelling in business, for fidelity; or towards setting forward in the hands of the principals some beneficial scheme, which from time to time they may visit, when the hand of Providence directs their course thither, and be thus instrumental in promoting the continued welfare of the institution.

Schools and libraries may be established on board of merchant ships with much advantage, and also in manufactories; and if they comprise a regard to their temporal, as well as spiritual interest, the latter is not likely to suffer from the combination, when founded upon right principles.

*Thirdly. Manufacturers, in Great Britain, possess power and influence and property; so do very many in foreign parts. Generally, manufactories are detrimental to public morals, because evil spreads rapidly where the young constantly associate with men of depraved minds, and when there is little or no restraint upon the expression of their corrupt minds. Reform in manufactories will chiefly depend upon the character and principles of the masters. The power is invested in their hands, and what may be done is easily inferred from what has been done by those men who have fairly made the experiment. Besides the moral reformation and evangelization of their*

own people and their families, they may train up pious young persons expressly to succeed them in their business, or to take the management of other manufactories, at home and in foreign parts; who, having been first well tutored by their masters in their business, and in the work of doing good in that line of things, are likely to perpetuate the system to future generations. In those countries where missions have been long introduced, and religious schools long in operation, and their influence has been brought to bear upon the minds of the population, especially the youthful part, who are rising into manhood, and who, from the customs of the country, are much exposed to idleness, how important would it be for manufacturers or merchants to send out young serious men, qualified for the important trust, to establish manufactories where employment could be given to the many youths thus circumstanced; and they might be thereby confirmed in the good ways into which they had been initiated at the mission schools. In like manner, young men, trained up under proper hands in England, and fitted for particular countries, might be sent out as lay missionaries. They might establish manufactories abroad, with the proceeds of which, after the necessary expenses of their families and establishments were paid, they might in a great variety of ways promote the cause of Christ, as some of the Baptist and other missionaries have done; they might recommend the cause they espouse to governments by their industry, ability, and disinterestedness, and by their public spirit, talents, and influence—provided they be at all times well directed.

*Fourthly.* How very extensive is the field for the labours of the *Agri-culturists*? many of whom, in various parts of Great Britain, are pious and intelligent. They also might select pious young men, and train

them up under their own eye, especially with the view to emigration; their studies and pursuits might be conducted so as best to suit that quarter of the globe where they intended to settle. Opulent farmers might, with much propriety, take a share and interest in the establishment of these young men abroad. By that means their experience, capital, and advice would greatly tend to the success of the undertaking, and they would be instrumental in advancing the several benevolent schemes which they may set on foot, for civilizing and evangelizing the inhabitants around their settlement. The extensive farmer requires a considerable number of labourers, all of whom, with their wives and children, look up to their employer as their common friend and protector. It is therefore reasonable to anticipate, that the moral character of a country will be greatly influenced by the active and benevolent lives of a few pious farmers, planted in its bosom.

There are examples, in the county of Northumberland, of farmers, who have whole villages occupied chiefly with their labourers and families, whose ancestors provided the means of grace, which have been continued in the families from generation to generation to this day, with primitive simplicity. Religious freedom having formerly been banished from the cities and high places of our land, and its advocates driven before the flood of persecution, sought refuge and found it in the retired fields of these pious farmers! Very possibly there are few means more likely to plant the gospel in Catholic countries, where religious intolerance marks the operations of the civil government, than the establishments of pious and zealous farmers, in suitable divisions of the provinces; who, while they are sufficiently retired to escape the jealousy of the priesthood, are suffi-



ciently near the mass of the population to extend to them the blessings of divine truth; and while these agricultural settlements are remote from each other, they may be near enough to hold communications on the weighty object they all have in view, which is, to leaven the whole lump, and diffuse all the blessings of salvation over the whole population. Switzerland, Germany, and the British Islands, confirm the propriety of these remarks. The Emperor of Russia is adopting this very system of emigration; for he has induced many thousands of Baptist families, who are all farmers, to emigrate from Poland and settle in Russia. Besides the cultivation of the soil, grazing farmers would have extensive encouragement for their skill and industry in the immense fields of the new American States, where, in the breeding of cattle and pigs, they would provide the necessaries of life for consumption both by sea and land. These pious farmers and graziers would have to attend fairs and markets, where, with the spirit of the ancient Waldenses and Albigenses, they might seek to disseminate the knowledge of the gospel.

The farmers of our own land may set the example, and show the young men under training how practicable a matter it is to be useful at fairs and markets. It is deeply to be regretted, that in our land so many countrymen are enveloped in the thickest darkness. Their minds appear sunk in indolence, and they are generally so distant from places of worship and Christian intercourse, that thousands amongst them perish for lack of knowledge. Forlorn as the hope may appear, it has pleased God to reach the hearts of several, and these are the men who must be sought after.

Connected with this class of people are the trades of *Blacksmiths, Agricultural Instrument-makers,*

*Machine-makers and Carpenters, Harness and Shoe-makers, with Tailors, Butchers, and Gardeners.* These men would be necessary to complete farming villages, and ought to be of a serious character, prepared and educated for the stations abroad, as has been suggested.

(To be continued.)

#### THE REV. MR. STEWART'S PRIVATE JOURNAL.

(Continued from p. 222.)

May 22d. When in Schenectady I was particularly requested by Dr. Yates to call on Anthony Allen, the African who is settled here, and who was once in the family of a gentleman of Schenectady. I have been frequently at his house and have but just now returned. He is quite a respectable man, and has a very neat and comfortable establishment for this country. His enclosure contains near a dozen good mud houses—one for a sitting and sleeping room, one for eating, a store house, kitchen, milk room, blacksmith's shop, &c. &c. and is a favourite resort of the more respectable of the seamen who visit Honoruru. At times his place is quite an hospital, the sick from the ships being generally sent to be boarded and nursed by him. The milk from his large flock of goats is very serviceable to them. With this he also supplies the tables of many of the captains in port, and of the commercial agents, &c. In this way, and by the cultivation of a small plantation, which he holds under the ex-highpriests of the islands, he has accumulated considerable personal property, and makes a comfortable support for his wife (a modest and interesting native) and three children. He has always been well disposed to the missionaries, and has been very polite and kind to Harriet and myself, in sending us several kids, melons, bananas, &c. and by supplying us with 2 quarts of milk, every morning since we came on shore. I am thus particular in my statement, that you may have it in your power, when you visit Schenectady, to give some information concerning him to those who may feel interested in his welfare. He showed me a letter, from his old master if I mistake not, in which Mr. Duane was mentioned among the gentlemen who had called to make inquiries concerning him, after his name was mentioned in the Missionary Herald.

I forgot to mention, that Mr. Allen's place is near two miles from the town and

mission house. The walk to it is over an extensive, perfectly level but uncultivated plain, and affords the only pleasant walk in the vicinity of Honoruru. The mountains are too distant to be reached in an hour's ramble, and all the lowland, except this plain, is a barren heath, or covered with fish ponds and taro patches. The natural scenery is altogether inferior to what I expected to find it. Every thing, except the taro ground, and tops of the mountains which are covered with forests, looks parched and dreary. Whatever other parts of the islands can boast, Honoruru exhibits less to gratify a taste for the beauties of nature, than any place I ever visited. There is not a tree, much less groves, in whose shade you can find refuge from the heat of a torrid sun:—no babbling brooks—no verdant lawns—no secluded dell or glade, for the enjoyment of solitude and thought—in fact, nothing that ever formed a part in a scene of rural beauty or delight.

23d.—We do not yet hear of any opportunity of taking passage for Hawaii: I feel anxious to commence the interesting excursion, though I am more and more satisfied, from what I see of the obscurer part of the people, that it will be attended with much privation and with much that will disgust.

Last night I strolled about a mile, through the marshes and fish ponds south of the mission house, to the beach, and have seen nothing before in the habitations, appearance, habits, &c. of the natives, that gave me so deep an impression of their wretchedness. Were I to send you a *sketch* of my walks you would think me sporting with your credulity, by a picture of poverty and *filthiness* too degrading to be true. The largest hut I saw, was not higher than my waist, and capable only of admitting a family like pigs in a sty, through an entrance too small for the passage of a common sized hog. There was not a shrub nor bush to be seen, nor any signs whatever of cultivation. Some of the people flocked round me, whilst others continued eating their poi seated on the ground, surrounded with fleas and flies, and sharing their food with the dogs and pigs and ducks, who helped themselves from the same calabash that their masters eat from:—The *toute ensemble* was almost too disgusting to be looked at, and I could not help exclaiming “can this be man?”—bone of the bone and flesh of the flesh of him, “whose majesty dignifies and crowns creation's plan; and without whom 't were wild profusion all, and bootless waste?” The hope of enlightening such, seemed almost rashness; and I returned more than ever persuaded, that nothing less than the power which first spake

light from darkness, can ever scatter the gloom by which these are covered.

24th.—Last evening I made a short excursion toward the mountains. After a gradual ascent of 2 miles, through coarse and sunburnt grass, I came to a cluster of huts similar to those I last described, only more old and filthy, and, if possible, more disgusting in all their appurtenances. A few small patches of potatoes seemed to be the principal source of subsistence to their inhabitants:—there was not even a hog to be seen, which generally makes a prominent figure in domestic scenes here: possibly some of the royal establishment had paid them a visit. Rights of property in the “*maki ainana*” or “*common people*,” are so slightly acknowledged by the government, that any person in the king's service may take from any plantation or person whatever he pleases, without any special order from his majesty. A circumstance which lately occurred, at Oahu, will show the extremity, if not the extent, of these depredations. A poor man had secretly kept an only hog, till he thought it would afford at least one feast to himself and family; he killed and dressed it; but when almost in readiness for appetites whetted by long anticipation to an exquisite keenness, a member of the royal household unfortunately passed by, and attracted to the spot by the savoury fumes of the baking *pile*, bore off the promised banquet, without ceremony or apology!

To return to my walk: you wish to know the habits of the people: while at these cabins, I for the first time, became an eye witness to some almost too disgusting to state. I saw one female catching and eating the *vermin* on her dog, which she held in her lap for the purpose: and another faring more delicately, in the opinion of her companions I suppose, on a little animal, which though not the most comely of its genus, has been distinguished by the effusion of a much admired poet—see a spirited address beginning

“*Ha! whare ye gaun ye crawlin ferlie?*”

Monday morning, 26th.—The Sabbath here is, in many respects, a most interesting day to the Christian and missionary. The crowds of decently dressed heathen who flock to the humble temple of the only true God: the attention and seriousness with which most of them listen to the words of eternal life, as proclaimed to them in their own language by the ambassadors of Jesus Christ:—the praises of Jehovah chaunted in this untutored tongue, &c. &c. must produce a lively and joyful impression on the pious mind. Of this I saw a pleasing instance only two Sabbaths since. An officer from one of the ships in port, a serious young man, spent the interval between the English

and native services with me, at the mission house. When the native service was about to commence, he accompanied me to the door of the chapel, intending to take leave when the exercises should begin, as he was unacquainted with the language, and had been already longer from his ship than he designed. But after standing a few minutes, and seeing the hundreds of well dressed natives, who were assembling quietly and seriously, from various directions, at "the sound of the church-going bell,"—he suddenly exclaimed, while the tears glistened in his eye, "No!—this is too much, I cannot go till I worship with these heathen."

It is also an interesting day to the passing stranger, and to him who wishes merely "to catch the manners living as they rise:"—for on the Sabbath, the real state of the people, struggling from barbarity to civilization, is more observable than at any other time. Any one of the fabled beings who are represented as half *man* and half *beast*, would be an appropriate emblem of the present national characters; and an emblazoned *Centaure* would, in the view of an herald, furnish his Hawaiian Majesty with a very intelligible coat of arms.

Recollecting of how late a date the first improvements here are, there is certainly much to admire: but more, in one sense, to *laugh at*. This fact is conspicuous to the simple *looker on*, in nothing more than in dress—the variety and grotesque mixture of which is indescribable and almost incredible. The king, queens, prince, princess, &c. and all the highest chiefs, at church, are always well dressed, and often richly and fashionably. But when grouped, which is always the case, with the "*Royal Guards*" and the several retinues of the chiefs, they present a most incongruous and ridiculous spectacle. The dress of the *guards*, which is intended to be a "*uniform*," appears to be the cast off regimentals of half a dozen different nations, and, I had almost said, of as many different centuries. Some suits I think bear strong evidence, *prima facie*, of having passed through the honourable hardships of the *Revolutionary War*; and I have been half tempted to recognise in others, the parade clothes of the "*Bowerstown Artillery*"—the objects of general admiration, when as a boy I first visited the wilds of Otsego. You may judge how these or the like, would appear—a coat and cocked hat, for instance, on a native "*sans culotte*;" or a hat and pantaloons without a coat or shirt, or a hat and shirt alone—all of which varieties may be seen. Some of the officers, however, appear very well, in full new suits of blue, with lace and epaulettes of gold.

There is sometimes an odd mixture of materials in the dress of the chiefs—for example, a rich suit of Canton crape, satin or silk velvet, with a sailor's check or red flannel shirt and parti-coloured woollen cap; and perhaps one coarse stocking and shoe. And I have seen a female of high rank, and monstrously large, going to church in a loose slip of white muslin, thick woodman's shoes without any stockings, a heavy silver headed cane, and an immense French *chapeau sur bras*!

On Sunday too there is a display of *equipage*, not seen every day. The chapel being near a half mile from the village, some of the *grandees* ride to church:—their carriages to be sure belong to "the *birth day of invention*"—especially the *state coach* of the late king, which I presume was once a *baker's waggon*. *Kaahumanu* and *Taumuariri* always come in this; the young queens usually in one more modern and airy, of the kind called *Dearborn* in America. These are always drawn by 12 or 15 natives; not having yet broken their horses to the harness.

Whether the *nobility* here, have been told that those who *wish to be considered most genteel* in America, do not go to church till after the services have commenced, or whether the newly introduced duties of the toilette occasion the delay, I do not know, but some of the most stately do not generally arrive at the chapel, till some time during the first prayer, which consequently is disturbed by the rumbling of their *chariot* wheels, and the hooting of the rabble that hurry them along the plain, the bustle of alighting, the parade of entering, &c. &c. You could not avoid smiling, were you to see with what dignity some of these saunter up the aisle. I speak candidly and without hyperbole, in saying, that one queen dowager takes at least 10 minutes, to walk from the door to her sofa in front of the pulpit.

I have been led to these little notices, (protracted much beyond my intention when I commenced this date) by the observations unavoidably and almost unconsciously made yesterday. I witnessed them all in the detail in which they are given, and afterwards in *grand assemblage*, by a single *coup de l'ail*, when the meeting was dismissed: with the addition, however, of the lofty umbrellas and proud kahiles on the favourable side; and of a party of naked horsemen on the other, who were flying in the distance, mounted without saddle or bridle, except a string of twisted grass—with looks more wild than the wind in which their long hair and ragged tapas were streaming.

One or two of the missionaries attend family prayers at the king's residence every evening. Last night at 9 o'clock



I accompanied Mr. Ellis and Mr. Chamberlain to this service. Rihorihō was just commencing supper, in the large ranai or bower, by the side of his house. The table was well set in blue china, for about 20 persons; and besides the lamps and spermaceti candles which were burning on it, was surrounded by a glare of torches of the tutui nut or candle tree, which wrapped in and ornamented with green leaves make a splendid appearance. The king was seated at the head, with one of his queens on his left, and a favourite chief on his right side. There were about a half dozen others at the table. He immediately ordered room for us to be made on the left of the queen, and begged us to help ourselves to whatever we chose of the variety of soups, meats and vegetables before us, and to excuse his doing the honours of the table, being porori roa (very hungry) and having just filled his plate with some rich turtle soup.

Some of the chiefs most friendly to the mission, do not cook any food on the Sabbath; the king is aware of this, and himself sometimes follows the example of the mission and others, in this respect: but last night every thing was smoking, fresh from the cookhouse; and by way of apology he remarked, that the hot supper was on account of the "*mai*"—(the sick person)—Kamehameru being indisposed, but that every thing on the table was killed the day before.

After taking a cup of tea, and waiting till his majesty had completed a half dozen courses, we retired from the table at 10 o'clock to the *palace*; where the principal part of the chiefs were waiting for the ordinary worship.

9 o'clock, P. M. This has proved a much more important date to me than I had any idea of, when I wrote in the morning. The mission were informed yesterday that the king's mother was going to Lahaina, on the island of Maui, to reside, and was extremely desirous that some of the missionaries should accompany her. Mr. Bingham saw the old lady last night on the subject. She said she would do every thing in her power to make those who may accompany her comfortable, and would delay her voyage two days, that there might be time to prepare to sail with her in the *Cleopatra's barge*.

A meeting of the mission was consequently called this morning, when it was determined, that it was expedient to occupy a station at Lahaina immediately. After agreeing that the choice of persons should be made by electing one by ballot, and allowing him to nominate his colleague, the votes were taken: much to my surprise, I was elected. I immediately named Mr. Richards for my associate, to which, there appearing no objection,

the family at once acceded. We consequently are all in confusion, packing up our baggage for a permanent residence on Maui, instead of a visit and tour on Hawaii.

Tuesday, 27th.—Though much engaged I had time this morning to call, in company with Mr. Ellis, on Kaahumanu and Taumuarii. K. asked Mr. E. for a blank book he had promised some time before, and on being obliged to tell her he had not yet made it, added, "I fear you will think I am deceiving you about it"—when she interrupted him saying "no—no—we are done thinking *evil of the Missionaries*." In the course of the conversation she requested Mr. E. to write her a form of prayer that would be proper to use in asking a blessing before eating—saying "I know that every thing is given to us by Jehovah, and that we should acknowledge it when enjoying any favour—but without some instruction we shall perhaps make crooked work of it."

On our return to the mission house we also called on Kapiolani a very interesting female, wife of Naihi a high chief—She showed me a writing desk and table, the former as superb as any I ever saw, for which she had given \$75.

Friday, May 30th, on board the *Haaheo*, of *Hawaii* (the *Pride of Hawaii*) formerly the *Cleopatra's barge*. I once more address you, my dear M., while tossing on the bosom of the mighty deep, and I cannot suppress a sigh, at recollection of the past, when I say it is not from *on board the beloved Thames*. Every thing is calculated to direct my thoughts to a review of what I have witnessed during my passage in her—And the warm affection I have for her officers and crew, causes the contrast between my former and present situation on board ship to make me almost sad. She is now "far—far at sea"—and the recollections of joys "departed never to return"—the thought of our worship—our praises and our prayers—our sabbaths—our every happy intercourse, compels me to follow her with the warmest remembrance and sincerest aspirations.

But to return—We (Harriet, Charlie and Betsey, Mr. and Mrs. R. and Mr. Loomis) embarked on board this vessel on Wednesday the 28th—Our designation was so unexpected and departure so sudden and hurried, that we had leisure to turn scarce a thought on the separation about to take place from all our fellow labourers; or to cast a glance of anticipation at the possible trials that might await us in a distant and solitary district. The topsails of the barge had been unfurled long before we had completed our preparations, and the last package was scarce secured, before the farewell hymn and benedictions of our friends were sound-

ing in our ears, and we were again launched on the open bosom of the Pacific.

Left to the deliberate contemplation of our situation we almost trembled at the responsibility resting on us, and the arduous duties we had in prospect. The scene through which we had just passed had roused the sympathies of our nature to a state of keen sensibility, and every thought was exquisitely awake to the life on which we had now actually entered. Months, indeed, had passed since we bade adieu to our country, home and friends; but during a voyage of 18,000 miles we had still been surrounded by those we loved—and for the last few weeks, though on heathen shores, we had been calmly reposing in the bosom of a band of intelligent, affectionate Christians, without participating in their labours and their cares. But such was no longer the case—our eyes rested only on the uncivilized beings for whose benefit we had sacrificed our highest earthly enjoyments, and our ears were saluted only by the sounds of an unknown and savage tongue. We were sensibly alive to the contrast, and in the anticipation of those trials by which we believe the work in which we are engaged must be accomplished, we could scarce refrain exclaiming, “farewell ease—farewell every worldly joy.”

But with these feelings there was no mingling of despondency—No, in the kind providence of God, every circumstance attending our situation was too auspicious, to admit the indulgence of any unbelieving fear of the ultimate success of our enterprise.

We had been on board scarce an hour, before the polite and kind attention of those under whose immediate and express patronage we are, made us almost forget that we were not still in the bosom of old and beloved friends. Our hearts became more than ordinarily elated, in the belief that “unto us is this grace given, that we should preach among the gentiles the unsearchable riches of Christ;” and whilst a splendid moon gave a softened beauty to the receding promontories of Oahu, and brought to light the distant shores of Morokoi and Ranai, overtopped by the loftier heights of Maui, we found ourselves almost involuntarily chaunting the favourite anthem—“Wake isles of the South, your redemption draws near,” &c.

Previous to our embarkation, we had had but little opportunity to judge from personal intercourse, of the degree of civilization which the chiefs have attained, and were somewhat surprised at the ceremonious attentions paid us. Immediately on going on board, we were inform-

ed that the after cabin was appropriated exclusively to our use, though there were not less than 200 persons on board, many of them high chiefs, and their particular friends—And we had hardly cleared the harbour, when the steward waited on us to know what we would order for dinner, and at what hour it should be served.

Mr. Allen had sent us a fine ready dressed kid, with some melons, on purpose for our passage, and Mrs. Bingham had kindly prepared a quantity of coffee with other refreshments; but our table has been so regularly and comfortably spread, that our basket of cold provisions remains untouched. Such attentions are the more noticeable because the trouble of them is entirely on our account, all the natives eating their favourite dishes on their mats on deck. Karaimoku very politely took his seat with us the first time we eat, but excused himself from partaking of the dinner, by saying that he had eaten above.

There was something also in the attention of the king to his mother, when leaving Honoruru, that had a pleasing effect on our minds. This venerable old lady was the last person that came on board—After we had reached the quarterdeck of the barge, she appeared on the beach surrounded by an immense crowd, and supported by Rihoribo in the most tender and respectful manner. He would let no one assist her into the long boat but himself, and seemed to think of nothing but her ease and safety, till she was seated beneath the awning prepared for her over the main hatch. The king continued to manifest the utmost affection and respect for her till we got under way, and apparently from the same filial feelings accompanied us 15 miles out, and left the brig in a pilot boat, in time barely to reach the harbour before dark.

We are now becalmed under the lee of Ranai, within less than a mile of an inaccessible precipice several hundred feet high, the base of which is lashed with never ceasing breakers.—We were in hopes of reaching Lahaina to-night, but now fear that we shall not before some time to-morrow.

Lahaina, May 31st.—We arrived here this morning—but having an unexpected opportunity of sending this to you, I will close it immediately—and at a future time will give the particulars of our landing, present situation, &c. &c.—Till then farewell—I shall direct this in the same manner that I did the journal of our voyage and arrival—I wish you to send it to the same families after reading it.

Yours affectionately,

CHARLES SAMUEL STEWART.

## Review.

THE BOSTON HANDEL AND HAYDN SOCIETY COLLECTION OF CHURCH MUSICK; BEING A SELECTION OF THE MOST APPROVED PSALM AND HYMN TUNES; TOGETHER WITH MANY BEAUTIFUL EXTRACTS FROM THE WORKS OF HAYDN, MOZART, BEETHOVEN, AND OTHER EMINENT MODERN COMPOSERS. *Boston: Richardson & Lord.*

In the "Directory for the Worship of God" of the Presbyterian church, the divine institution of Psalmody is distinctly recognised as follows:

Ch. iv. sect. 1. "It is the duty of Christians to praise God, by singing psalms, or hymns, publicly in the church, as also privately in the family."

Sect. 2. "In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of musick; that we may praise God in a becoming manner with our voices, as well as with our hearts."

But while the divine institution of musick, here so plainly recognised, is almost universally admitted, is it not strange that there should exist such an apathy as certainly does exist in regard to this subject?

"Of all our religious solemnities," says Dr. Watts, "psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations, doth not only flatten our devotions, but too often touches all the springs of uneasiness within us." This remark applies with but too much truth to the religious musick of our country at the present day; and "sorely would it disquiet the spirit" of good Dr. Watts, if he could rise from the grave, and hear his own inimitable

psalms and hymns performed to some of the rude attempts at musical composition, which have found their way into the publick services of religion.

Let it here be understood, that it is not with musick abstractedly considered that we have to do, but with musick as connected with religion, and as having an important influence upon publick worship. It is this consideration that brings the subject specially within the design of the Christian Advocate. That the mode of our publick singing is often such as to produce an unfavourable effect upon the mind of the devout worshipper, we think will not be denied. "Musick is a *language*, and when introduced into the worship of God, its influence cannot be of a negative character." Musical taste is much more intimately connected than many persons imagine, with the cherishing on the one hand, or the destruction on the other, of those feelings which social worship is designed to call into exercise. Psalmody is a part of the publick service of religion which, when properly conducted, is at once most solemn and most delightful; when badly conducted, it becomes a hindrance, rather than a help to devotion. Now it is a mournful fact that the state of our publick singing is, in many instances, a disgrace to our churches. We do not say that this arises altogether from the total *neglect* of musick; but certainly, matters could never have proceeded to this length, had a proper attention been bestowed on the cultivation of church musick, in conformity with a just taste.

We must be allowed to say a few words more, to show that this subject ought not to be regarded as one of subordinate importance. What may be the value or beneficial influence of musick in itself consi-



dered, or viewed as a secular amusement, we are not concerned at present to determine; we are speaking of it as connected with that sacred object which ought to reflect its own dignity and importance on every thing belonging to it. "We think that there are *religious motives* which urge an attention to musick as a science; because it is only when studied as we would study any other language, that we can learn to speak and understand it aright. There is no religion in musick, we admit; but, if musick were not capable of subserving a religious purpose, it would never have been made a part of divine worship."\*

Will it then be contended that the singing in many of the Presbyterian churches—we are not so well acquainted with others—is calculated to excite or to maintain devotional feeling? We think not. There are some good people, indeed, "who are blessed with no ear for musick," and who, while they cannot tell one tune from another, can "make melody in their hearts to the Lord," during the singing of a psalm or hymn. But so far from answering its sublime and pious purpose, the very design of musick in the church seems often to be misapprehended; and instead of being regarded as a direct and solemn act of worship, it is viewed, or at least treated, by a large number of our worshipping assemblies, as nothing more than a kind of *interlude* to the other parts of divine service. A person unacquainted with our religious solemnities, would naturally suppose that devotional exercises were *suspended* during the singing of a psalm or hymn; and that the musick of the church, like that of the theatre, is introduced by way of relaxation, to prevent the mind from weariness in the services of the sanctuary.

How often is it the case, that although the most profound silence

and attention prevail during all the other parts of the service, even while the minister is *reading* a psalm or hymn, the commencement of *singing* seems to be looked upon by many as the signal for *restlessness* and *inattention*. The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment that exercise commences whose express design is to *deepen* impression, and to give *additional* force to what has just been read. We believe that in no part of publick worship is the guilt of "drawing nigh to God with our mouth, and honouring him with our lips, while our hearts are far from him," more frequently incurred, than when we profess to sing the praises of God, and "make melody *in our hearts* unto the Lord."

There is one practice in particular, common in some of our churches (though we are happy to learn it is laid aside in others) against which we must bear our decided testimony. It is that of the communicants selecting their seats, on sacramental occasions, during the singing of a hymn—often a hymn of the most solemn and devotional kind. Were the very words thus addressed to God by the whole assembly of his people, uttered by the minister alone, the practice would be thought highly improper, and would, we are persuaded, be immediately laid aside. But if it be important that "decency and order" be preserved while praise is offered, or prayer made, in behalf of the congregation, by the clergyman alone, is it less necessary when "all the people" unite their voices in the same exercise? Surely the one is as strictly a *devotional* act as the other, and no reason can be given why the same strict silence and profound attention are not equally necessary in both.

"It was for the raising up of men's hearts, and the sweetening of their affections towards God," says Hooker, "that the prophet David,

\* Eclectick Review.

having had singular knowledge, not in poetry alone, but in musick also, judged them both to be things most necessary for the house of God; and left behind him to that purpose a number of divinely indited poems; and was further the author of adding unto poetry *melody in publick prayer.*"

"Now if the majority of many congregations had not, in some measure, lost sight of this real object of sacred musick, is it possible to believe that such an abuse of psalmody as we have mentioned would be suffered?"\* In what estimation would a congregation be supposed to hold the duty of prayer, if instead of listening to it, they were to make it the signal for restlessness and noise,—for the removal, or dispersion of a large proportion of those present?

Were the practice of which we complain merely *inconvenient*, we are ready to admit that the sanction of custom might render it expedient that it should be endured in silence. But while we guard against unnecessary innovations, let us be careful not to sanction abuses. It cannot be urged that the singing of such a hymn as—

"Bright King of glory, dreadful God!  
Our spirits bow before thy seat:  
To thee we lift a humble thought,  
And worship at thine awful feet."

WATTS, Hy. 51, 2d B.

by the whole congregation, is less an act of divine worship, than the same sentiment expressed in prose by the minister alone. What reason can be given why the one should not be performed with the same reverence and solemnity which we require in the other?

Among other important qualities in church musick, *simplicity* and *solemnity* are indispensably necessary. Without the one, but a small

part of a congregation will be able to unite in this part of divine service; and without the other, no important benefit can be expected to result from its performance. "Florid airs and rapid movements cannot be introduced into religious worship, even if the execution of them were practicable; nor can the flights of fancy, and graces which are too often found in our best modern psalm tunes, produce those placid sensations which always accompany a spirit of true devotion."\*

When we say that church musick should be *simple*, we do not mean by this that it should always be written in mere simple counterpoint, note against note; but that there should be such an arrangement, both in melody and harmony, as to render the design intelligible, and the execution easy. But if we examine many of our modern psalm tunes, we shall find that if the authors had any design at all, it was to render them as complex and unfit for congregational use as possible.

We shall also find that *that solemnity* which should characterize church musick has been well nigh banished from many of our churches; and in its place a puerile unmeaning levity of style introduced, which is not only calculated to disgust the rational hearer, but to expose this part of divine service to a certain degree of contempt, from those who know any thing more of musick than its gamut.

We rejoice, however, that the torrent of insipid trash which has deluged the church is beginning to subside, and that musick of intrinsic merit is gaining ground. And we trust the time is not far distant when the simple and unadorned melodies of a Purcell or a Croft, will resume their station in the church, and when such tunes as *Majesty*, and *Russia*, and *Lisbon*, will no longer be associated with the publick services of religion.

\* Cole.

\* See a "Dissertation on Musical Taste, &c." by Thomas Hastings, a valuable work, to which we are indebted for several thoughts on this subject.

We are by no means opposed to the occasional introduction of a *new* or a *native* tune, provided it be a good one; but so far as our observation has extended we think such old tunes as *London*, *St. Matthew's*, *Old Hundred*, *Mear* and *St. Ann's* are as far superior to the bulk of modern psalmody (whether American or transatlantic) as are the works of our old standard biblical divines to the modern systems of flimsy theology.

It is in the republication of these approved tunes, harmonized with devotional simplicity, and scientific skill, that the excellence of the "Handel and Haydn collection" principally consists. We regard this work as superior to any other collection of church musick we have seen, both in the *selection of the melodies*, and in the *arrangement of the harmony*.

The *selection* embraces most of those old airs which are in every respect composed in the true style of sacred musick—*devout*, *solemn*, and often *sublime*. "Musick," says Forkel\* "to prepare and maintain devout feelings, requires that the composition be effected in a *different manner from what is practised out of the church*;" and Dr. Burney, in speaking of the psalm tunes of Luther and the reformers, observes (History of Musick, vol. 3. p. 38) that "such venerable melodies, when clothed with good harmony, have a solemnity of effect, that totally *precludes every idea of secular musick*." But it has been the great fault with modern composers for the church, that they have endeavoured to approach as near to the secular style as possible. Consequently the direct tendency of much of their musick is, not to *produce*, or *deepen*, but to *obliterate* religious impressions. We are happy to find that such musick has been rejected by our publishers. The "Handel and Haydn Society" have exerted themselves for the re-

introduction of the true church style; and we can hardly recollect a single old tune of real merit that is not included in their work.

Besides the selection of old tunes, we find a considerable number of pieces by the most distinguished composers of the present day, which have never before been published in this country. Some of these are admirable, while others seem designed for scientific display rather than practical utility—*St. Alban's*, p. 68, *Bridgeport*, p. 119, *Asylum*, p. 147, and *St. Austin's*, p. 138, may be mentioned as possessing much merit.

In addition to these, the work contains several truly classical adaptations, from the works of those great European masters, Haydn, Mozart, and Beethoven. From compositions of such extraordinary pathos and beauty, we cannot withhold the highest praise. But knowing the actual state of musick in our churches, the little progress that has been made in the art by a great majority of those who compose our worshipping assemblies, and the difficulty attending the proper performance of these pieces, we are forced to believe that an indiscriminate use of them in *public* worship would be improper. That they may be used in more private circles, and *gradually* introduced into the church with good effect, we believe; but this must be done with great caution, and not until after the congregation shall have learned to appreciate them, and to sing them from having heard them performed elsewhere.

We find a few tunes which we are sorry to see published, under so much authority and influence. *Elysium*, p. 160, *Northampton*, p. 164, *Geneva*, p. 148, and some few others, are destitute of dignity, and are incompatible with the solemnity of religious worship.

But the peculiar merit of the "Handel and Haydn Collection" is the *elegant construction of the har-*

\* German Historian of Music.



mony. There is no species of musick that requires a more strict adherence to the laws of thorough base, than that of psalmody. The simplicity of the style renders every deviation more perceptible, and more offensive here, than in compositions more complex and elaborate. But of all the qualities necessary to good church tunes, this has heretofore been the most neglected. If we examine the most popular collections of sacred musick which our country has produced, we shall find (with one or two exceptions,) the grossest errors in harmony, on almost every page. In the performance of such musick, violations of the grammar of the art will be continually jarring on the ear—calculated to draw off the mind from the words, excite disgust, and consequently to destroy devotion.

Such errors have been carefully and successfully avoided by our publishers. Their work evinces a thorough knowledge of the principles of composition, laid down in the works of the best theoretical writers;\* and in the application of these principles they have constantly aimed at utility. The harmony is simple; plain common chords, and such inversions of chords as are best adapted to vocal purposes, have generally been chosen. The chord of the seventh has been introduced, particularly in the cadences, with fine effect. Nor must we omit to mention the beautiful arrangement of such passages as that which occurs in *Winchester*, p. 31, twelfth bar, where the second inversion of the chord of the seventh, viz.  $\frac{6}{4}$  follows the common chord upon the supertonick, RE. We observe the frequent use of this passage, instead of the first inversion of the chord of the seventh ( $\frac{6}{5}$ ) upon the leading note SI. This

change is always favourable to a correct vocal intonation. The same passage has occasionally been chosen, instead of the common chord upon the sub-dominant, FA.

It would be easy to point out a great variety of instances where corrections the most important have been made, in the accompanying parts to many of our favourite tunes. This however, is unnecessary. We merely refer the musical reader to *Winchester*, p. 31, *Islington*, p. 32, *Cumberland*, p. 35, *New Sabbath*, p. 46, and *All-Saints*, p. 52, as admirable specimens of chaste and scientific harmony;

“—————religious harmony,  
Grave, noble, seraphic.”

The “Introduction to the Art of Singing” contained in the work, is written with ease, perspicuity, and accuracy; the rules given are brief, and illustrated by examples. We heartily concur with our publishers in their remarks on the “indiscriminate use of the G Clef.”

The article on *solmization* is much superior to any thing we have before seen on the subject. Our compilers with good reason have adopted the principle of Dr. Crotch\* in the invariable application of DO to the tonic, RE to the super-tonic, MI to the mediant, FA to the sub-dominant, SOL to the dominant, LA to the sub-mediant, and SI to the leading note. The great advantage of seven syllables, over the common method of repeating FA, SOL, LA, must be obvious to every one who reflects that the object of *Solfaing* is to render “the exact relation which one note bears to another familiar,” by “associating the idea of the several syllables used, with their corresponding sounds.”

We do not recollect to have before seen the diatonic scale, the major and minor modes, the quali-

\* See the works of Kollman, Shield, Crotch, Callcott, Busby and others, on the theory of Musick.

\* See “Elements of Musical Composition.”

ties of the several notes, &c. so intelligibly and satisfactorily explained. These things however belong rather to the science of musick than to the art of singing; and though essential to the composer, are by no means necessary to him whose object it is to acquire merely a sufficient knowledge of musick, to be able to unite with propriety in publick psalmody.

We congratulate the friends of church musick on the appearance of a book, containing a sufficient number and variety of tunes for publick and private worship, harmonized with judgment, accuracy and elegance. Believing it to be calculated to improve the publick taste in relation to psalmody, and to rescue this delightful part of publick worship from its languishing state, we sincerely hope it may be generally adopted, and become the standard of sacred musick in the Presbyterian Church. We do think, as we have heretofore had occasion to remark, that every minister of the gospel ought to take an interest—if possi-

ble, take the lead—in this important concern; to see that proper teachers of church musick be employed, and that the right kind of tunes be learned and sung, in the congregation of which he has the charge.

We cannot conclude this article more satisfactorily to ourselves, and perhaps not more profitably to our readers, than by quoting the following remarkable words of the pious Baxter, in his "Dying Thoughts," on the subject of singing. "Methinks when we are singing the praises of God in great assemblies, with joyful and fervent spirits, I have the liveliest foretaste of heaven upon earth; and I could almost wish that our voices were loud enough to reach through all the world, and to heaven itself. Nothing comforts me more in my greatest sufferings, nor seems more fit for me, while I wait for death, than singing psalms of praise to God: nor is there any exercise in which I had rather end my life."

## Literary and Philosophical Intelligence, etc.

*Princeton College.*—The Trustees of Princeton College have resolved to solicit from the Alumni of the College contributions to a charitable fund, to be called the "Alumni Fund," and to be devoted to the gratuitous support of such indigent youth of promising talents, and unimpeached morals, as a Standing Committee of the Board of Trustees, of whom the President of the College shall always be one, shall from time to time direct. It is provided that no incumbent on the Charitable Fund shall ever receive from the same more than 200 dollars per annum.

*Scarlet Colour for Calicoes.*—The subchromate of lead has been found to impart the finest scarlet colour to cotton, and is highly spoken of in the *Annals of Philosophy*, for April. It is applied to the cloth in the same manner as the chromate of lead or yellow chrome.

*Pennsylvania Tobacco.*—Segars made of Tobacco raised on the farm of Mr. M. Brennehan, of Lancaster county, in this

state, have been exhibited, and are said to be equal in flavour and taste to the best Havana segars. Many of our farmers are turning their attention to the culture of this plant.—*Lycoming Gazette*.

The introduction of Rail Ways in South Carolina has been proposed by a writer in the *Charleston Courier*. It is said that they would be of peculiar service in the sandy roads of that State.

*Steam Engines.*—It is calculated that the steam engines now in England, represent the power of 320,000 horses, equal to that of 1,920,000 men—which being in fact managed by 3,600 men only, adds actually to the power of the population 1,884,000 men.

*New Bark.*—The celebrated traveller, Humboldt, communicated to the Academy of Sciences, on January 3, 1825, that he had received a letter from Dr. Brera, clinical professor at Padua, informing him that a new bark had been discovered, to which the name of *quina bicolor* had been

given, and which, in very small doses, is a more powerful febrifuge than the best bark now in use.

*Boiling Point of Fluids.*—From some experiments and observations lately made, it would appear that the *boiling point* of water and other fluids is by no means so uniform, under equal degrees of pressure, as has generally been imagined; for it seems fully established that the introduction of any solid matter, such as chips of wood, bits of glass, metallic particles, &c. into a heated fluid will cause it to boil up, that is, to discharge *vapour*, at a lower temperature than it otherwise would have done.

Something of this kind has, we believe, for a considerable time been practised by the keepers of steam engines, for the purpose of accelerating and augmenting the disengagement of steam, but without being well understood or attracting much attention; lately, however, the fact has, as it were, forced itself into notice, and it has already been proposed to take advantage of it in the process of distillation, to which it may, in all probability, be very happily applied.

The Legislature of Connecticut, with a becoming liberality, has exempted the Literary, Scientific and Military Academy of Captain Partridge, from taxation, and the students from militia duty.

A gold medal, valued at \$50, is to be given by the Philadelphia Agricultural Society, to the person who shall conduct a farm on the largest scale without the use of ardent spirits, unless recommended by a physician.

*Lettuce.*—The juice of this vegetable, which has recently been introduced into medical practice as a substitute for opium, has been examined by M. François, and he has discovered what he considers to be the active principle of the plant, to which he has given the name of thridace.—*Rev. Med.*

Dr. Morrison has discovered that a secret society exists in China, and among the Chinese at Java, Malacca, &c. &c. which under the mask of philanthropy and social principles, is thought to contain very dangerous designs.

Dr. Govan, in his *Observations on the Natural History of the Himalayah Mountains*, makes this note.

"A most remarkable natural provision for their defence against the inclemency of the weather to which they are exposed, is displayed by some of the plants inhabiting these elevated regions—an elongation of their lower leaves, which become clothed with a dense lanuginous or cottony investiture, and rise to form,

by their junction, an arch over the tender flowers. The same plants, occurring in other situations, have none of this."

A formal prohibition has been issued against the appearance of females on the stage, in any of the theatres of the Roman States; to be in force from the 1st of January, 1826.

*Cleansing of Sponges.*—These articles are in such general use that the following directions for cleansing and bleaching them may not be unacceptable.

The sponges are first to be steeped in cold water for some days; then washed repeatedly in fresh water until it comes off clear, and afterwards in hot water several times. If they contain much calcareous matter, they are now to be placed for about twenty-four hours in a weak solution of muriatic acid; after which, being washed, they are to be placed for about eight days in a weak solution of sulphuric acid, again repeatedly washed in fresh water, and then dried slowly in the open air.—*Jour. de Phar.*

*Agricultural Seminary.*—The agricultural school, established at Derby, Conn. about a year since, by Messrs. Coe and Holbrook, is "in the full tide of successful experiment." The course intended to be pursued, is designed to make an agricultural education both rational and practical.

*Casting of Wooden Ornaments and Veneers.*—A discovery is said to have been made in France of a method of converting pulverized wood or sawdust into a solid substance, by which curious wooden ornaments may be formed in moulds, at a small expense, out of rare and valuable woods. See *Newton's Journal of the Arts*, vol. ix. p. 35. The only difficulty which is opposed to such a method consists in obtaining a cement sufficiently cheap for holding together the wooden particles. It is evident that such a composition can never possess any of the beauty of structure which is generally the principal one in rare kinds of wood, although a coarse imitation of this may be effected by particular combinations of different mixtures varying in colour.

A patent has just been obtained for a *Cast Iron Grist Mill*, by Henry Bailey, of Hartford, Conn. This Mill, we are informed, will grind all kinds of grain fine enough for any purpose; and is, also, calculated to break and grind ears of corn, oil cake, plaster, &c. by the power of one horse, at the rate of ten bushels per hour.

Major Laing draws the following picture of African manners (in the capital of Soolima):

"In domestic occupations the men and



women appear in many respects to have changed sexes; with the exception of sowing and reaping, the cares of husbandry are entirely left to the females, while the men look after the dairy and milk the cows; the women build houses, plaster walls, act as barbers and surgeons, while the men employ themselves, as in Egypt, in sewing, and not unfrequently in washing clothes. When young they are in many instances exceedingly beautiful; but the hard labour which they commence as soon as they enter the married state, and which may be regarded as a kind of bondage, soon destroys the charms with which nature may have gifted them."

We understand that a work from the pen of Mr. Fraser, author of "A Tour in the Himalayah Mountains," is now in the press, which will introduce to the knowledge of the publick some of the more distant countries to the north-east of Persia, a field hitherto untrodden by modern travellers. Mr. Fraser traversed the extensive province of Khorassan, while in a state of great disturbance, with the intention of penetrating into Oozbeck Tartary; and we hear that his work contains some curious accounts of the fixed, and wandering population of these remote countries, and will make a valuable addition to our geographical knowledge; as he was enabled, by a very laborious series of astronomical observations, to fix the position of all the places in his route, including some of the most celebrated and interesting cities in that part of Asia. We hear, too, that Mr. Fraser has interspersed his work with a variety of anecdotes, characteristic of the King, Court, and Government of Persia, which are likely to be amusing as well as instructive.

*Ship Canal between the Atlantick and the Pacifick.*—By advices recently re-

ceived from Peru, says the London Courier, it appears that the "Atlantick and Pacifick Junction Company" have concluded a contract with the government of Guatimala, for cutting a navigable ship canal between the two oceans. The place chosen for this stupendous undertaking is the south side of the Lake Nicaragua, at the spot which Humboldt describes as the only practicable point for opening the communication. The cut, we understand, will be from twelve to fourteen English miles in length, and will be navigable for ships of large burthen.

It is gratifying to perceive that a work of this kind, from which the commerce of the world must derive such important advantages, is likely to yield an ample recompense to the exertions of its spirited promoters. The government of Guatimala, aware of the great value of such a communication in a political, as well as a commercial point of view, have met the proposals of the Company in the most liberal manner, and granted them very extensive privileges. Amongst other advantages, we understand they have obtained for a term of forty years, the exclusive right of carrying on a steam navigation in the river San Juan, and on the Lake Nicaragua. Besides the immense profits of the trade on this line, the Company are to have two-thirds of all tolls, paid by vessels passing from one ocean to the other by the New Canal. Government retains for itself the remaining third, out of which it undertakes to form a fund for repaying the capital laid out in this work.

An eminent engineer is about to proceed forthwith to Guatimala for the purpose of making the necessary surveys, and other measures are in active preparation for carrying the plan into immediate effect.

---

## Religious Intelligence.

---

### DOMESTICK.

THE General Assembly of the Presbyterian Church in the United States, was opened on the 19th ult. in the First Presbyterian Church of Philadelphia, with a sermon by the Moderator of the preceding year, from 1 Cor. i. 23d: "But we preach Christ crucified"—and was dissolved on the last day of the month, late in the evening. This

Assembly was much more numerous than any that had preceded it.—More than 160 members were present.

We shall give in detail the minutes of this Assembly, as we did those of the last year, as fast as our scanty pages will permit. In our present number, we can publish only the *Narrative of the State of Religion. The Thirteenth annual report of the Board of Directors of*

the *Theological Seminary* we are obliged to defer till our next number.—These papers are of the most immediate concern to our readers; and although properly forming a part of the minutes of the Assembly they are always published in a separate form.

Straitened as we are for space, we feel it to be an imperious duty to make no delay in announcing the substance of two acts of the General Assembly—the details will appear in the regular order of publishing the minutes.—The first is, that the Assembly has established a second Theological Seminary, to be known by the name or title of “The Western Theological Seminary of the Presbyterian Church in the United States.” This establishment, we rejoice to say, has been determined on with great apparent unanimity and cordiality by the Assembly, and by all the parties most nearly interested in it. A board of Directors has been chosen; five Commissioners have been appointed to select the site, in their judgment the most proper for the location of the Seminary, and to report to the board of Directors—who are thereupon to recommend to the next General Assembly what they consider the most suitable place for the permanent establishment of the institution. Agents have also been appointed to solicit donations, in behalf of this new Seminary.

The second act of the Assembly to which we have referred, relates to the founding of a College at Danville, in the state of Kentucky; to be under the direction of the Synod of Kentucky. An ample charter for this institution has been obtained from the legislature of that state. All religious denominations are, by the charter and by the stipulations of the Synod, to have equal privileges in the literary education of their youth; but the Trustees of the College are to be appointed by the Synod.—This

effort of the Presbyterians to secure an institution in which their youth may be educated, free from the blighting influence of Unitarian and Deistical sentiments which unhappily have obtained an ascendancy in the Transylvania University, the Assembly thought it right to countenance; and have recommended its patronage, accordingly, to the friends of religion and sound literature of all denominations.—We understand that an agent is about to sail for Britain, with the hope of obtaining, especially in Scotland, donations of money, books, and philosophical apparatus, for the Danville College.

Wishing success, as we earnestly do, to both these institutions, we have hastened to give the above information, that the way may be prepared for their agents and friends to make their application for patronage to the liberal and benevolent, with some advantage.—We must express our hope that these applications, notwithstanding the numerous charities which are pleading for assistance, will not be made in vain.

A NARRATIVE OF THE STATE OF RELIGION  
WITHIN THE BOUNDS OF THE PRESBYTERIAN  
CHURCH, AND ITS CORRESPONDING  
CHURCHES IN THE UNITED STATES.

In furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches committed to their care, wishing them grace, mercy and peace from God, our Father, and the Lord Jesus Christ, through the eternal Spirit; and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch which we are enabled to give of the events of the year that has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ—the “half” is not only *untold*, but in our present condition, and the world, *unknown*. The influences of the Holy Spirit upon the heart are often, “as the dew of Hermon, as the dew that descended upon the mountains of Zion,” silent and unper-

ceived, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, sanctifies, and nurtures the believer, is but dimly seen, and imperfectly apprehended in our efforts at tracing the progress of the truth. These effects we shall adequately know only in the results which the morning of the resurrection shall unfold.

But of that which is known, and can be told, there is much in the state of our churches which affords the occasion both to rejoice and to mourn.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union, to any extensive and very useful efforts for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours, in adding new and National Institutions to those which they had, upon the same principle, already erected.

The *American Bible Society*, we regard, under God, as "the glory and defence of our land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God; and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life; as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands?

The *United Foreign Missionary Society* is extending its influence among our savage tribes in the west, and from year to year, as its resources enlarge and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestic

and foreign missions, as being *one* cause, advancing in sacred sisterhood; and while we rejoice in the gradual development of the influence of the above named institution, we would mention with gratitude to God, the early maturity and infant greatness of the United Domestic Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpractised in the churches before, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The *American Sunday School Union*, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and Bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The *American Society for meliorating the condition of the Jews*, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service. Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!

The *American Colonization Society* is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While this society must become a most important agent in giving the gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day,



increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our Frontier Territory and Western Settlements. It has employed 52 missionaries in different States. In New York eight; in New Jersey one; in Pennsylvania fourteen; on the Peninsula two; in Virginia one; in Ohio five; in Kentucky one; in Indiana four; in Illinois three; in Michigan Territory one; in Missouri four; in Mississippi and Louisiana one; in Alabama three; in West Florida one; in East Florida one; in South Carolina one; in North Carolina one.

The all important cause of Education appears from the Report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart the blessings of a liberal and Christian education, to the crowds of youth committed to their care.

And with a more special reference to the service of the Church, female cent societies, most of the Presbyteries, and especially our Board of Education, have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme southwest of Louisiana, is yet to be supplied with gospel labourers. The loud and melting cry for "help" has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the church, the foundations of

its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger. The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries in New York and Virginia are expanding into important institutions in their respective regions of country. By the liberality of the citizens of New York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body the latter institution is conducted, we learn with pleasure, that two regular classes have been organized, and that the efforts making at this time to endow it, are successful to a considerable extent.

Such is a brief survey of what the church has been doing, either alone or in union with sister churches, by its public institutions, for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are instruments of extensive good, but because they are the palpable results of Christian union, and of God's blessing on it.

In reference to the more personal labours of the ministry, we are happy to say, that in the administration of church ordinances—in the preaching of the word, in pastoral visitations, in catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the presbyteries have, in a greater or less degree, been visited by the Spirit of God. The presbyteries of Buffaloe, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New York and Albany, have, in some of their congregations, shared the special influences of the Holy Spirit. The presbyteries of St. Lawrence, Geneva, Newark and Elizabeth Town, have in whole or in part, felt the mighty power of God, put forth in an unusual measure: the day-spring from on high has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure, the enlightened attention which has been paid to the religious instruction and evangelizing of the unhappy slaves and free people of colour of our country, in some regions of our church. We would especially commend

the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of Heaven, or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed; but the general and brief nature of this narrative compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings, as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the piety and active benevolence of females. In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of Christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrolls 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates—693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 982 congregations.

BAPTISMS.—1709 adults in 439 congregations—9730 infants in 813 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the evils which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered calls of our vacant territory in the south and west. "A famine, not of bread, nor of water, but of the words of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square.—We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants, scatter-

ed over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any Christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The migratory spirit of our people, is another great evil in the churches. It sometimes uproots at a step a whole congregation; and then, as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purposes of gain merely, especially when by this act the ordinances of the gospel are entirely deserted, and with them the means of a good education, by which thousands of families are reduced to partial heathenism, is surely an abuse of God's mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *sabbath breaking, profane swearing, and intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorrence of these crimes, when practised by those calling themselves Christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded of reforming confirmed habits of intemperance; and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people. Christian example may do much however, and the system of Sunday Schools, if well applied, may be expected to affect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy, misnamed itself, *must yield at last*, and we believe is yielding now, to the "discerning" power of that truth "which bringeth to light" and destroys "the hidden things of darkness." Christians should strive as much as possible to *live down* these ruinous systems of religious opinion, with all their consequent evils in society. And the mi-



nistry will most effectually destroy them by the influence of a pure and godly example, and a faithful exhibition of the Cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly: as did "the devout men who carried Stephen to his burial," so we would "make great lamentation over them." Yet blessed be God their works and their memory live after them. "They be dead, yet speak." From their recent graves there comes forth a voice of warning, saying, "Be ye also ready"!\*

From the churches corresponding with this Assembly we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

*The Delegation from the General Association of Massachusetts*, report, that the cause of the Redeemer is making progress in their churches; that extensive revivals of religion have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution, and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners for Foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the Christian public.

The American Education Society, one of the largest, and most efficient institutions of the kind in the world, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From the *General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord,

\* Names of Ministers of the Gospel who have died during the last year within our bounds:—Moses Young, of the Geneva Presbytery; Joshua Dean, Cayuga; James H. Mills, Onondaga; Samuel Taggart, Londonderry; Philip M. Whelpley, John B. Romeyn, D. D., New York; Henry Cook, Elias Riggs, Elizabethtown; John Woodhull, D. D., Epaphras Chappman, Missionary to Indians, New Brunswick; Samuel Donnell, Shiloh; Thomas G. McInnis, James Gray, D. D., 2d Pres. Philadelphia; Patrick Davidson, Baltimore; John E. Latta, John Burton, New Castle; David Caldwell, D. D., of the Presbytery of Orange, in the 100th year of his age; Thomas B. Craighead, West Tennessee; Robert F. N. Smith, Mississippi.

in many of their congregations, and in the great literary institution of the state, *Yale College*. The foreign mission school at Cornwall has at this time under its care 35 youths, most of whom are hopelessly pious, from 10 or 12 different heathen tribes and nations.

From the *Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestic and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New Brunswick, N. J.* notwithstanding its late bereavement,† continues to flourish; and that the Redeemer's Kingdom is advancing among their people.

By a correspondence opened this year for the first time, with the *German Reformed Church of the United States*, we are informed, that this body is paying a growing and hopeful attention to discipline, order, and the education of its youth, for the Gospel Ministry. A Theological School has recently been established by its general synod in Carlisle, Pennsylvania.

Thus have we very briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us, for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time, renew our vows and our strength, at the Cross of Christ, and enter afresh upon our solemn work.

Though much has been done already, and much is doing now, yet vastly more still remains to be done, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be met and vanquished, and the gospel standard is yet to be planted on a hundred shores, before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly.

EZRA STILES ELY, Stated Clerk.

Philadelphia, May 26th, 1825.

† Death of Dr. J. H. Livingston.



*Extracts from the Report of the Board of Missions to the General Assembly, for 1825.*

For the missionary appointments of the last year, the Board refer the General Assembly to the Appendix to the Printed Minutes of the last Assembly.\*

As it appeared for particular reasons desirable to have the gospel preached every Sabbath in the region lying along the Delaware from Yardleyville to Morrisville, and it was ascertained that this important object could be attained at a very small expense, by employing the licensed students in the Theological Seminary; Drs. Alexander and Miller were appointed a committee to send missionaries to that region; and the Board agreed to allow them two dollars and fifty cents per week, to defray their travelling expenses.

From a review of the missionary appointments for the last year, it appears that they amounted to *fifty-four*, embracing 168 months; exclusive of the stated supply on the Sabbath in the region along the Delaware; and exclusive of what has been done by auxiliary societies.

Reports have been received from 46 missionaries.

The result of missionary labour has been encouraging. Your missionaries have organized nine or ten new churches; they have formed Sunday Schools, Bible Classes, and praying meetings. They have aroused professing Christians from their slumbers, and excited them to greater activity, in the service of their Lord and Master. They have been instrumental in awakening and converting a number of careless sinners, and have admitted many to the communion of the church.

In consequence of their missions, four of your missionaries have been settled as pastors over congregations living in their respective missionary fields.

The applications for missionary appointments are so numerous, that the funds of the Assembly will be very inadequate to meet them. It is to be regretted, that the funds are so small, and that so few congregations take up collections to aid them. The stream which ought to flow into your treasury, is diverted from it, in too many cases. Local missions are important. But, in supporting these, the congregations should not forget the extensive fields which this Assembly have to cultivate. While churches are maintained in the settled parts of our country, by missionary aid, the inhabitants of the destitute regions in which churches are yet to be formed, and the attention to religion kept up by occasional preaching, are not to be neglected. The Board are desirous of contracting the limits prescribed to their missionaries; and they have been in the habit of aiding feeble congregations, who have stated pastors, by employing their pastors as missionaries on missionary ground for a part of their time. In this manner not a few have been assisted. But the Board cannot resist the calls for relief that are directed to them from those infant settlements where the people are poor and widely scattered. There the inhabitants are in danger of falling into a state of heathenism. By occasional preaching, the people are taught to remember that the gospel is desirable, and its ordinances to be sought. Germs of churches are discovered; and, in the course of a few years, as the population increases, churches may be formed, and the way prepared for the regular settlement of the gospel ministry.

It is all important that the missionary funds of this Assembly should be increased.

In concluding this report, the Board would state that *very few* Presbyteries have reported on missionary subjects.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.*

Of the Rev. Dr. John Chester, from the Presbytery of Albany, for the Contingent Fund	\$58 12
Of Mr. John McMullin, Sixth Presbyterian Church	10 00
Of Rev. Robert B. Belville, Abington Church	5 25
Of Dr. Andrew Macrery, per Rev. Geo. C. Potts, from Presbytery of Mississippi	10 00
Of Rev. Julius Steele, from Ontario Presbytery	3 62
Of Rev. John Gray, Newton Presbytery	4 00
Of Rev. Horace P. Bogue, Otsego Presbytery, \$15.12 (deduct discount for Trenton State Bank Notes \$2)	13 12
Of Mrs. Mary Green, treasurer of the Female Association of Lawrenceville, New Jersey, per Rev. Eli F. Cooley	27 00
Of Rev. S. W. Whelpley, Champlain Presbytery	5 00

\* Several additional appointments were made by the Board after the rising of the last Assembly.

Of Rev. G. B. Perry, Londonderry Presbytery	\$10 00
Of Rev. W. D. Snodgrass, Second Presbytery, New York	10 00
Received, per ditto, of Rev. W. W. Phillips and Archibald Falconer, Esq. Commissioners of the late Synod of the Reformed Church, being the avails of stock belonging to the late Associate Reformed Church	1051 41
Of Rev. Dr. Robert Cathcart, from Sunday School Teachers of Piney Creek	5 00
Of Samuel Bayard, Esq., Princeton Collection	19 67
Of James B. Ross, Esq. of Chambersburg, being the amount of his mileage as a Commissioner, which he gave to this fund	8 75

**Amount received for the Contingent Fund** 1240 94

Of Rev. Henry R. Weed, on account of his own subscription for the Perma- nent Fund	50 00
Donation from Mrs. Kezia Green, of Hudson, New York, for do.	50 00
And do. from Rufus Reed, Esq., of do. for do.	20 00
Of do. per Rev. S. S. Davis, a donation from William Fowler, Esq. of Alba- ny, for the same fund	100 00
Of Eliphalet Wickes, Esq. for the Professorship to be endowed by the Sy- nods of N. York and N. Jersey, supposed to be from Rev. Thos. S. Wickes	50 00
Of Rev. David Comfort, New Brunswick Presbytery, for do.	18 75
Of Rev. Joseph Sanford, from Rev. Charles Webster, \$10, and from an indi- vidual \$1, for do.	11 00
Of Benjamin Strong, Esq., a donation from Dr. Gilbert Smith, for the same Professorship	15 00
Of Rev. Elias W. Crane, from individuals in Springfield, New Jersey, for do.	5 00
Of Henry Holcomb, Esq., the last instalments of Colonel John Neilson and of the late John Pool, deceased, for do.	40 00
Of Rev. George S. Woodhull, annual payments in Princeton, New Jersey, for do.	32 00
Of Rev. Joseph Barr, Leacock, New Castle Presbytery, per Rev. Dr. Janeway, for the Philadelphia Synod's Professorship	60 00
Of Rev. Dr. John Glendy, his subscription for do.	50 00
Of Rev. Wm. Nevins, his do. for do.	50 00
Of James B. Ross, Esq., his do. \$5, and Mr. John King's \$4, for do.	9 00
Of Rev. Dr. Thomas C. Henry, from twelve individuals in Bruington and Medway, for the Southern Professorship	180 00
Of Rev. Dr. Moses Waddel, per Mr. W. W. Woodward, the second half of Mrs. Sarah Griffin's subscription, no fund is mentioned, supposed to be for do.	50 00
Of Rev. James Stafford, from Concord Presbytery, for do.	111 50
And from Mecklinburg Presbytery, for do.	169 00
Of Rev. Michael Dickson, his subscription, for do.	100 00
From Rev. Hugh Dickson	\$27 } for do.
Per do. from Greenville Church	93 }
From Rev. David Humphreys, for do.	35 00
And from Rev. John B. Kennedy, for do.	34 00
Of Rev. Robert W. James, on his own behalf	\$30 } for do.
And from individuals	70 }
Of John Shaw, Esq., from Mr. Peter Wilson, of Bradleyville, South Caro- lina, for do.	10 00
Of Rev. Colin M'Iver, for do., viz. from the Church of Fayetteville, \$50	
Pine Tree and Sandy Run,	37
Euphronia	23 25
The Grove	6
St. Paul's	3 75
And from the Fund of Presbytery of Fayetteville	40
Of Augustus Moore, Esq., collection of subscriptions obtained in Augusta, Georgia, by Rev. S. S. Davis, for do.	195 00
Of Eliphalet Wickes, Esq., from Rev. Thomas S. Wickes, his fourth pay- ment for the Oriental and Biblical Literature Professorship	50 00
Of Rev. E. W. Gilbert, his third and last instalment for do.	10 00
Of Rev. John Breckinridge, per Rev. Joseph P. Cunningham, in part of his second do. for do.	36 58
Of Eliphalet Wickes, Esq., his own donation to endow a Scholarship	2500 00
Of Rev. Charles Hodge, from George W. Gale, for Senior Class of 1819 Scholarship	50 00
Of Rev. Elias W. Crane, from the Female Benevolent Society of Springfield, New Jersey, in aid of his subscription for do.	16 00

Of Rev. Moses Hunter, in full of his do. for do. (\$17.77 of it from the Female Education Society of Stephentown)	\$50 00
Of Rev. George S. Woodhull, for Senior Class of 1820 Scholarship	53 00
Of Rev. Charles Hodge, from Rev. Charles C. Darling, for Senior Class of 1821 Scholarship	93 00
Of Rev. Jos. P. Cunningham, for "the Scholarship of the Eumenian Society"	20 00
And from Rev. Thomas Alexander, for do.	10 00
Of Rev. Joseph Sanford, for Senior Class of 1823 Scholarship	60 00
Of Rev. Moses C. Searle, for Senior Class of 1824 do.	25 00
Of Rev. Elam I. Morrison, do. do. do.	50 00
Of Rev. James Stafford, for the ladies of Poplar Tent Scholarship	10 00
Of Rev. Benjamin Ogden, from Snow Hill Church, for the Education Fund for pious Students who need aid	3 33
Of Rev. Joseph Sanford, from Hempstead, for do.	1 00
Of Benjamin Strong, Esq., from First Presbytery, New York, for do.	29 35
Of Rev. L. F. Leake, from Newton Presbytery, for do.	2 34
Of Rev. Adams W. Platt, from Mr. Oran Stone, the legacy of Mrs. Charlotte Bradley, of Watertown, New York, for do.	50 00
<b>Total</b>	<b>\$6185 79</b>

## View of Publick Affairs.

### EUROPE.

We regard our view of publick affairs, and are gratified to find that our readers generally regard it, as constituting an important part of our miscellany. We have laboured, and shall continue to labour, to make it a useful summary of the most important events throughout the world, which come to our knowledge from month to month. But it must be kept in mind that we cannot *make* events—we can only *record* them. *Manufactured* news are worse than none. There is indeed a good deal of this manufacture going in the world; but we have never *knowingly* dealt in it as yet, and shall endeavour cautiously to avoid it hereafter—When we have no news to communicate, our readers must wait till we obtain the article ready made, and so far as we can judge, *genuine*—During the month past, little more has been brought us from foreign countries than some details of occurrences, of which we gave the substance in our last view.

**BRITAIN.**—The last advices which we have seen from Britain are not more recent than the 23d of April. Both houses of Parliament adjourned on the 31st of March; the Lords to the 13th, the Commons to the 14th of April. After the recess, the most important occurrence in Parliament was the second reading of the Catholick Emancipation bill. In our last view we stated that this bill had become a law. This we did, on the positive assertion of some *manufacturer*, as it now appears, of articles of foreign news,—and after we had prepared a different statement, in which we had explicitly mentioned our apprehensions that the bill would be thrown out in the House of Lords. The bill has not yet been introduced into the House of Lords. It passed the second reading in the Commons on the night preceding the 22d of April, in a house of 509 members—ayes 268, noes 241. We have read Mr. Canning's brilliant speech on the occasion, which he delivered, it is said, under a violent attack of the gout, that compelled him to leave the house before the question was taken. It is doubtful whether this bill will pass the House of Lords. Petitions against it were getting up with much industry by the English clergy. We hope, however, and on the whole believe, that it will become a law. Serious difficulties arise in making out the details—the chief of which is the pecuniary allowance that shall be settled by law, as a remuneration to the Catholick clergy for an entire renunciation of all claims, presents or perquisites, from the people of their charge.—Since we wrote the foregoing, an arrival at New York has brought advices from Britain to the 29th of April. The whole English nation seems likely to be thrown into a state of excitement, by a speech of the Duke of York in the House of Lords, on the evening of the 25th of April. At that time, many petitions were offered, "praying that no further concessions may be made to the Irish Catholicks." One was presented by the Duke of York from the Dean and Chapter of St. George's, Windsor. On presenting this petition, the royal Duke made a short speech in opposition to the Catholick claims; in which among other evil consequences which, in his opinion, had followed the urging of these claims on a former occasion, he declared his conviction that to this was owing "the many years' illness which his father suffered." He stated that the coronation oath, as taken not only by his father, but by his brother now on the throne, would be directly violated by assenting to such a law as was in prospect—and he concluded his speech



with a declaration, sealed by an oath, that at all hazards he would for ever persevere in opposition to any law of the kind contemplated. Now, as it is no very improbable event that the Duke of York may, before long, be king of Great Britain, this solemn declaration has given much alarm to the friends of Catholick Emancipation. On the following evening, in the House of Commons, Mr. Brougham took occasion to advert to the speech and declaration of the Duke of York; and proceeded to denounce it in a strain of vehement eloquence, and violent vituperation, such as we have seldom read. He was called to order—But the speaker rather favoured him, and he went on with even additional violence, till the cry of “order” by his opponents completely drowned his voice and he was obliged to stop. At length, however, he proceeded in a strain somewhat more temperate, and finished his speech. The bill immediately under discussion was one for raising the qualifications of electors in Ireland, from 40 shillings to 10 pounds. This bill, it is stated, was carried by about double the majority which the Catholick bill received; which seems to indicate a determination, on the part of the Commons, to use all their influence in favour of the Catholick question. Another subject of interest before the Parliament, and one in which we may have a concern, is the repeal of what are called “the corn laws.” Meetings in London and elsewhere have determined to petition Parliament to extend the repeal of the acts restricting commerce to the corn laws, as well as to other restrictions; so as to allow the importation of foreign grain at all times, without hindrance, or any regard to the existing price of domestick bread stuffs. The agriculturists, who rejoiced at the removal of other commercial restrictions, are opposed to this. Thus it is the world over. Men generally advocate a right principle, till it touches their own interest; and then too many are found to prefer private interest to the public welfare.

FRANCE.—The splendid coronation of the king of France has been finally fixed for the 29th of May. The merchants of Paris have presented an earnest, and a very able address or memorial, to the king, relative to the appointment of commercial agents in the new South American republics. The Parisian merchants are sensible, it would seem, of what we have heretofore noticed, that by delaying to recognise the independence of the late Spanish and Portuguese possessions in America, France will yield to other nations, and with an incalculable loss to herself, the whole commerce of these extended and populous countries. They importunately urge the immediate appointment of commercial agents; and we think they will shortly succeed—the opposition of Spain, Russia, and Austria, notwithstanding.

The number for March last, of *Malte-Brun's Annals of Geography*, published at Paris, contains the following estimates:

	Square Miles.	Inhabitants.
<i>Russia</i> , in Europe, . . . . .	75,154	47,660,000
— out of Europe, . . . . .	292,339	11,714,000
<i>England</i> , in Europe, . . . . .	5,554	21,400,000
— out of Europe, . . . . .	176,971	115,141,000
<i>France</i> , in Europe, . . . . .	10,086	30,749,000
— out of Europe, . . . . .	667	469,000
<i>Austria</i> , . . . . .	12,265	29,691,000
<i>Prussia</i> , . . . . .	5,014	11,400,000
	578,044	268,124,000
The five powers together, have in Europe, . . . . .	108,074	140,800,000

If the known world have 2,512,000 square miles, and 938,000,000 of inhabitants, then the five powers occupy one quarter of the terrestrial surface, and reign over two-thirds of the human race.

If Europe contain upon 155,220 square miles, a population of 206,780,000 inhabitants, then the five powers occupy more than three-fourths of the European territory and population.

The Empire of China, nevertheless, is more populous than all Europe together.

The Spanish monarchy, before its dissolution, had thirty millions of inhabitants.

THE POWERS COMPOSING THE HOLY ALLIANCE, with the exception of France, furnish us with no article of intelligence, that we think it important to report at present.

THE GREEKS.—Letters from Zante and from Smyrna represent the Greeks as having lately sustained some serious reverses; and even express an opinion that the Turks will be victorious in the ensuing campaign. They affirm that Ulysses or Odysseus has proved treacherous and deserted with his army to the enemy. But other accounts directly contradict the whole of this, except what relates to Ulysses. We suspect the truth is, that the Greeks have sustained some partial losses, but by no means of the serious character represented in the letter to which we have referred. Time only can show what is the real state of facts. Of the ultimate success of the Grecian cause, if the Christian powers will let them alone, we have no fear. But we do fear that Russia and her allies will eventually prove the most formidable enemies of Grecian freedom.

## ASIA.

The Burmese war continues and the English are still successful. The climate, however, as was to be expected, has proved fatal to a number of the English officers, as well as to the common soldiers—The number of the British killed in battle is very small. The statement relative to the assassination of the Burman emperor in his capital is not confirmed, but rather invalidated, by the last accounts. There seems little doubt that the whole Burman empire, including Siam, will eventually be added to the enormous territories of Britain in the East Indies—There is no recent information relative to the missionaries.

## AFRICA.

A dreadful earthquake has been experienced in the north of Africa. A town belonging to the Dey of Algiers, and in the vicinity of his capital, has been entirely overwhelmed, and has buried most of its inhabitants in its ruins. The Dey has endeavoured to afford all the relief in his power. The American colony at Liberia, on the western coast, was in a prosperous and promising state at the last advices from that settlement. It will give pleasure to the friends of religion to see in the General Assembly's narrative, that a religious revival has taken place among the emigrants forming this interesting colony. Many captures have recently been made of French and Spanish slave vessels, by English and French ships of war.—In one captured vessel there were 370 slaves.

## AMERICA.

PERU.—The information referred to in a note in our last view—that the Spanish general Olaneta, or Olaneto, had made his submission to Bolivar—is confirmed. With the exception of the castle of Callao, the whole of Peru, the upper part as well as the rest, is now completely in the hands of the patriots. Callao is closely invested both by land and sea, and is not likely to hold out much longer.

BUENOS-AYRES.—A treaty has been formed by this republic and its associates with Great Britain, in which it is affirmed that a full toleration of religion is stipulated. This we regard as one of the most important events that has lately taken place in Southern America. There can be little real freedom where the rights of conscience are not held sacred; and where there is freedom of religious opinion, true religion will ultimately prevail and triumph.

COLOMBIA and MEXICO.—A treaty offensive and defensive has been formed and ratified between the Mexican and Colombian republics. The parties mutually guarantee the integrity of their respective territories and dominions, as they existed at the commencement of the revolution. This is a most important measure, in reference both to domestic peace and to foreign aggression.—A treaty of union and confederation has also been signed between the republic of Colombia and "The United Provinces of Central America."—The Dutch government in Europe has recognised the independence of Colombia.—It appears that the Mexican government had entertained some design of an expedition against the island of Cuba, with a view to withdraw the Spanish forces from the famous castle of St. Juan de Ulloa; but it seems to be understood that this expedition is given up, in consequence of considerable reinforcements having lately been sent by Spain to Cuba.

HAYTI.—It appears that considerable discontent has taken place among the emigrants to Hayti; that a number have returned, and that more are wishing to do so. This we regard as a matter of course. The very same thing has happened, in hundreds of instances, with those who have voluntarily emigrated from Europe to the United States. Inconsiderate individuals emigrate with expectations that never can be realized, and on being disappointed, they complain loudly.—The industrious, whose anticipations of bettering their conditions were not exorbitant, remain and are satisfied.

UNITED STATES.—In the political state of our country we have nothing new to report. Health prevails throughout our favoured land. About a month since, the fruits of the earth were threatened by an unusual period of cold and dry weather. But a merciful Providence has, since that time, given us rain in abundance and the genial influence of the sun—the one succeeding the other in the most favourable manner—so that there is now the fairest prospect of an abundant harvest.

The month past has been distinguished in our country, as well as in Britain, by the anniversary meetings of such a number of religious bodies, and charitable and benevolent associations, as would require many pages to give even an outline of the particular times when they met, and the result of their proceedings. These noiseless conventions of the pious, charitable and benevolent, and what they do for the good of mankind, are, we doubt not, viewed by Him "who ruleth over all," as far more glorious in themselves, and far more efficient as a defence to the countries where they take place, than armies and navies, however large and well appointed—more efficient than even the wisest legislation and political arrangements, if not accompanied with the blessing which is called down upon them by the alms and the prayers of Christian piety.

THE  
CHRISTIAN ADVOCATE.

JULY, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XV.

We are now to consider the following answer of our catechism.

“Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.”

In discussing two or three of the previous answers, we have had occasion to say so much on the nature of that estate in which man was originally created, that it will not be necessary to add much to it here. It was an estate of perfect innocence, in which he had his standing under God, as his Lord and Creator; it was an estate in which he was perfectly conformed, in his measure, to the image of God; had intimate fellowship and communion with him; and an ample dominion over all the work of his hands in this lower world, the tree of knowledge of good and evil only excepted: It was an estate, too, in which he was bound to obedience by solemn covenant engagements, enforced, as was shown in the last lecture, by the awful sanctions of life and death, in all the various and extensive import of those terms; and in which he knew that his posterity, as well as himself, was to share. It was, in fine, an estate which he had full power given him to maintain;

since he could not lose it without the voluntary choice of evil; and since his will, though capable of choosing evil, was not only not inclined to it, but sweetly and perfectly disposed to the choice of good. Such being his estate, he was left to the freedom of his own will; and he fell by sinning against God.

How a being, formed and constituted as man was, should fall into sin,—how sin should ever come to be the choice of a perfectly free and holy soul,—is a problem on which the strongest minds have often tried their strength; and hitherto, so far as I know, they have tried it in vain. *The origin of moral evil* is, in every view that we can take of the subject, an inexplicable mystery. It is one of the *arcana* of the moral world. While no one can doubt or deny the fact, that it does exist,—for I do not believe that even professed atheists doubt it,—yet to account for its existence, or to explain the process, or manner, in which it came into existence, is not, I suspect, within the reach of the human faculties, in the present life.

Will any one undertake to affirm that the Deity could not have preserved all his moral offspring from sin? We have no right to say that he could not. We are by no means sure that man might not have been made and preserved in a state of as perfect freedom as he actually possessed, and yet have been kept from



sin. And for myself I would not dare to say, that infinite wisdom, power and goodness, could not have formed a system, into which as much happiness should have entered, as will ever be found in our system, and yet that no moral evil should have entered with it.—I cannot tell what infinite wisdom, power and goodness, could perform. Thus does this subject transcend our powers, as it relates to the Creator.

It is also unsearchable, I think, even as it relates to the creature. How man, being perfectly holy, should fall in love with sin,—how the first sinful exercise or emotion, should gain admission to his heart; is a difficulty which at present we are unable to explain. If we suppose that we find some assistance in an explanation, from the circumstance that man was powerfully and most insidiously tempted—as he certainly was—still the question returns, how did his tempter become a sinner?—how did the angels, who kept not their first state, fall into transgression? Sin did not first take place on earth. It began in heaven, among an order of beings of much higher rank and nobler powers than those which we possess. How did rebellion against God first find its way into their powerful, and pure, and holy minds.—And here, too, at least in regard to the first that fell, there was no tempter. What shall we say to these things? In reference to our Maker, we should say—“O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.” Yes, the judgments and the ways of God are past finding out.

And yet, my young friends, let it be remembered, after all, that we know perfectly, all that we need to know on this very subject: yea, let it be remembered, that a murmuring desire to know more than God has made known on this subject, partakes of the nature of that very sin by which our first parents fell—

the sin of wishing to be as Gods in our knowledge. We know assuredly that our Creator is perfectly holy, and perfectly opposed to all sin; that he is not and cannot be the author of it; that though he left man to sin, he did not incline him to it; and that on this very fall of man, is founded the whole work of redemption by Christ; which will exhibit the divine glory, and raise the redeemed of the Lord to the greatest heights of heavenly bliss, throughout eternity.

In regard to man, we know that although he was created perfect, yet he was also created mutable; that being mutable, he was capable of falling; that though we cannot explain the *manner* in which sin was conceived in his heart, yet that under the temptation of the devil, *there* it was conceived; that he did sin, and that freely; and that sinning he fell, and “brought death into the world and all our woe;” and that this whole transaction did actually take place, in such a manner as to leave the whole guilt of the fall resting on man and on his vile seducer. These are facts, clearly ascertained to us in scripture; and they are *all* that it is of any *practical* use for us to know. If we could clearly understand all that is actually beyond our depth on this subject, what would be the consequence? It would make no alteration at all, in any one point of duty. It would then be our duty to act exactly as we are now called to act. Our knowledge might gratify curiosity, but it would not direct our practice. And it seems to be the character of the divine dispensations, and of the state of our knowledge at present—not only in regard to religion, but to every thing else—that we should be acquainted with facts, and with the use that we are to make of them; but that we should be able to proceed but a very little way in any of our theories for their explanation. To be humbly submissive to this order, and con-

tent with it, is an act of pious resignation wherever it is found; and those who act otherwise incur both guilt and torment, and after all make no advances whatever in knowledge. Hear the declaration of the wisest of men, speaking too under the guidance of inspiration, on this very point; which, if it had been duly regarded, might, one would think, have prevented many a long and painful inquiry. Solomon says, "Lo, this only have I found, that God made man upright, but they have sought out many inventions."—That is, the result of all my inquiries and investigations, and the amount of all that is revealed, and that can be known on this deep speculation, is simply this, That God made man holy, and that he and his posterity have made themselves sinners.—This, then, is the result of all, and here we rest.

Among other things, in regard to which the busy minds of men have employed themselves to little purpose, is the inquiry, what was the length of time that our first parents spent in the state of innocence, or before the fall? Some have concluded that the space was very small, and some that it was very considerable. If I were to form a conjecture, it would be, that it was neither the one nor the other. Supposing the truth of what has heretofore been suggested, that the angels were created on the first of the six days, during which our earth was formed and furnished, it seems reasonable to suppose that there was some moderate period of time necessary for their probation, fall, punishment, and efforts for the seduction of Adam and Eve. Yet no great space certainly was necessary for the whole. But what was the state of the fact we are not told, and therefore can never certainly know: and here, again, as before observed, it is true, that if we had the most perfect knowledge of the fact, it could have no influence on

our duty, however it might gratify our inquisitiveness.

Another point which must be noticed, in considering the fall of our first parents, is the character of the tempter. The account given us by Moses of the primitive apostacy, as we have already shown, is not to be considered as an allegory, but as historical truth. Viewed in this manner, it appears that Satan, or the chief of the fallen angels, made use of the serpent for the seduction of our first mother.

A late commentator, Dr. Adam Clarke, has endeavoured in an elaborate note of his commentary, to prove that a *serpent* was not the animal whose organs were used by the adversary, to hold his conversation with Eve. That this animal was, on the contrary, a species of the *ape*, most probably the ourang outang. He supposes that he has assigned satisfactory reasons to prove the truth of his opinion. But I confess it appears otherwise to me, after reading and considering his statement, as carefully as I can. He admits—what indeed could not be denied—that the Greek translators of the Old Testament, who lived some centuries before Christ, have translated the Hebrew word נחש, which in that language is the name of the tempting animal, by *οφίς*, the Greek word for serpent. To me it seems unspeakably more probable that these translators should have known what was the animal really understood by the Hebrew word, than that the discovery should be made two thousand years afterwards, and this too, as the commentator admits, only by an analogy, or similarity between the Hebrew word and an Arabick term, which, in its root, signifies both devil and ape. But be this as it may, there are very frequent allusions to the tempter in the New Testament. He is there called not only the serpent, and the old serpent,—but the *dragon*, and the *old dragon*,—retaining the ge-

nus and describing a species. And although I admit, with the commentator, both that the New Testament writers usually quoted from the Septuagint, and that the point, as a matter of faith, is not highly important, yet I cannot admit that the inspired writers of the New Testament would ever have given their sanction to a palpable error, or a gross falsehood; and by so doing, have not only retained but propagated it widely. Beside, though the commentator explains some difficult points very ingeniously, by his new translation, he *makes* one difficulty, as great as any he removes. It was a part of the curse pronounced on the *serpent*, "on thy belly shalt thou go." Now this is not verified in any of the *ape* species; and it is by no means satisfied by saying, as the commentator does, "thou shalt no longer walk erect, but mark the ground equally with thy hands and feet." This animal it is expressly said, "was cursed above all *cattle*, and above every *beast* of the field." But to mark the ground with their feet, both before and behind, is the property of all cattle, of every beast of the field—of every quadruped that walks the earth. The serpent, on the contrary, is really degraded *below* them, by dragging his whole length through the dust; and this seems to be the discriminating part of the malediction. On the whole, the supposition of Milton in this particular, as in most others where inspiration leaves any thing to be supplied, seems to me the most plausible. It appears probable that the serpent, before the fall, was a *lovely* animal—that he moved, as Milton represents, on a spiral base—that he was of course principally erect—that he was known for his subtlety or wisdom—that on this account the surprise of Eve was the less, at finding him capable of speech. His curse consisted in degrading him, in all his qualities, to what he now is.

(To be continued.)

The following selection of anecdotes has been sent us by a valued correspondent. We wish that he and others would continue to bring us in debt for such favours. A large space in our work we cannot indeed assign to such communications. But a certain proportion of them we shall cheerfully insert—as calculated not only to produce variety, but to edify and please every class of our readers.

#### ANECDOTES.

A clergyman once travelling in a stage coach, was abruptly asked by one of the passengers, if any of the heathen would go to heaven: "Sir," answered the clergyman, "I am not appointed *Judge of the world*, and consequently I cannot tell; but if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there."

A reply well fitted to answer an impertinent question, dictated at best by idle curiosity.

#### *A praying Soldier.*

During some unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis, was daily observed to be absent from his quarters and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels, and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court-martial and condemned to die. The marquis, hearing of this, wished to examine the minutes of the trial; and not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service. He affirmed that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer; for which



his Lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable that they paid no attention to it. The Marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired some considerable aptness in this exercise. The poor man replied, that as to ability he had nothing to boast of. The Marquis then insisted on his kneeling down, and praying aloud before him; which he did—and poured forth his soul before God with such copiousness, fluency, and ardour, that the Marquis took him by the hand, and said that he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants; where he continued in the way of promotion.

On reading the above, every serious mind will be led to reflect on the remarkable intervention of Providence in behalf of this man of prayer,—for this is a most prominent feature in the Christian character. He could not live without prayer, though by it he endangered his life; but God not only heard his prayers, but made the exercise of this duty itself the mean of preserving his life.—*Evan. Mag.* 1803.

A protestant clergyman, having occasion to travel in France, before the late revolution in that country, happened in one of the inns where he stopped, to fall into conversation with a French gentleman—a papist. The papist was a well-bred, intelligent man, and conducted himself with much politeness when conversing on common topics: but no sooner did he come to learn from some unavoidable expressions in conversation, that the gentleman with whom he was talking was a protes-

tant, than he discovered his bigotry. “And pray,” says he, using the hackneyed phrase and question upon this subject, “where was *your* religion before the days of Luther?” “Permit me,” said the clergyman, “to answer your question by another: where, pray, was your face, sir, this morning before you washed it?”—The meaning was obvious.

—  
To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply. “The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman’s life, as an easy life; nor do I envy the clergyman who makes it an easy life.”—*Boswell’s Life of Johnson*, vol. 2. 4to.

—  
The following is related by Sir Richard Hill.—

When that faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words, “Mr. Venn, I don’t know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don’t believe I ever made one soul the better, though I have been telling them their duty for many years.” Mr. Venn smiled at the doctor’s ingenuous confession, and frankly told him, “he would do well to burn all his old sermons, and try what preaching Christ would do.”

—  
*An Affecting Calculation.*

It has been calculated that of 100 children, only 30 reach the age of 20. Of these 30, only 20 reach the age of

40. And of these 20, only five live to the age of 60!

How short is human life! Lord, teach us so to number our days, that we may apply our hearts unto wisdom.—*Rel. Intel.*

### *Ministerial Fidelity.*

Mr. Dod, of Denham, in Essex, an eminently pious minister, having preached against the profanation of the Sabbath, which much prevailed in his parish, and especially among the more wealthy inhabitants; the servant of a nobleman, who was one of them, came to him and said, "Sir, you have offended my lord to-day." Mr. Dod replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if *your* lord will offend *my* Lord, let him be offended."

#### LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

##### LETTER XIV.

My dear Timothy,—In fulfilment of a promise made in my last letter, I am now to make some observations on the different methods of preparing discourses for the pulpit, as specified in the beginning of that letter. Of the methods there mentioned, the first was—*writing fully all that you propose to say.*

I have already had occasion to remark that there are a few rare instances of men that have been greatly distinguished as publick speakers, who never wrote any thing in detail; and who, if their own declarations were to be credited, could not, in that manner, say any thing that should even approach to excellence. I have also said nearly all that I deem necessary on the advantages which, in almost all cases, attend the practice of writing discourses for the pulpit with care and accuracy. One advantage, however, which I have not

particularly noticed is, that the full composition of sermons, or writing them out at large, affords the best, and perhaps the only effectual security, against their being both defective and redundant; against omitting something that ought to be said, and dwelling unduly on some particular part. The habit of writing is likewise certainly the best means of acquiring the ability to avoid these errors, so far as they are avoidable, when we do not write.

Have you not sometimes found, even in composing a sermon with deliberation, that when you had made it nearly as long as it ought to be, you had not as yet touched on some of the most important parts of your subject? Such I must say was too often my experience, in the earlier part of my ministerial life. I frequently found, and sometimes used to remark, that when I had finished my discourse, I was only prepared to begin it. My arrangement was erroneous or defective, many thoughts were out of their proper place, and some of the best that belonged to the subject had been overlooked and omitted altogether. Sometimes I had said so much in the introduction of my sermon, or in the explanation of my text and the proof and illustration of my doctrine, that I had left myself little room, unless I should exceed all reasonable bounds, to make the necessary inferences, and to apply the truth to the hearts and consciences of my hearers. Experience, the habit of analysis, and the method of making such a syllabus or epitome as I have heretofore recommended, have enabled me to avoid, in a good measure, the most of these inconveniences; and yet I cannot say that even now I always and entirely escape them, in writing a discourse. And if this happens in writing, which always admits of some deliberation and forecast, how much more of it is likely to be found, in an address of which only some general outline, and some imperfect view of the subject, has been formed—the whole filling up and expression of

thought being left to the resources of the mind at the moment.

Rarely, if ever, have I heard a discourse that was not studiously and fully composed; in which there was not a manifest disproportion of the parts; and scarcely ever have I delivered such a discourse myself, without finding, on a review of my performance, that I had omitted something of importance, which I earnestly wished that I had said. The truth is, that before we have put our thoughts into words, we cannot judge with much accuracy how long it will take to express them; and that we usually need much more time to express that which we have not fully digested, than we find necessary when all our ideas have been distinctly conceived and maturely considered. To a man who, on a certain occasion, complained to a shrewd clergyman that he had preached too long, this pithy reply was returned—*I had not time to make it shorter.* On the whole, the deliberate and entire composition of sermons, is manifestly favourable to every kind of accuracy—to the most proper method of discourse, or distribution of the subject; to a just proportion of the parts; to a selection and full expression of the most important thoughts; to correct language, and to the avoidance of repetition.

Nor is there, in my apprehension, much weight in the objection that is sometimes made to the full preparation of a sermon in private, that it prevents the utterance of those warm and interesting thoughts, and the exhibition of those new and vivid views of divine truth, which sometimes occur in the delivery; and which, if expressed, might be of more value than all that had been elaborated in the closet. If a discourse for the pulpit has been written with that prayerfulness and solemnity of spirit—that constant looking for divine aid and guidance—with which every pulpit preparation ought to be accompanied, it will not often be materially defective, or need large extemporaneous additions. But when it does need

them, I affirm, as a matter of experience, that there is no difficulty whatever, in connecting these additions with what has been previously written—that is, if the speaker has any talent at all for a prompt address. Let it be observed, that if new and important thoughts arise in the delivery of a sermon, they must always be in the same train with those which have been previously written; for our thoughts in all cases proceed in a train, each one suggesting that which follows. Such being the fact, let the preacher utter freely the new thoughts which are generated by what he has written on any particular point or topick; let him even go into an illustration of some length—if he will only keep to the point from which he started, or be careful not to wander from the topick under discussion—and certainly he ought not to wander—he will find it perfectly easy to connect his extemporaneous effusion with his written composition, so as to avoid any perceptible incoherence. I well remember one occasion on which, when I had fully written my discourse, I found so much new matter rising up in my mind when I came to address my people, that I think more than half of my sermon was unpremeditated; and yet I believe it was nearly, if not quite as well connected, as if I had confined myself to what I had previously composed. The objection, therefore, that by fully writing a sermon, we unduly limit ourselves, and even limit those sacred influences from which all right thoughts and holy feelings proceed, is, in my deliberate judgment, entirely groundless.

On the importance of an acceptable manner of publick speaking, I have given you my thoughts generally in a former letter. I must however say something in particular, in regard to the delivery of such discourses as those which we are now considering—

There are three methods of delivering written discourses—by committing them accurately to memory



so as to need no help from notes; by committing partially and keeping the notes constantly in view; by reading from the written notes, without any thing committed to memory.

The first of these methods, when well executed, is the best of all. It unites all the advantages of full preparation, with that readiness of utterance and freedom of delivery, which are calculated to give truth the deepest impression on the mind and heart; and this kind of speaking would be general but for the labour which it requires. That the method of preparing to preach by committing a whole sermon accurately to memory is, to most men, a laborious method, especially at the first, is undeniable; and there are some who affirm, that to do it is utterly beyond their ability. This affirmation in regard to inability, is probably true in some extraordinary cases; but I suspect it is too often made without consideration, and when in fact it is entirely groundless. We must admit indeed that there is a great difference in the powers of memory, in different persons. Yet memory is one of the most improvable of the human faculties; and I am persuaded that many who have been discouraged by the difficulties which they experienced in a few first attempts to speak from memory, would have found those difficulties almost entirely vanish, if they had persevered in the practice. Memoriter preaching is, on various accounts, so advantageous, that I think it ought to be earnestly recommended to all, to whom it is not forbidden by some natural disability. You will remark, however, that I have said it must be well executed, to render it the best method of all. I have heard but few memoriter preachers whose manner would not indicate, to a hearer of nice discernment, that they were *repeating*. Hence the answer of the celebrated Massillon, when he was asked which of his sermons he esteemed the best—*That, said he, which I have rendered the most familiar.* The French preachers never use notes in the pul-

pit; and it is but lately that their use in Scotland has been frequent.

When the presence of notes is not entirely dispensed with, the next best method is to commit them partially to memory—some parts perfectly—so that by a glance of the eye at the sentences, they may be taken up and delivered with entire freedom; and the eye and action of the speaker may be given to the audience, with nearly as little reserve as if he had nothing to do with his papers.

But you know that the very appearance of notes in the pulpit is so exceedingly offensive to some congregations, that the preacher who exhibits them might nearly as well be silent, as to utter what they contain. While this prejudice remains it must not be violated. Never show a paper before such a congregation; but do as well as you can without it.—Such has always been my practice. But I do think that prudent pains ought to be taken to remove this prejudice, because it is often connected with serious error. Those who are under its influence often carry the matter so far as to think that a minister of the gospel cannot perform his duty, unless he preaches by a kind of sudden inspiration, with no writing and with very little study. This is a gross delusion, which ought, in as gentle a manner as possible, to be corrected. We hold to the necessity of Divine aid, in order to the right dispensation of gospel truth, as much as any of the good people to whom I now refer. I have also admitted in this letter that we ought never to be so tied to any previous preparation, as to suppress pertinent matter that may occur in speaking; and I am as great an enemy as any one to every thing that interferes with a free delivery. But we have no warrant in the word of God to neglect study. On the contrary, the apostle Paul commands Timothy to *give himself* to it: and I have heretofore had occasion to show, both from reason and the word of God, that special divine assistance may with far more propriety be expected when we devote

ourselves to study and prayer through the week, than when we rush into the pulpit without preparation on the sabbath. Those who think that nothing should be composed for the pulpit, ought to be told, that they owe to the practice which they condemn, some of the works of their most favourite authors. The sermons of the Erskines, and Boston, and Walker, and Witherspoon, and a host of others, were all composed before they were preached—composed nearly word for word as we now read them. They were all delivered from memory, and not from thoughts which first occurred at the time they were uttered in publick—If this had not been the fact, it would have required inspiration indeed, to have given them to us as we now have them.

After all, I verily believe, that much of the prejudice against notes has originated and been continued from the ungracious manner in which they have too often been used. Let a man write his sermons in a large and legible hand; let him commit them so far to memory that he shall need only to see the beginning, or at most the general run of a sentence; let him place his notes so far before him as he stands in the desk, that he shall not need to bend his head, but only to cast down his eye, to look at them; let him turn the leaves with such address as scarcely to be seen to do it; let him enter fully and warmly into his subject, and give the full effect of his countenance and his action to his audience—let him do this, and he will take the haters of notes along with him in spite of themselves—unless, indeed, they should escape from the church as soon as they perceive that papers are before him. The late president Davies was probably as powerful a preacher as this country has produced; and he preached habitually in the manner I have just described. It is a manner perhaps more favourable to a natural and perfectly unembarrassed delivery, than that of so committing to memory as to dispense with the presence of the manuscript alto-

gether; because the speaker is relieved from all anxiety in regard to those sudden derelictions of thought and recollection, against which scarcely any individual can be entirely secure.

The close reading of written notes, without any part of them being committed to memory, I hold to be in general the worst method of all, in which a discourse can be delivered. Yet even in this method, if a man will feelingly enter into his subject, as every good reader, either of a printed book or of a manuscript, certainly may; if he will read with proper emphasis and cadence, and with impassioned looks and tones of voice, where these are proper; if, in a word, he will read *remarkably well*; he may still produce a great effect on his audience. I am told that it is in this manner that our celebrated contemporary Chalmers, delivers his sermons; and I have myself known one close reader of sermons, who generally commanded a fixed and interested attention from his hearers, and sometimes affected them even to tears. But in general, the mere readers of sermons, are dull and without interest, to a degree that greatly hinders edification. It is difficult for those whose minds are the best disposed not to flag in their attention; and those of a different character are sure either to sleep or to give their attention to something else, while a discourse is delivered in this inanimate manner. But when the *occupant of the pulpit*—for in this case I cannot call him *a preacher*—not only reads closely, but reads badly; and especially when he cannot make out some parts of his miserable scrawl without poring, and pausing, and hesitating, and stammering; and all this, with his manuscript held up, in a note case, to within a few inches of his nose—it is altogether insufferable and disgusting, and in my opinion highly irreverent. It always puts me in mind of the poet's severe reprehension, addressed to the English clergy, yet not, I am sorry to say, exclusively applicable to them—

"For what's a sermon good or bad,  
If a man reads it like a lad?"

To hear some people when they preach,  
How they run o'er all parts of speech,  
And never raise a word, or sink—  
Our learned bishops, one would think,  
Had taken school-boys from the rod,  
To make ambassadors of God."

The second method of preparing for the pulpit, mentioned in my last letter is—*writing a part of what you propose to say, and leaving a part to be supplied without writing.* In this method of sermonizing, it is plain that the quantity put on paper may vary greatly—from the writing of very little, to the leaving of very little to be supplied orally. It has been the almost uniform practice of some preachers whom I have known, to write at large the whole of their sermons, except the application; and to leave this, after premeditation, to be made in such language and manner as might occur at the time of delivery. On this practice, I remember to have heard Dr. Wither-  
spoon, who always wrote his sermons fully, make this remark—that if he were to omit the composition of any part of his discourses, it should not be the application, but some of the argumentative or doctrinal parts; because he thought it far easier without writing, to pursue an argument, or to illustrate a doctrine which he clearly understood, than skilfully and powerfully to apply a subject, which might require a nice discrimination of character, and an adaptation to the peculiar circumstances of his hearers, as well as the most touching appeals that he was capable of making. I think there was justice in this remark; and am ready to believe that the application of pulpit addresses is more frequently left than any other part to the unstudied thoughts of the preacher, at the time of delivery, only because it is the *concluding* part, which he has omitted through idleness, weariness, or the want of time to write it.

Another practice, and one which I more approve, is to write all those parts of a sermon which are the most difficult to state clearly, or which re-

quire a careful and guarded treatment; and to leave unwritten those parts in which the proper train of thought appears to be plain and palpable. Possibly it may be of some use to you—and it is my object in these letters to say any thing that I think is likely to be so—to tell you what has been much my practice, in the latter years of my ministry, and what induced me to adopt this practice. After writing some hundreds of sermons, as fully, and as accurately as my time and talents would permit, and in the mean time preaching, frequently with little writing or none at all; it occurred to me, that there was a kind of middle course which I might adopt, so as at once to save much time for reading and ministerial visitation, and yet preach perhaps with as much acceptance and usefulness, if not with quite as much accuracy, as I had ever done. I adopted this course; and by doing so, instead of spending four days of every week in study and laborious writing, I made my preparation for the pulpit in one day, or a day and a half; and in place of writing over four sheets of paper, I commonly filled but one, and sometimes less.—My method was this. I wrote the whole introduction to my sermon, and likewise the general divisions of my subject, as carefully as ever. I also wrote distinctly every particular or subdivision, and generally a sentence or two that immediately followed it; for I had found, in speaking without writing, that there was the greatest difficulty of all, in making a transition from one part of a subject to another, without being abrupt, confused, or hesitating. Between the particulars, I severally went over with care, the whole train of thought by which I proposed to pass from the one to the other, and wrote a few hints—enough to enable me to retrace the same train—and sometimes penned a whole paragraph, where I thought the matter required a guarded or studied expression. These notes I attentively reviewed, two or three times, before I



went to the pulpit. The result was, that I believe my people were seldom able to distinguish between what I had prepared in this manner, and that which was the product of far more time and labour. Remember, however, that I adopted this method only after I had been above twelve years in the ministry; and that I have never given up the practice of writing sermons occasionally, as fully and accurately as I have ever done.

The third and last method of making preparation for preaching, on which I promised to make a few remarks, is—*studying the subject to be discussed, without writing any thing, or very little.* This is the method of those who cannot, or think they cannot, write; or who have a great aversion to the labours of the pen; or who find themselves more embarrassed than assisted in the pulpit, by notes or writing of any kind; or who find that they can do so well without writing, that they judge it useless and a waste of time, to put their thoughts on paper: and it is the method also to which all must have recourse, occasionally, who are called to preach so frequently, that time cannot be taken to make preparation in any other way.

There are some men of such powerful and penetrative minds, that they seem to grasp a whole subject at once, and to look through every part of it, as it were by intuition; and they have also such a command of language, and such a facility of clothing, and even adorning their thoughts, with the language which is the most proper, that writing as an immediate preparation for speaking, seems really to be useless to them.—Perhaps it would be worse than useless; perhaps the animation which they derive from speaking, enables them to express themselves with more energy, and even with more clearness and propriety, than would characterize any thing which they should compose in retirement; where they would want the excitement of a public audience, and the urgent demand made on their powers, to do justice, on the

spot, to an important subject. A memorable example of this you may remember was given by Luther, at the Diet of Worms, before the Emperor and princes of Germany, and in the presence of his most envenomed enemies. In that august and intimidating assembly, and with only one intervening day to prepare, he entered on an extended explanation of his doctrines, and a defence of himself and his writings, and a reply to questions put, and charges preferred against him, on the preceding day. His whole speech was lucid, able and eloquent, in the highest degree; and when, with the hope of disconcerting him, he was required to repeat what he had said in Latin, he rose immediately, and went through the whole in that language, with the same ability with which he had spoken in his mother tongue. We have a living, and perhaps quite as extraordinary an example as Luther ever gave of unwritten, if not of unpremeditated eloquence, in Dr. Robert Hall, of England; who, it is understood, preaches without any writing, with as rich and powerful an eloquence as that which we admire in his printed sermons. These men, however, are to be considered as prodigies of intellect, whom all must admire, but whom few should attempt to imitate, and whom fewer still will ever equal. But there have been men of no more than ordinary natural endowments—and our own country has had its share of them—who have certainly exhibited great excellence in their pulpit performances, and produced some of the best effects of preaching, of whom it is known that they wrote little or nothing of what they delivered from the sacred desk. Their discourses, although they lacked minute accuracy, a just proportion of parts, and the most skilful arrangement, yet compensated in a great measure for this, and in popular effect sometimes more than compensated, by a general pertinancy of their matter, and a natural and impressive delivery—sometimes by a glowing animation and those *veræ*

*voces ab imo pectore*, which always excite the most feeling, and produce the greatest effect, especially on a mixed assembly. To excel greatly, however, in this kind of speaking, a man must be, in a good measure, gifted for it from nature; and those who are not so gifted, ought not to attempt it oftener than necessity requires. But almost every preacher of the gospel ought, I think, to make it an object of serious attention, from the time of his licensure, and even before that time, to acquire the ability of preaching occasionally without writing, or with no more than the putting down of a few short hints. To effect this, he should accustom himself to meditate closely on the topick on which he proposes to speak; to make in his own mind an arrangement or disposition of the matter which he intends to bring forward; to look, as well as he can, through every part of his subject; to think of the illustrations and arguments he ought to use; and, when time will permit, to go over the whole more than once, before he appears in publick. The habit of doing this, although he may make blunders and suffer mortification at first, will commonly enable him before long, to speak off hand, with an ease, propriety and effect, which he once had considered as entirely beyond his powers. Of this, there have been, and still are, many remarkable and very encouraging examples. The danger is, that a degree of success in this kind of address, may tempt to the neglect of habitual study and careful preparation. Guard, my son, against this temptation; for if it overcomes you,

be assured, it will ultimately diminish both your usefulness and your influence. And yet, endeavour earnestly to become qualified to speak with propriety to your fellow sinners, if you have not five minutes to make preparation.

As *preaching* is the most important *single* part of ministerial duty, I have said much more on this topick, than on any other which I have hitherto discussed, or shall hereafter have occasion to treat.

On reading over this letter, I perceive that it contains a good deal more of *egotism* than I could wish it did. But this I hope you will consider as at least excusable, in that unreserved freedom of communication which ought to subsist between an aged father and a beloved son, on a subject of the deepest interest to both, in discharging the duties of the most responsible vocation in which mortals can be employed. A quotation from the great apostle of the Gentiles, in addressing him whose name you bear, shall close this long letter, and all that I have to say on the subject of preaching.

"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Most affectionately, adieu.

## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

### No. VIII.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

"There are three that bear record in

heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Negarique non potest adeo, Patres Græcos locum citare."

*Am. Dorhout. Animad.*

Mr. Editor—In my last, I brought the evidence in behalf of the authen-

ticity of our verse, from the testimony of the Greek fathers, down to the time of the seventh century.

In the "Prologue to the Canonical Epistles," we find a testimony of no small importance. The "Prologue" is of great antiquity. It is ascribed to St. Jerom by the most learned men, who have bestowed pains in investigating the matter: such as Erasmus, Le Clerc, Sir Isaac Newton, and I may add Bishop Burgess.\* Mill, and Dorchout have, perhaps, made it out to be the work of St. Jerom, as clearly as a case of this kind can be made out. They have argued from the style and spirit of the work, and from the testimony of early writers.†

Walafrid Strabo, an illustrious scholar, from the school of Bede and Alcuin,‡ and a very eminent writer of the ninth century, wrote a comment on the "Prologue of St. Jerom," and speaks of it as a thing well known to the learned as the work of St. Jerom.—And Bengel (Apparat. Critic. sect. 23.) says, "Neque enim Lyranus, sed etiam Walafridus in Prologum commentatur." And Schmidius (Hist. Canon. Veter. et Nov. Test. p. 557.) writes thus of the Prologue: "In quam tanquam vetustam ineunte seculo nono Walafridus jam commentatur." "On which, as on an ancient work, Walafrid in the ninth century, writes a commentary."§

The author of this "Prologue," according to Mill, lived in the seventh century; or, according to Bengel, in the sixth century. But according to Walafrid, and Erasmus, Le Clerc and Sir Isaac Newton, the author of

\* See his Vind. p. 48, 49, &c.

† See Dorchout Dissert. in Animad. in Loca Selecta V. T., A. D. 1768. Burgess, Appendix, vii. and p. 48.

‡ Such men as Wetstein and Semler speak in the highest terms of Bede and Alcuin. See Wetstein's Proleg. edit. Semler, p. 229, and Semleri Nota ad Wetst. Proleg. p. 221. And Dr. Burgess, in the depth of his erudition, observes that Bede, and Alcuin, Rabanus, and Walafrid Strabo, would have been distinguished for their erudition in any period. Vind. p. 45.

§ Burgess, Vind. p. 49.

it was no other than St. Jerom: who lived in the fourth century. Now from this very ancient document (the authenticity of which has never been questioned by the learned,) I offer the following testimony. St. Jerom having lamented that the Latin translators and transcribers had not followed the Greek original copies, he singles out as an illustration, their presumptuous leaving out of the text of the heavenly witnesses. "Illo præcipuo loco ubi de unitate Trinitatis in prima epistola Johannis," &c. "Especially in that place where we read the passage concerning the unity of Trinity in the first epistle of John. In which we perceive that a great error from the verity of the faith has been committed, even by unfaithful translators; who have put in their edition only the three words, *the water, the blood, and the Spirit*; and have omitted *the Father, the Word, and the Spirit*." "Trium tantummodo vocabula, hoc est, *aquæ, sanguinis, et Spiritus*, in ipsa sua editione ponentibus, et *Patris, Verbi, et Spiritus* omittentibus."\* "By which text," St. Jerom adds, "the Catholic faith is in the greatest degree strengthened; and the *one substance* of the deity of the Father, Son, and Holy Ghost, is established."

This testimony is decisive in proving the following points. 1. That it is a fact that at this early period, there were in existence Latin manuscripts, and Greek manuscripts; some of which did not contain the text of the heavenly witnesses, and some of which did contain it. 2. That the text of the heavenly witnesses was well known as a genuine passage of scripture, although it was omitted in some codices. 3. That those codices which did not contain this verse, were pronounced to be *not the most correct*; inasmuch as they had suffered, in the omission of this verse, from unfaithful transcribers and

\* St. Hieron. Prolog. in Canon. Epist. tom. i. col. 1667. edit. Benedict. Nolan, Inquiry, p. 564, has in his quotation "*ponentes*," "*omittentes*."



translators. 4. That the testimony of this very ancient writer is as decisive as to the fact that *Greek MSS. contained our verse*; as to the fact that some Latin MSS. had not our verse. I call it *equally decisive*, because he asserts the one as plainly and distinctly as he does the other. Hence there is a radical defect in the mode of argument pursued by the learned Professor Porson,\* and by the bishop of Peterborough;† who have adduced this very passage of the writer of the "Prologue," to show their readers that our text was not, at that early period, in the Latin MSS. They seem not to be aware that they take only the one half of an entire testimony; and that half only which suited their views. Burgess had noticed and exposed this incongruity: and his reviewers,‡ as our readers will be justly astonished to find, have actually taken the same ground. That is, when St. Jerom complains that unfaithful translators had not rendered this text into the Latin, but had omitted it; and that unfaithful transcribers had omitted it in copying, *he is not to be understood as intimating that the text must have been in the original codices* which these *unfaithful* men were translating; but he is only intimating that the text is wanting in the Latin copies, out of which they had omitted—that which stood before them in the Greek! That is, these men *omit* a verse in a translation from Greek to Latin. Yet the charge of *omission* is no proof that the verse is in the original codex out of which they make their omission! "If Jerom's authority be valid for the omission in the Latin, it must be equally so for the existence of it in the Greek," says Burgess. "No," say the Quarterly Reviewers, "*we do not think so.*" And pray why? "*We do not think so*, because little could be known of Greek MSS. com-

pared with what we know of Latin MSS." Most logical conclusion of the profound Quarterly Reviewers! "Because *we*"—they do not say Jerom or the ancients—but "because *we* know more of Latin MSS." therefore little could *then* be known of Greek MSS. by Jerom, or other learned men. "Because we know little of Greek MSS. in comparison with Latin MSS. in present times," therefore, little was known of Greek MSS. some twelve or fourteen hundred years ago! The reply of Burgess to this stupidity is very just. "The question of fact does not depend on the *comparative number of Greek and Latin MSS.*, but on the *competency of the voucher.*"\* And that competency depends on his character and antiquity: and of these the learned have admitted that there is the most satisfactory evidence.

Before I leave this, I beg to be indulged in a single remark, on an expression used by Professor Porson—I cannot call it an argument—in his reply to the testimony of the "Prologue." "If," says the Greek professor, "if Jerom, to whom they ascribe the Prologue, had told us that his Greek MSS. contained the text of the heavenly witnesses, he would have told us a notorious falsehood." Such a gratuitous assertion, viewed simply as an *assertion*, is clearly beyond the reach of a reply. It is contrived to be put into a position so infinitely low, that we cannot get down to its depth so as to reach it! But we complain, not merely of the lowness of this thing. There is malignity in the manner of *giving the lie to old St. Jerom*. The following is a true parallel. "If Professor Porson had told us that he wrote a book against Archdeacon Travis, he would have told us a notorious falsehood!" Yet this is just as true, and just as polished, as is the expression of the Professor.

St. Epiphanius, in the fourth century, affords us a presumptive evidence of no small strength. He asserts, "that the epistles of John

\* Lett. to Travis, p. 303.

† Preface to his Lett. to Travis, p. xiii. note.

‡ The Quarterly Review for March, 1822.

\* Vind. p. 47.

agree with the gospel, and the Revelation, in the peculiarity of John's style, and the doctrine of the Logos, or Word. And this reason he gives why these heretics, the enemies of our Lord's divinity, called *Alogi*, did reject the epistles of John, as well as his other writings."\* And in the third century, Dionysius of Alexandria, asserts this still more strongly and fully. "Συναδουσι μὲν ἀλλήλοις;" κ. τ. ε. "The gospel and epistles of John entirely harmonize with each other in the characteristics of the Father and the Son. In all things they wholly agree on the perfections, and the names of the Father and the Son. There is the same form and representation of the attributes and the names, both in the gospel, and in the epistle," &c.

The peculiarity of John, and that which pervades all his writings, is this: he characterizes Christ as the *Logos*, or *Word*: and this *Word* is a divine person: and this divine person, is, in a certain sense, *one* with the Father. Now John calls Christ the *Word*, in the beginning of his gospel, and in the Revelation, and in verse 7, chapter v. of his epistle—and in no other passage in all the epistle. In the first chapter he calls him the "*Word of life*." This is, however, not the peculiar phrase. In no other place, than in our verse, does John call Christ the *Word*, and assert his unity with the Father. Hence, in my view of it, it is most obvious, that if our verse had been wanting in the codices of St. Epiphanius, and of Dionysius, there could have been no possible foundation for this assertion, so clearly expressed. Had the *seventh* verse been wanting in their copies, and had they been ignorant of it, their words would have exhibited the curious and monstrous logical phenomenon of a conclusion gravely drawn by wise and learned men, without any premises whatever.

Hence, we are entitled to conclude, that these statements made by St. Epiphanius, and by Dionysius, are clear and distinct testimonies to the existence of our verse, in the Greek codes, in the fourth and third centuries.

There is a circumstance discovered on the pages of St. Epiphanius, which does seem to me to add much strength to this.—It is well known, that there are precisely three striking passages of scripture in which *the distinction between the divine persons, and their unity, is brought before us in one view*. These are John x. 30: "I and my Father are one;" Matt. xxviii. 19: "Go ye and teach all nations, baptizing them in the *name* of the Father, and of the Son, and of the Holy Ghost;" and our text, 1 John, v. 7.

Now St. Epiphanius, in one of his works, when asserting the doctrine of the Trinity against the Sabellians, quotes John x. 30. He next sets down the form of baptism out of Matthew xxviii. 19. And then he "evidently makes an effort to quote the third of these texts." He does make a quotation, and professes to quote scripture; and he offers it to his readers as scripture. But it is singular, that as it stands in the existing copies of St. Epiphanius's works, that quotation is, in the *first* place, neither grammatical Greek, nor, in the *second* place, is it scripture—no such phrase being found in the Bible. It is this, "Καὶ οἱ δύο ἐν ἑσμεν." And these two—we are one."\* Now, no scholar will refuse to admit that St. Epiphanius could not possibly write such Greek. To be grammatical, it must be, not *ἑσμεν*, but *εἰσι*.—And next the phrase "*they two are one*," is not found in any part of the Bible. But the sentence as St. Epiphanius wrote it, was declared by him to be a quotation of Scripture, as evidently as the other quotation of "I and my father are one." When

\* See Burgess's Vind. p. 126.

\* See Nolan, Inq. p. 542 and 543 note.

therefore, we consider the copious evidence already quoted, and moreover, the testimony of Tertullian and of St. Cyprian (which shall be produced in their place), that the phrase "tres unum sunt," and the Greek "οἱ τρεῖς ἐν εἰσι," are a true scripture quotation, I think we ought decidedly to conclude that St. Epiphanius wrote the above quotation thus on his page, "καὶ οἱ τρεῖς ἐν εἰσι," but by design or by mistake his words have been mutilated, or the word "δυο" had from the pen of a rapid or careless transcriber, passed into the quotation, instead of "τρεῖς." This, it must be admitted, is a natural and easy explanation; and at the same time, a defence of St. Epiphanius. Nay, it seems to be the only ground which we can take, in explaining and accounting for this passage in St. Epiphanius.

In the fourth century we have this additional testimony from Athanasius the younger. In his "*Synopsis Scripturæ*," he has the following words: "John, in his first epistle, shows the unity or oneness of the Son with the Father:" "τὴν ἐνοότητα Ἰου πρὸς τὸν Πατέρα." But this ἐνοότητα, this oneness of the Son and the Father is taught in our seventh verse, and in no other part of the epistle. Hence in the days of Athanasius the younger, of the fourth century, our verse existed in the Greek codes.\*

Gregory Nazianzen uses the following expression—in which, writing of the blessed Trinity, without specifying the name of the Father, or the Son, he uses the adjective in the neuter gender, to express the unity in a peculiar sense:—"ἐν γὰρ ἐν τρισὶν ἡ Θεότης, καὶ τὰ τρία ἐν."† This is not produced as a direct quotation, but as an allusion, which

can be referred to no other passage in the Bible than our text. And an allusion of this kind, as every scholar admits, is a tacit quotation, and does as evidently imply the existence of our verse, as a direct quotation does.\*

Basil flourished about the middle of the fourth century. The following is a specimen of his striking allusions to our verse, if not rather a quotation of it:—"Πιστευομεν εἰς τὸν Θεόν, καὶ τὸν Λόγον" κ. τ. ε. "We believe in God, and in the *Word*, and in the Holy Ghost, being One Deity." And again:—"οἱ ἀπεξεργασπιστευοντες εἰς τὸν Θεόν καὶ Λόγον:" κ. τ. ε. "They believing truly and faithfully in God, and in the *Word*, and in the Holy Ghost, the One Deity, the only object of divine worship."‡

On this passage Porson has observed, "these words of Basil are indeed very like the verse of John:" he adds, "if these be quotations of 1 John v. 7, no verse has greater plenty of evidence."‡

The usual style in which the church expressed her belief in her formulæ, was, "we believe in God the Father, and the Son," &c.; but in the above passages out of Basil, the peculiar style of John is used, "the Father and the *Word*." This has induced some to class this among the distinct quotations. We contend not about words. These are evidently allusions by Basil of such a kind as to establish the fact that our verse was as certainly before his eyes, as any other portion of John's epistles.

In the nomocanon published by Cotelerius, we find another allusion equally direct and striking, or ra-

\* As a specimen in holy writ, compare the allusion in Heb. chap. i, ver. 5, to psalm 2, with the direct mode of quotation in Acts xiii. 33: and no man will deny that the existence of the passage in psalm 2, is as strongly indicated in the former by allusion, as in the latter by quotation.

† Basil advers Ennom, l. v.

‡ Porson's Letters, p. 234.

\* See Millii, Prolegom. § 994. And Burgess's Observations on the "*Synopsis Scripturæ*" of Athanasius, p. 42.

\* See Griesbach, Nov. Test. Diatriba, in vol. ii. Append. p. 10. And Burgess, p. 40.



ther a quotation. "Αὐτὰ τὰ τρεῖς Πατὴρ, καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα, ἐν ταῦτα τὰ τρεῖς:" "These three persons, the Father, Son, and Holy Ghost—these three persons are one."\*

And the anecdote told of Meletius,† is worthy of our notice, as it exhibits in a new form, a strong allusion to the doctrine and expression of our verse. In the year 360, Meletius was invited to preach in the great church in Antioch, before the emperor, on that "controverted passage of Solomon, Dominus creavit me."‡ "The Lord created me (possessed me)." Meletius rose up amid the loud plaudits of the assembly. He pointed out the rule of right theology: he shows with his uplifted hand three fingers: then two of these were shut down, and one only was presented, while he uttered this memorable sentence, "τρεῖς εἰσι" κ. τ. ε. "There are three which are understood, but we address them as one." Here he has the *three*, and the *one*, in the blessed object of worship. It is impossible not to suppose that he had his eye fixed on our verse.

The following quotation of our verse has been by the learned ascribed to Origen, who lived in the beginning of the third century. It is found in a *catena* on psalm cxxii. 2. "Ταδε τρεῖς Κυρίου ὁ Θεὸς ἡμῶν εἰναι· οἱ νῆες (το) ἐν εἰσι." "These three are the Lord our God. For these three are one."§ This I venture to call a quotation, and one that does seem to me very obvious.—But even admitting it to be an allusion, it must be an allusion not to the eighth verse, but to

the seventh. For the author is speaking of the blessed Trinity, and of that only.—And the mystick explanation of the eighth verse, and its application to the Trinity, was unknown to the Greek fathers. Every scholar knows this. And I am confident that none of our opponents have ventured to ascribe the mystick explanation of Augustine's invention to any Greek father. No scholar can be guilty of doing them such an injury. Hence it is beyond dispute that this ancient Greek father, who wrote the above sentence, had his eye on the text of the heavenly witnesses.

In Clemens Alexandrinus, who lived in the year 191, we discover the following obvious allusion to our verse: "πάν ἑνῶμα" κ. τ. ε. "Every word is established by two, and by *three witnesses*, by the Father, and by the Son, and by the Holy Ghost," &c.\* Contrast this with the following from Tertullian: "Si in tribus testibus," &c. "If by three (human) witnesses every word shall be established, how much more will the number of the divine names" (that is the three divine persons) "suffice to establish the confidence of our hope!" Then compare each of these with the ninth verse of 1 John v. "If we receive the witness of men, the witness of God is greater," and we shall perceive in all of these a most evident allusion to the three heavenly witnesses in our text. And, "such an allusion," we repeat it, "does as clearly indicate the existence of our text, as any direct quotation can."

In fine, in the "Apology" of Athenagoras, a Christian philosopher of Athens, who lived in the year 177, we find another quotation, or allusion, which establishes the fact of the existence of our text at that early period. "That we may understand what is the union

\* See Griesbach, Diatriba, p. 10. Burgess, p. 143.

† See Kettneri, Hist. &c. p. 165.

‡ So Kettner quotes it. I venture to propose an amendment. It ought to be "possedit."

§ Griesb. Diatriba, p. 10. And Burgess, p. 40. We do not know how the article *το* has crept into this passage.

of the Son to the Father, what the Father communicates with the Son, and what the Spirit is: what the unity of the three, and what the distinction of the united persons." "Because, as we believe in God, and the *Word*, his Son, and in the Holy Spirit, *three* indeed as to power, &c. the Father, the Son, and the Holy Spirit, but *one* in act and substance."\* Thus he distinctly mentions "the Father, the Word, and the Holy Ghost," and adds, "that these three are one." This exhibits the very doctrine and expressions of our text.

It is well known to the learned, that the Greek fathers have not yet been fully searched for their quotations of our verse. This is yet a *desideratum* in our controversy. Not an individual on either side of the controversy has found time to do it, or has been willing to undertake the drudgery. Those specimens which have been exhibited, have been gleaned from authors who had been searching these Greek fathers for other purposes, and who have simply, as if *per accidens*, mentioned the passages containing these quotations and allusions.—Yet meagre as this specimen is willingly allowed to be, we do feel a confidence in resting our appeal to the learned and the candid—whether it be not, as Dorhout has ventured to say, "clearer than mid-day that the Greek fathers have quoted our text," and alluded to it so often and so pointedly, that there can no longer remain a doubt that it was in their best and most approved copies of the scriptures. And an apology is due to the Christian publick from those learned men whose rashness and prejudice have led them to assert that the text of the heavenly witnesses is not quoted by any Greek father.

In my next, if the Lord permit,

I shall offer you specimens gleaned from the Latin fathers.

I am, Mr. Editor,

With great respect, yours, &c.

W. C. BROWNLEE.

Basking Ridge, June, 1825.

---

FOR THE CHRISTIAN ADVOCATE.

[The following paper was put into our hands by a friend, who received it from a physician at Fayetteville, in North Carolina, by whom it was drawn up. It contains, we are assured, a faithful statement of facts; and we are persuaded its perusal will give pleasure to our Christian readers. It has brought to our recollection a remark we have heard—"that when God intends to communicate his grace to a heathen, he will either be brought to the gospel, or the gospel be carried to him." *Ed.*]

About the close of the importation of negroes into South Carolina, a rice planter of that state purchased a gang of slaves and sent them to his plantation; among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. His health failing, he was considered of no value and disregarded. At length he strolled off, and wandering from plantation to plantation reached this place, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open,\* that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured, playful behaviour, and fitted up a temporary desk, made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some

\* "Athenag. Apol. for the Christians," quoted by Kettner in Hist. &c. p. 124.

\* The cause of the jail being thrown open was, he was found to be "a bright mason."

gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living about thirty miles from this place, finding him rather of a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of the keys of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events his intercourse with the Arabs had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call “a *pray-God* to the king;” by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast—his humility that of a peaceable subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the Presbyterian church in this place, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the

British Bible Society, and procured for him an Arabick Bible; so that he now reads the scriptures in his native language, and blesses Him who causes good to come out of evil by making him a slave. His good master has offered to send him to his native land, his home and his friends; but he says “*No*,—this is my home, and here are my friends, and here is my Bible; I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his Son Jesus Christ, whom to worship and serve is eternal life.”

“My dear deliverer out of hopeless night,  
Whose bounty bought me but to give me  
light;

I was a bondman on my native plain,  
Sin forged, and Ignorance made fast the  
chain;

Thy lips have shed instruction as the dew,  
Taught me what path to shun, and what  
pursue;

Farewell my former joys! I sigh no more  
For Africa's once loved, benighted shore;  
Serving a benefactor, I am free,  
At my best home, if not exiled from thee!”

COWPER.

#### LETTER TO JAMES DOUGLAS, ESQ. OF CAVERS.

(Continued from p. 266.)

*Fifthly.* A knowledge of the art of healing has ever given a man a very superior influence in society, whether savage or civilized. For many ages this valuable class of men, with few exceptions, have been either careless of the gospel or enemies to it. The nature of their profession has afforded them a kind of license for neglecting the publick worship of God, and other duties of religion, without being subject to reproach for it. Their education, society at schools and colleges, and devotion to their profession, day and night, have all conspired to produce indifference to religion. The work of dissection,



and custom of frequent attendance at death beds, have a hardening tendency, when not connected with divine influence. Still it is cheering to reflect, that in our day the grace of God has enlightened the eyes of many of this profession, and disposed them to do good. But these men require all the collateral assistance which can be procured to render it practicable for them to do *much* good. Their duties of a professional nature are so numerous, that they require a set of men to be raised up who may act as pioneers, and prepare the way for their benevolent exertions; who may act as their assistants, to prepare and make up for them their spiritual prescriptions; they may suggest to the pious physician additional means of doing good to the souls and bodies of men, and provide the necessary materials for doing it, such as Bibles, tracts, religious books, &c.; and after the medical practitioner has closed his professional visits, and diligently administered the advice and consolation of the gospel, he may deliver up his patient with his strong recommendation to pursue the course he has pointed out, and to cultivate the society of those who fear God and go about doing good.

Medical men, from their professional duties, have rarely an opportunity of associating with the active directors and managers of the public institutions of this country; hence they lose the benefit to their own minds of such stimulating influence; and if they labour at all for the public good in the line of their practice, it is under all the disadvantages of chilling solitariness. If any point of attraction could be seen, it would operate powerfully on the heart of the subject, and draw it within the social compact. The rays of Christian charity would strike with powerful influence, and keep alive the spirit of philanthropy, under all the disadvantages of the profession.

The physician who from various causes has retired from business, has a field of extensive usefulness opened to his view, if he be under the influence of the gospel. He can use his knowledge of medicine as a never-failing introduction to the dwellings of the poor, and under such circumstances his spiritual advice will come with the best grace; like the blessed Redeemer, he may bestow the lesser blessing as a precursor of the greater. The tide of *his* holy benevolence swelled wider and wider as it rolled, till it reached the sea of heavenly charity.

The retired surgeon or physician may bestow a daily portion of his time in promoting institutions for the religious education of those who are training up to the profession, especially with the view of settling in foreign countries.

The great Head of the church made use of persecution to send his servants to all parts of the world to disseminate the knowledge of divine truth in primitive times. Even under the pains and sufferings which they endured, they rejoiced in their expatriation for the sake of souls; and in these latter days, can we suppose there is so little of heavenly influence in our country, that none of our youth now training up to the medical profession are willing to devote themselves to the work of God in foreign parts? Their education will prepare them for the improvement and exercise of their talents, and the spirit of God will dispose them to consecrate the whole to his glory, by mitigating the sufferings of their fellow creatures, and leading them to the Rock of ages.

I have heard of an experienced professional character, who stands ready to embrace the first opening of Providence to enter a foreign station with these views; and another, who has recently finished his studies, and without any encumbrance of a family, has tendered

his services to enter the first opening for missionary exertion in the New World, in the line of his profession.

Medical men are received into every family with the most unreserved confidence and respect. The conversation often turns upon domestick affairs, and if he is so at leisure as to communicate his opinions on subjects remote from his profession, it only tends to endear him the more to the family circle. Any one may perceive from this, how numerous and highly important are the opportunities of doing good through such a medium. Valuable advice may be communicated on every subject relating to the moral and religious welfare of the family, whatever its character be. If they be well disposed to religion, how desirable to enlarge their views of Christian benevolence!

In the foreign kingdoms which are rising out of the dust of barbarism, who is so likely to gain the confidence of the monarch, or be admitted so familiarly into his presence, as the physician? and what individual in the realm is so likely to induce the prince to encourage and foster benevolent and religious institutions as his physician? Besides godly men of this profession, who join prayer to practice, may reasonably be expected to prove more successful in their prescriptions than infidels.

*Sixthly. Lawyers.*—Men of this profession have ever possessed the greatest influence in the government of nations, and the formation and construction of laws. A great proportion of the comfort and misery of the population in civilized states has arisen from their influence. All history confirms this observation. The system of their education, the nature of their practice, and the object of their profession, all contribute to the expansion of the mental powers, and to their most vigorous application to human affairs. All the persecuting

edicts which have issued from the pen of man, and all the mollifying orders which have calmed the spirits of the people, have gone through their medium; how vastly important, then, to apply this weighty power to the furtherance of the gospel!

Many of this profession, in different parts of our country, have “put on Christ,” and stand forward with a noble singularity to defend the truth. It has already been suggested to some of them, that they should select such young men as afford reasonable evidence of true piety, and place them in their offices for a given term, to be trained up for the special purpose of emigrating to foreign countries, with the view to the advancement of Christianity in those parts. Their education would comprise a complete knowledge of civil law and government, both as these sciences apply to our own country, and to those where they may settle. The critical knowledge of the language of the country where they would have to reside and practice in, would form a part of their preliminary studies. Thus they would go forth capacitated for filling any post of importance which Divine Providence might allot for them, whether in British colonies or other countries. The knowledge of law, political talent, and ability for public speaking, command influence every where, and can always find employment suitable to their worth, if applied for through proper introductions; much depends on this.

Let a man, acquainted with human affairs, examine the power and extent of the influence of this profession, and pursue it through all its various relations, he will confess, that if a committee could be formed, which would encourage the application of it to Christianity, such a body would be entitled to the best thanks of the civil and religious world. The correspondence of a few individuals, actively car-

ried on, would be sufficient to make these ideas familiar to the profession; it would point out the men of piety, talent and influence in different parts of the kingdom, and recommend the young men who are fit objects for the care and attention of these gentlemen; and when the work of education and apprenticeship was finished, it would suggest the "ways and means" for the final settlement of these enlightened agents in foreign parts.

When we reflect a little on the injustice and iniquity practised by lawyers in the formation of wills, deeds, agreements, contracts, &c. &c., by which so much property has been lost to the right heirs, and which has excited an almost universal distrust of the profession, how desirable it is, for the peace and well-being of society, that many more young men of piety and principle should be brought forward and encouraged to embrace it.

How powerfully might counselors defend the cause of the calumniated Christian, both at home and abroad, and all measures for the welfare of mankind, which are brought before the bar of human judgment, often at the instigation of powerful parties formed of the enemies of the human race. If the counsel was gratuitous it would be the more energetic, and the consideration of encouragement from a weighty Christian influence known to exist, would give a boldness and decision to the advocate, which, with the blessing of God, nothing could resist.

In this day we have presented to us the astonishing sight of nations being born in a day comparatively. The religions, laws, and customs of heathen nations are giving way to the influence of Christianity, and the work of lawgiving is super-added to the work of conversion. It must be admitted, that a man may be a faithful and devoted missionary without possessing any of the requisites for compiling a code

of civil laws. In this connexion how valuable an assistant would a society be, which could procure from the combined knowledge and talent of the pious lawyers of our land, a code of laws best suited to the country for which the missionary applies; and if, in addition to this instrument, the society could induce a suitable young person to go abroad, and personally superintend the introduction and application of these laws, with the approbation of the foreign government, it would tend exceedingly to preserve the people of those new countries from the anarchy and confusion consequent upon the introduction of a few isolated, though good laws, without that connected and perfect system of civil government, which, by beginning well, would have a fair prospect of working well and enduring long.

If any people on earth are bound by the tie of gratitude to promote the civil happiness of other countries, it is the English. We owe it to God, for enlightening and disposing the minds of our pious and noble ancestors to draw up and adopt such a system of government as has worn well, and, like the diamond, the more it is used the more brilliant it becomes. To this, under God, we are indebted for the superiority we enjoy in the scale of nations. Such an important work as the internal organization of new countries just issuing out of barbarism, should not be left to casualty, but it should be conducted with that intelligence and system which it deserves in the work of philanthropy.

Many pious solicitors make a practice of affording their services gratuitously in drawing up all documents relating to religious institutions, chapels, schools and libraries, charging of course for the stamps and materials; might not this custom become general, if proper measures were adopted to encourage the practice of it?



It is a remarkable circumstance, that in all popish countries the Roman priesthood has successfully resisted every improvement in the laws, when they in any respect tended to curtail its power: this it has always had the means of accomplishing, from its influence in the state; and combined with the secular power of the Jesuits and their relative connexions, it has possessed sufficient influence to mould all legal enactments to its own mind.

In those provinces of South America which have possessed sufficient independence and patriotism to break from the chains of European Spain, and which have in their new constitutions displayed such a near approach to the principles of right government, we lament to behold the exclusion of religious liberty; and should they stop where they are, it is more than probable that they will take a retrograde motion, until their light becomes heathenish darkness. This is the work of the Roman priesthood, and its deadly influence is only to be counteracted by the efforts of wise and pious legislators. Had the present lawgivers of South America been as much under the influence of true Christianity as those of the United States, they would have taken care to provide against this evil in their new constitutions. But is it now too late to attempt the counteraction of this baneful influence in the world; whether it arise from Catholick, Mahomedan, Braminical, or other priesthood? Certainly not. The pious youth who are carefully selected and properly educated for this important work, and who go abroad in the correspondence of this society, could not remain many years in a place, without their influence being felt successfully, though silently.

*Seventhly.* The establishment of a *Committee* or *Society*, which can ascertain who are really on the Lord's side among the men of power, property and influence, and

is permitted to keep up a correspondence with them, must be a desideratum in this day of Christian enterprise. Numbers of these valuable men stand ready to help the cause, if they knew how to do it consistently with their rank in life and avocations; others are working alone, under all the disadvantages of solitary effort; and probably but a few of the pious affluent step boldly forward into the arena of Christian warfare.

Every pious individual who possesses official influence under the British government, at this time can do a very great deal for the promotion of the gospel. He may bless God that our government is disposed to sanction every good and benevolent undertaking; this consideration should stimulate him to zealous exertion, and not to leave till to-morrow what may be done to-day. Our government may not always be so disposed! Secretaries, sub-secretaries, governors and sub-governors, at home and abroad, possess vast influence, all of whom, if Christians, are bound to cast their weight into the scale of Christianity. Every encouragement should be given to the election of pious men to the superior and also the inferior posts of government; and when in office, their hands should be supported and their measures for the promotion of the cause sanctioned, by the whole weight of Christian influence at home and abroad. The property which men of power appropriate to the support of every good object, will be doubled, if seconded by their personal exertions, and trebled if made on the condition of a proportionate contribution from the mass of the population. An examination into the administration of a few of the pious governors of his Majesty's colonies, will illustrate this subject in the clearest manner, taken in connexion with the contrast afforded by the examples of too many of the opposite principles.

Much is to be expected likewise from the example of pious publick characters in their own families, who will train up their children with the view of living, not to themselves alone, but for the benefit of all the gradations of society below them. The children will avail themselves of the example, advice, and experience of their parents, and naturally fall into all their associations and connexions.

*Eighthly.* Many *Naval Officers* have during the past ten or twenty years, shown what can be effected by a steady and persevering course of well-doing. Their exertions for the benefit of seamen are beyond all praise; and though they have in many instances been crowned with success, yet the field is so large that it will require every possible effort to produce a substantial influence in the general character of seamen.

Naval officers would be greatly encouraged by holding a regular communication on religious subjects with a society which is constantly receiving the advice and suggestions of many others of the profession. It would be a depôt of valuable information, which might circulate through the whole of its naval correspondents, and while they are carrying into execution their good purposes on board their vessels, it could assist them to procure suitable agencies with which to accomplish their wishes. Schools, distribution of Bibles, tracts, religious and moral publications, would be employed on board each vessel; worth and talent would be sought after and encouraged, while vice and iniquity would be discountenanced.

Let the life of Colonel Gardiner speak to military officers, and show them what good they have it in their power to do. Some recent instances show how important it is to have serious officers, or that some influence should exist to protect the poor pious soldier from

being subject to deprivations on account of his religion, which the drunkard and reveller escape. Colonel Gardiner found the value of religious correspondence in all his movements, and was doubtless greatly stimulated by it; so is it likely to produce the same effect through the proposed medium of this society.

We may stop here, and leave the reader to make his own application of the principles previously laid down in this paper, to "men of any art, influence, or profession, who, having the love of God in their hearts, feel willing to assist in erecting the spiritual temple of the Lord in the earth."

As the general committee of the society embraces every profession and trade, it should divide itself into sub-committees, which would take cognizance of the trades or professions peculiar to themselves. Each sub-committee should have its own secretary and book of record.

Such a union of influence would protect the calumniated missionary, the faithful chaplain, the unjustly accused governor. Smith, Austin, and Shrewsbury, in our own day, show the need of such an institution. Great care will be requisite in the election of members, both for the metropolitan and foreign committees. The secretaries especially should be men of undoubted piety and talent, who are able to correspond on all general subjects. To be select is of more importance than to be numerous. No publick meetings need be held, nor reports of proceedings published, except such as are requisite for the business of the society. The funds contributed by the publick will be expended chiefly in the secretary's salary, publications, postages, and agencies, and if it be needful to take up the pen in defence of the cause or its friends, it may be prudent for all its publications to go forth under the signature of some

member of that sub-committee, to which the subject properly belongs. The aid of literary and scientific characters will be sought after. It will be desirable for each member of the general committee to be connected with a committee of one or more publick institutions in London. Periodical publications in Britain may be induced to engage in the cause, for which they would be compensated in the support of the society. Booksellers so disposed, might procure translations of good and useful books into foreign languages, in the circulation of which they would be assisted by merchants and others abroad. Merchants at London who have, or whose clerks have, a knowledge of foreign languages, may assist the committee of correspondence by translations, &c. Indeed the whole system should be one of voluntary, gratuitous benevolence, displayed on new ground; and by an agency not before brought into action. It would operate through two main channels—correspondence, and active agency at home and in foreign parts. The diffusion of light and knowledge of every kind; the disclosure of the schemes of wicked men, and consequent disappointment, with the encouragement of every thing which is good, must be the happy consequences of such an institution.

The centre of the society will be at London; all its members out of it to be correspondents. Every metropolis in the world may have a committee or similar institution, and so have its circle of influence. The London society should have a correspondent in each foreign metropolis besides its own members and agents abroad.

In regard to finances, it is not indispensably requisite that every member should tender pecuniary aid; at the same time contributions of money must be applied for, to advance the objects of the society. Much may be done in the corres-

pondence department with little expense more than postages; but if the society should find it needful to second its active operations by grants of money, upon conditions which will stimulate the recipients to still greater exertions, so that 100*l.* applied in such a connexion may be equivalent in effect to 500*l.* of abstract contribution, then its finances will form a valuable instrument of doing good, in proportion to their extent.

It must be obvious to every considerate person, that numerous and weighty obstacles present themselves in the way of realizing the designs faintly portrayed in the preceding sketch. Were it not for these difficulties, a prospectus might be drawn out for the constitution of this society; but that must be left to time and the operations of Divine Providence. The object is explicit and simple enough, but the way of attainment difficult. However, faith and confidence in God will lead to its advancement in due time. A few individuals have already commenced the work; and though the beginning is small, yet, if God be with them, their borders will be enlarged. They look to God for help, who hath the hearts of all men in his possession, and is never at a loss for agency when he hath a work to accomplish.

It is exceedingly encouraging to the persons who are attempting to unite their influence in this work, that many valuable publications have been of late widely circulated in this empire, pointing out the necessity of a more enlarged and liberal system of education, with the view especially of promoting the cause of Christianity, and the moral welfare of mankind. The sciences, trade, and commerce, are shown to possess an influence which has never yet been properly applied to the purposes for which the Creator designed them. Certainly the largest expansion of the mental powers, and the strongest



force of human industry, should be employed to unfold the wonders of nature, and increase the sum of human happiness.

I think of forwarding a copy of this paper to such individuals as are known to be already under the influence of Christian principles, for the purpose of eliciting their opinions and judgment of it, with the hope that each will communicate his best advice, that the committee may avail itself of the united wisdom of British Christians, to mature a plan for a more general application of these principles; and I trust that they will daily pour forth their petitions to Almighty God, for his direction in this important matter, and that his Holy Spirit may be given in abundant measure to all who are, or may be, engaged in the work. I beg to subscribe myself, with much esteem,

Dear sir, yours sincerely,

G. F. A.

---

THE REV. MR. STEWART'S PRIVATE JOURNAL.

*Lahaina, Island of Maui,  
Sept. 1st. 1823.*

My dear Sister,—On the 31st of May, the day we reached Lahaina, I closed a private journal to you, making the second, I have sent, since leaving America. I would forward the continuation of it for the last three months, but the duty of writing the publick journal of this station for that period, having devolved on me, I think it unnecessary to send the former, for the communication to the Board, which was taken entirely from it, will probably be published in the Herald, and will furnish you with the most interesting intelligence concerning us, from the date above-mentioned. On casting my eye over it, however, I observe one page, not put into the publick jour-

nal, which I will transcribe, because penned at a moment, when I was more than usually awake to *recollections of home* and when I *felt* keenly the distance to which I am removed from the scene of every former joy. It was within the early part of the summer, before Lahaina had been visited by the king, or become the centre of communication with the other islands, which it at present is.

When every thing here is in its ordinary state—no vessel at anchor—no sail in sight—nothing new or interesting to be seen or heard, there is an oppressive sameness in morning, noon, and evening, day and night, that I think would be insupportable as a permanent abode to every civilized and intelligent being, but a missionary. Here it is perpetual June—no rain—no storms—no lowering clouds—all immediately around is perennial verdure,—there is a death-like silence and want of animation in all nature—something like the *stillness of desolation*, that drowns the spirits and destroys all elasticity of body and mind. There is nothing to be seen or heard of those things which enliven the most retired situations at home—no chirping birds—no gamboling flocks—no lowing cattle. Even the few natives who are at the same time at work on the small plantations, cause no interruption to the general silence—no hum of industry is created by the rude implements with which they cultivate their ground, and their labour is unaccompanied by any thing like the ploughboy's whistle, or the reaper's song—in fine, there is little besides the shoutings of a midnight revel, that intimates life, much less contentment and joy, in the dwellers of the land.

Often as I have stood on the beach, silently and alone, whilst the waters of the boundless Pacifick have rolled at my feet, and by distant swellings have invited my thoughts

to the land of my birth, I have been impressed with a livelier sense of the horrors of banishment, than I ever experienced before, and could but think, that had my Lord Bolingbroke been in as good a situation for judging on the subject before he wrote, he would have been more cautious in pronouncing exile an imaginary evil. Banishment to the sublime scenery and refined and classick society of Geneva, may, in a degree, be so; but I think his Lordship would have found it no easy matter, whilst wandering on these shores, to become so "ravished" by "Contemplations" of "the azure vault bespangled with stars," as to be perfectly reconciled to the privations of a thousand other sources of enjoyment from which he would find himself cut off. At such times, the simple and pathetic lines of "*The Exile of Erin*" have recurred to my mind with associations so powerful, as to start the unbidden tear, and "country, home, and friends," have rushed on me with such "*warm remembrance*," that I have been melted to the weakness of a child. And yet I would not, with my present views of duty, exchange my situation and prospects here, with the eternal interests of this people connected with them, slight as they may be, for all the exquisite enjoyment, which strong affection would persuade me is inseparable from the blessings I have left behind. In contrast to my present lot, fancy often sketches scenes which might have been mine, in which

"An elegant sufficiency, content,  
Retirement, rural quiet, friendship, books,  
Ease and alternate labour, useful life,  
Progressive virtue and approving Heaven"

are combined; but even while I indulge a moment's glance at them, my better judgment tells me "they are but the visions of romantick youth;" and little as I know of the ills and disappointments of life, I am persuaded, that could I realize

such scenes in their highest degree, soon from my own experience I would be compelled to exclaim,

"What in truth is mortal pleasure,  
But the torrent's smoothness ere it dash  
below."

On the 19th of June, I find another notice which will be interesting to you, as it concerns your little unknown kinsman *Charlie*.—"This afternoon the husband of Keopuolani called, and requested that Charlie might bear his favourite name, *Hoapiri*—to which, as it was intended as a great compliment, Harriet readily acceded. He seemed gratified, and at evening prayers, when all the attendants of himself and the queen had assembled, he informed them that he had given his name to the child, and when the exercises were over, ordered one of them to carry up quite an appropriate present—a large pail full of *arrow root*, here called *pid*. This giving of their name to those they love, is very common throughout the nation; and often practised when the person who receives it has arrived to manhood.

Tuesday, September 2d.—It is a custom among the chiefs, to assemble at any place, where one of their number of much importance is ill. The least indisposition of a very high chief will sometimes thus call the "*poe ke Arii*," or company of chiefs, together. The illness of Keopuolani, though not supposed serious at present, has occasioned despatches to be sent to the high chiefs on the different islands. The *Waverley* has just sailed to bring Karaimoku, &c. from Oahu.

Wednesday, 3d.—A ship hove in sight this morning; she anchored this afternoon, after showing the American colours, and proved to be the *Mentor*, Capt. Newel, of Boston, from a cruise on the N. W. Coast. Capt. N. called and took a cup of tea with us, and weighed anchor again for Oahu.

Thursday, 4th.—When we rose this morning, we saw three vessels,

two schooners, and a brig, approaching Lahaina. Just after breakfast, one of the schooners came to anchor, and brought to us Mr. Ellis, on his return from making the tour of Hawaii. The deputation have had a most interesting but fatiguing time, and the slight glance I have been permitted to have of the journal and drawings of Mr. E. makes me regret more than ever the necessity that denied me the pleasure of accompanying him. The other gentlemen have gone directly to Honoruru in the big Becket. The other vessels were the *Waverley* and new schooner *Waterwitch*, lately a *tender* to our friend Capt. Stewart, on the Spanish coast, bringing the chiefs sent for by Keopulani. Shortly after these had landed, I went to the residence of the queen, and witnessed one of the most striking peculiarities in the customs of the islanders of this ocean—that of *wailing*. There were not less than fifty chiefs around the couch of the queen, and twice that number of their attendants, all weeping aloud with an apparent sincerity and depth of feeling that could not be witnessed, considering the present occasion of it, without a tear from the spectator. The young Tameamea, a nephew of the late king, was the only chief of the number just arrived, who entered the house after I did. He is one of the most stern and forbidding of the chiefs, but the general inflexibility of his character, seemed to give way at the scene; and after kneeling and saluting the sufferer in a most respectful and tender manner, he struggled for a moment with a convulsive emotion, and then “lifted up his voice” and wept in a manner that would have touched even a hard heart. The good old lady continued perfectly calm and composed, though evidently not insensible to the strong affection manifested for her.

To us these wailings appear extremely barbarous, though I have

not the least doubt they are precisely the expressions of sorrow made by the most refined and polished of the ancients, and I never witnessed them without being reminded of the mournings of the people of Israel as spoken of in the Scriptures. Shortly after I reached the house, Mr. Bingham and Mr. Ellis came in, when Karaimoku immediately commanded silence, and requested that prayers might be made. I was much struck and affected with the propriety of the proposal, and have scarce ever before felt more interest in a hymn and prayer with the natives, than in those which immediately followed.

While at dinner, Mr. Humewell, the first mate of the *Thaddeus*, when she brought out the pioneers of the mission, and who has resided on the islands as a commercial agent ever since, came in quite ill; he is an amiable and respectable young man, and has become justly dear to the mission, from his unwavering friendship in the midst of opposition and trials from false brethren and open enemies; and from an exemplary rectitude of deportment amid the too general abominations of the land, from which all who bear the Christian name are far from escaping. We were happy to have it in our power to secure to him a quiet room and bed, which he so greatly needed.

Friday, 5th.—Mr. Bingham and Mr. Ellis returned to Oahu in a vessel of King Taumuarii. Mr. Richards accompanied them. The *Champion*, Capt. Preble, sailed for Hawaii. She is a very beautiful, well furnished and finished ship, and whilst riding gaily at her anchor before our door, has added much to the beauty of our prospect. Capt. Preble has been very kind and polite to us—he is a nephew of the late Commodore Preble.

Saturday, 6th.—The *Waterwitch*, commanded by Mr. Humewell, left us for Oahu, to bring up Boki, on account of the increased illness



of the queen. For the same reason, the Barge has sailed for Kairua, to bring Gov. Adams.

Monday, 8th.—The exercises in the chapel yesterday morning, were conducted by Auna, the Tahitian Chief and Missionary. He is a noble looking man, a graceful speaker, and an enlightened and zealous Christian: you will probably see some account of him, in communications sent to America before our arrival at the islands. In the afternoon I spoke myself, through Honorii, as interpreter. The Ainoa, a native brig, arrived this morning from Hawaii, bringing Mr. Harwood, a young man who has resided some time with the mission family at Honoruru, and who accompanied the deputation on their tour of Hawaii.

Tuesday night.—Mr. Ellis was kind enough to leave some of the drawings he took on Hawaii, with me to copy. I was so much engaged with them during the day, that I did not call on the queen, as usual. While at tea, we were much alarmed by the abrupt and hasty entrance of the man, who has charge of our yard, exclaiming, "Keopuolani make roa"—"Keopuolani is dead:" after interrogating him, however, we found that she was only worse, and would soon die. Harriet, Mr. R. and myself immediately hastened down, though dark and late. We found the house, which is very large, crowded with the chiefs who had assembled from all their different abodes, and were seated in silence and sadness, as near the queen as they could press. Her couch was immediately surrounded by Hoapiri, her husband, the king and favourite queen, prince and princess, king Taumuarii, Kaahumanu, and Karaimoku.

Many of these were bathed in tears. The queen seemed very low and could speak but little. She reached her hand to the ladies, however, whispering an affectionate "aroka"—adding "maitar—mai-

tar,"—an expression of gratitude, for their coming out at night to see her. But what most delighted us, was the feeble but expressive sentences which immediately followed, whilst she continued still to press their hands, "Make make au i ke Akua,"—"I love God;" and shortly again, "Aroha ino au e ke Akua,"—"Great indeed is my love to God!" She was too feeble to say more, but seemed in a state of mind to give much stronger testimony to the excellency and power, even in death, of the religion we had brought to her. The cause of the sudden gloom and alarm, was not any very material change in Keopuolani, but the opinion of Dr. Law, the king's physician, that she could not recover; and the declaration that he could be of no further use to her. The king asked me whether it would not be well for him to dispatch a vessel immediately to Oahu, for Dr. Blatchley—to which I answered in the affirmative, being myself unwilling that any means of saving so valuable a life, should remain untried. A pilot-boat sailed in a few minutes afterwards with Honorii, as the king's messenger, to bring Dr. B.

Wednesday morning, 10th.—At 12 o'clock last night, I was waked by the young Tameamea with a message from Karaimoku—that the queen was worse, and they wished me to come down. I found the whole company much agitated; and although Keopuolani had recovered from the spasm which caused them to send for me, I remained till day-break with her. She had two or three ill turns, which I thought she could not survive. Her disease has proved to be an abscess between her shoulders, and causes her the most acute distress: she bears it with much fortitude and patience, however, scarce a sigh escaping her lips, while all around her are drowned in tears.

The attentions of the chiefs are most assiduous and indefatigable.

None of them left her, or slept for a moment during the night; even the little prince and princess never closed their eyes. The kindness and attention of Kamehamehu is particularly observable: she watches every look and motion, and anticipates every wish. I have scarce ever had my feelings of sympathy more deeply touched, than on seeing her and the king, and Hoapi-piri bending over the queen, whenever she appeared to be in peculiar agony—their strong desire, yet inability of rendering her any relief, was deeply expressed in their looks, and manifested itself in renewed bursts of tears.

It was a profitable night to my own mind—every thing was calculated to confirm me in the importance of being prepared to meet and struggle with the king of terrors. The agony of Keopuolani also brought forcibly to mind, the sufferings that the Son of God endured for the salvation of sinners; and the lively view of them, connected with their *cause* and their *effect*, caused me to mingle my tears with those that were flowing from all around me—and my prayer was not only that the gentile, lately made acquainted with the knowledge of God, but that I also, nurtured and brought up in the admonition of the Lord, might be saved.

The Waterwitch and Waverley arrived this afternoon from Oahu, and we have the pleasure again of Mr. Humewell's company at the Mission house.

Thursday, 11th.—Yesterday and to-day the surf has been excessively heavy, and often by its beauty and sublimity, has attracted our attention and admiration. But the death angel flapped his dark wing over it, and its loveliness, for a time, was transformed into unmingled horror. At Hoblock, this morning, the long boat of the brig Ainoa was capsized, in attempting to land by the usual passage, and four white men narrowly escaped

drowning, while a fifth sunk to rise no more alive. He was a native of Wales, named Williams, and one of the crew of the whale ship Pearl, Capt. Clark, of London, wrecked not long since on shoals, some degrees west of these islands. Exertions were made to restore him to life by the foreigners who were collected on the beach, by the report flying among the natives "Ke heon make roa i hemalu" "a foreigner is dead in the surf," but without success. The spirit had fled through the foaming surges to the world of retribution! Mr. Butler very humanely had the corpse removed to his enclosure, from whence, in the evening, attended by most of the foreigners then at Lahaina, we bore it to a more decent grave, than is the last abode of many an inhabitant of Christian lands, whose destiny it is to die among the heathen.

The boat of the Waterwitch was also upset to-day, but no one drowned.

Friday, 12th.—The pilot boat New York, arrived at noon, with Dr. Blatchley and Mr. Richards; the surf is still very high and dangerous, but they landed safely about 2 o'clock. Dr. B. thinks the queen will not recover, but may linger some days yet.

Gov. Adams not having arrived, two additional vessels have been despatched for him.

Monday, 15th.—The sabbath was marked by no particular incident, except the partial disturbance of the order and decency of the house of God, by a drunken *white man*. I had just been admiring the solemnity and fixed attention of a crowded audience of chiefs and common people, when this low fellow appeared at the door. He made considerable noise, but as the services were nearly concluded, no notice was taken of him: on offering some insulting language to the missionaries, however, as they left the house, Boki, Gov. of Oahu, ordered him into immediate cus-

today. It is a melancholy fact, that the only interruptions to the worship of God I have known to be made here, have been from those who bear the name of Christian. Many of those who, from their birth and education, ought to be the examples of morality and piety to this degraded people, are their greatest corruptors; and thinking themselves, in this remote part of the globe, free from every restraint of God and man, instead of endeavouring to become the instruments of salvation to the wretched beings who know nothing of the light they possess, they are pioneers to them in all iniquity, and by their precept and example, do all in their power to seal them up in the darkness of spiritual and eternal death.

In the afternoon I preached the first sermon in English, ever delivered in the chapel, or on this island, to the members of the mission, and a few American gentlemen, now at Lahaina.

At midnight, a messenger came for Dr. B. to visit the queen. I accompanied him to see her. She was very ill, but the fear of God seemed to predominate over every other feeling. When a little wine and water and arrow root were re-

commended to her, she would not touch them till Auna, the Tahitian—her private instructor and chaplain had been called to speak “the good word, and to make a prayer.” After she had taken the refreshment, she appeared more easy, and Auna, in compliance with her request, at the suggestion of the king, proceeded to address Keopuolani and those present, on the subject of religion. He continued his remarks for half an hour, and concluded with a most fervent and spiritual prayer. This converted pagan is a most correct and stable Christian; he was long a deacon in the church on his native island, and I have no doubt, has been the means, under the blessing of God, of enlightening the mind of this dying chief unto salvation, through faith in Jesus Christ.

It was a truly pleasant and profitable hour to my own spirit, though I could understand but little of what was said. I knew the subject, however, and saw that every word, and every look, and every gesture sprung from an eloquence of soul, that originated only in a lively sense of the reality and importance of the things of eternity.

(To be continued.)

## Reviews.

REMARKS ON THE RISE, USE, AND UNLAWFULNESS, OF CREEDS AND CONFESSIONS OF FAITH IN THE CHURCH OF GOD. IN TWO PARTS. *By John M. Duncan, Pastor of the Presbyterian Church, Tammany street, Baltimore. Baltimore: Published by Cushing and Jewett; Wm. Wood, printer. 1825. pp. 287.*

Mr. Duncan, our readers know, preached and published a sermon. The sermon produced a lecture and a review; the review and lecture have produced a book; and the book is now to produce another review.

We are sorry that Mr. D.'s first publication should have been the parent of such a multitudinous progeny. But so it is—evil is often more prolific than good; and we have our fears that this brood of polemical bantlings is not likely to terminate with that which is now coming into life; although we are pretty confident, as we have heretofore intimated, that the whole will be a short-lived race. A few years hence, and unless our auguries are grievously erroneous, the whole will be defunct and consigned to oblivion. We have indeed had serious doubts—to drop our



figure—whether we needed to take any notice of the book before us; whether we should not say to ourselves, *valeat quantum potest valere*, and thus leave it. One principal objection with us against noticing this publication was, that we plainly perceived, after reading it, that if we said any thing about it, we must say a good deal, or else have the appearance of fearing to meet the allegations it contains: and that to say a good deal was really to give to this thing an importance to which it had no just claim, and which therefore might do harm rather than good. But some, whose opinions we are accustomed to regard, have told us, that unless this book receives a corrective, they think, weak and irrelevant as its contents generally are, it may do mischief among a certain description of readers; and that the proper corrective is looked for from us, who have already dipped in the controversy, and to whom the writer avowedly replies. We have therefore found that no alternative was left us but, as Dr. Johnson used to say, “to go doggedly at it,” and drudge through the unwelcome task as well as we can.

To shorten our work, however, as far as may be practicable, we have resolved not to follow Mr. D. *seriatim*, through his volume, but to reduce the substance of it under two or three general heads, which we shall specify, after making a few preliminary remarks. To these remarks we solicit the particular attention of our readers, because we think them of more importance than any thing else that we have to offer.

Our first preliminary remark is, that in all we have said, or mean to say, in our controversy with Mr. D., we have been, and shall be, *acting merely on the defensive*. It is Mr. Do. who *brings the war*. It was he who first attacked, and it is he who continues to attack, the Presbyterian church; and we appear only as her defenders. If in making our defence, we not only parry the thrusts of our antagonist, but now and then give

him a blow—and we have never yet struck him half as hard as we justly might, and easily could—this is only to disable him, if we can, for continuing the unrighteous contest; and is indeed what is necessarily done in almost every defence.

Mr. D. manifestly appears desirous, from the beginning to the end of his last publication, to have it understood that he is a *persecuted man*. His aim in this is easily seen. He knows that persecution is a hateful thing in itself, most contrary to the spirit of the gospel, abhorrent to our very nature, and probably more abhorrent to the minds of our free and happy citizens, than to any other people on earth. If, therefore, he can only make it out that he is a persecuted man, he knows that he will immediately enlist publick sentiment most extensively in his favour, and that he will have auxiliaries and protectors, even among those who dislike his sentiments and disapprove of the course he has taken. Let it then be distinctly recollected—for the facts are too recent and publick—to require proof—that Mr. D. was never attacked, till he had both attacked and insulted the church to which he belonged. In his sermon, amongst a multitude of insinuations of the same kind, he broadly intimates, (page 57,) that the standards of that church might be “laid alongside of the history of papal darkness;” he represents the ministers of that church (p. 59,) as “virtually the legates of a power that would dethrone the Redeemer, as being the *only* Lord of conscience;” he proclaims, (p. 63) that to him “it is matter of the purest astonishment to hear Christian ministers”—plainly meaning the ministers of the Presbyterian church—“talk so untenderly about the Bible, and speak so feelingly and affectionately about their own standards;” with a variety of expressions of the same import, equally unfounded and slanderous. In the production which now calls for our animadversion, he is, if possible, more outrageously abusive.—

We at present only give as a specimen, what he says in regard to the requisition made in our form of church government, that the Confession of Faith shall be adopted, at their licensure and ordination, by all those who are to be teachers in our church. His words are (p. 54)—“In our retrograde movements to the reign of spiritual tyranny, we are required to subscribe not merely the Shorter Catechism, but *the whole book*;—a dose of legislative poison, which even the Scots Commissioners themselves, in those days, could not swallow.” Now we seriously ask, whether the ministers of the Presbyterian church ought to stand still, and suffer a man in their communion to cast these things in their teeth, both from the pulpit and the press, and not utter a word in reply? Or whether, if they do reply, it ought to be in some such soft language as this—“Dear brother, do not treat us so roughly; believe us, we are not altogether so bad as you represent us; pardon us, when we say, that we really think you are not quite right in speaking and writing as you do; pray consider a little, and we are persuaded that your good sense and good feelings will lead you to think better of this matter.” We avow it as our opinion, that those who would be for pursuing such a course as this, must have taken a draught at the same fountain of which Mr. D. has drank so deeply; and that they would be so far from acting in accordance with the spirit and precepts of the New Testament, that they would violate both. If indeed, “a man be overtaken in a fault,” through sudden or strong temptation, the spirit of the gospel does require “those that are spiritual to restore such an one, in the spirit of meekness,” considering their own liability to fall when tempted. But very different is the case, when transgression is *deliberate, publick, and persisted in*. Then the express precepts of the gospel are—“Them that sin rebuke before all, that others also may fear.—Rebuke them sharply, that they may be

sound in the faith.” Mr. D. has, accordingly, in our review, been rebuked; but not, we maintain, with even the merited severity, and with a full allowance for all that deserved praise in his first publication. By Dr. Miller, his erroneous opinions have been confuted in temperate argument; but such as unavoidably implicates him in absurd and unjustifiable conduct, rather more seriously than was done in our review. But from the judicatures of the church he has experienced a forbearance, which it would be easier to convict of excessive lenity, than of the least approach to severity or oppression. Yet this is the man who complains of oppression and persecution. No verily. *He is the persecutor*—the persecutor of the whole church to which he has belonged. If feelings therefore are to be excited against persecution they must all be directed against him. The members, ministers, and judicatures of the Presbyterian church have done nothing, and we are confident they are disposed to do nothing, that is vindictive;—nothing but what is purely defensive; nothing which is not necessary to preserve the reputation, purity, peace, and gospel order of the church. And whoever would wish that all these should be sacrificed to the feelings and wishes of one who assails them all, can never be a true friend to equal rights and religious liberty. He is clearly their enemy. He is desirous that the rights and privileges of a whole community should be outraged, and if necessary, sacrificed, rather than that the wayward fancies, monstrous assumptions, and lawless assaults of an individual should be resisted, and their author suffer the shame and exposure which he has merited. But conscience is pleaded by the assailant, in this contest. Be it so; and let it be kept in mind that the members of the Presbyterian church have consciences as well as he—consciences, we hope, as tender, as pure, and as enlightened as his. They are deeply conscientious in their attach-

ment to the Confession of Faith and catechisms of their church. The system of sacred truth which these contain, and the church government with which they are connected, are believed by Presbyterians to be founded on the word of God. In the doctrines of these venerable symbols of faith and church order they have been educated, and they regard them as containing a precious epitome of divinely revealed truth, dearer to them than life itself. And shall an individual assail and revile these symbols in the most opprobrious manner, and charge all those who love and revere them, with guilt and folly such as are implied in the passages we have quoted; and shall he then cry out *oppression* and *persecution*, when his temerity and inconsistency are only exhibited in their true character to the world? No—Let him plead conscience as he may, he is, at least, a conscientious persecutor himself; and every correct mind must wish that he may either repent and reform, or suffer the discipline that he deserves.

What we have last said leads to some other preliminary remarks. We have heard that there are those who think that Mr. D. ought to meet with great indulgence, because they suppose, that although grossly *deluded*, still he is *honest*. There is something in this which deserves to be carefully examined. That a man who acts under a strong delusion is less criminal in the sight of God, than one who constantly violates the dictates of his conscience by sinning against the light and convictions of his own mind, is unquestionably true. The apostle Paul, after referring to his great guilt before his conversion, says, that he obtained mercy “because he did it ignorantly in unbelief.” But although he was as honest and conscientious a persecutor as ever lived; although he could say, “I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did,”—and “I have lived in all

good conscience before God until this day,”—yet he was so far from extenuating what he had done, or representing that he had but slightly or moderately offended, that he numbered himself among the “chief of sinners,” took shame to himself, “as a persecutor, and a blasphemer, and an injurious,” and set down his case as one that was intended to show to what an amazing extent the mercy of God in Christ Jesus could reach. How was this? when in all that he had done, he thought that “he was doing God service.” The truth was, that his delusion, though less criminal than deliberate and known transgression, was still of such a character as to involve him in aggravated guilt. It had proceeded from depravity of mind, and deep and inveterate prejudice; by which he had been blinded to the evidence which otherwise would have satisfied him that Jesus was indeed the true and long expected Messiah. The case is the very same in most instances of religious or moral delusion. It is owing to inherent depravity and criminal prejudice. While therefore it renders its subject less guilty than if he knowingly and wilfully offended, it still leaves him criminal—often in a very high degree criminal. It never forms a reason why a man should be esteemed innocent, or undeserving of censure; and least of all, does it ever form a reason why the mischief which a deluded man attempts to do, should not be counteracted as vigilantly and vigorously as if it proceeded from an intention to do evil. In looking back on the errors, and heresies, and wild and wicked fancies, that have troubled and polluted and rent the Christian church, and brought the foulest dishonour on religion, we can hardly name one, that we do not verily believe sprang from delusion. The authors of the evil persuaded themselves that they were doing right. Nay, they have been the most confident of men, as to the rectitude both of their intentions and actions, and



hence they have been the most zealous of men in propagating their destructive errors.

There is one deplorable evil that almost invariably attends religious delusion, which claims a particular notice. It is, that those who are under its influence think that, in the promotion of their cause, it is lawful, and even commendable, for them to *disregard many moral principles and obligations*, which are usually regarded as sacred, and which in ordinary cases are so considered by themselves. They imagine that the *great good* they are aiming to effect, authorizes, and even requires them, to set aside whatever stands in their way. In a word, they persuade themselves that the *end* which they have in view, will justify them in using *means* to obtain it, which in matters of common occurrence they would see and acknowledge to be unlawful. We could, if it were necessary, confirm this remark by numerous and striking instances, besides that which is furnished by the Jesuits, who have long been the standing example of its truth. But who, at least among Protestants, has ever thought, that the criminality of those who act in this manner, whatever may have been their conviction of doing right, should not be considered and represented as worthy of the most pointed condemnation and the severest reprehension—nay, in many cases, of the most exemplary punishment.

Now we freely acknowledge that all the marks of strong delusion are as plainly discernible as they well can be, in the case of Mr. D. His confidence that he is right, in the strange course he has taken, seems incapable of being moved; and his zeal in the *great work* of destroying creeds and confessions, in which he has lately engaged, is ardent in the extreme. In pursuing the important object he has in view, he has thought himself justifiable in subscribing a most solemn obligation, to carry into full effect a plan for sustaining in their integrity the standards of the

Presbyterian church, and immediately afterwards publicly to condemn and reproach those standards as destructive of Christian liberty; and to represent the required adoption of them as an imposition to which no Christian minister ought to submit. He has been able to reconcile with his conscience and his honour, the preaching of a sermon under a confidential appointment, and as the organ and representative of the board of Directors of the Theological Seminary, which he could not but know they would never have given him the opportunity to preach, if they had but suspected that its contents were likely to be such as he deliberately made them. He confidently believes he is right in denouncing, in the strongest terms of reprobation, the whole constitution of a church of which he remains a minister, and while remaining under the solemn obligations by which he bound himself at his ordination to maintain that constitution. He stoutly contends that he ought to be permitted to remain in the Presbyterian church, without being subject to its rules; but with perfect liberty to violate them, as he did when he refused to tender to a candidate for licensure, the questions required in the form of government; and to revile at his option the entire Presbyterian system, with the privilege of complaining grievously of persecution and oppression when any one censures him for so doing.—We repeat that we admit unreservedly that here is as palpable evidence as could easily be given, that Mr. D. is acting under a strong religious delusion; because he acts in such a manner as, in ordinary concerns, we verily believe he would not act. And we hope it will be remembered that we have made an allowance for this, in our former review; although we were not then as fully satisfied, as we now are, that Mr. D. was entitled to be regarded, as we now regard him. But we did then say, that although we could not reconcile what he had done with our notions either

of modesty or integrity, yet "we were not disposed to charge him with a known and wilful departure from truth and duty." In reference to another point, we said that "we were willing to believe, that he had not seen that the course he had taken, involved the absurdity and criminality which we did think it involved, and which we had pointed out." In a word, we then made him all the allowance which we thought due to a deluded man; and we certainly intend to do the same in future. But in perfect consistency with this, as we believe, and as we think has been clearly shown in the principles laid down and explained above, we have not considered, and we shall not consider, him, as an *innocent* man. We have regarded him as highly censurable. Thus we still regard him; and doing so we shall continue to point out his errors freely, and to make on them and on him, such strictures as we conscientiously think they deserve. We do this with a sincere wish and earnest desire—we regret that we cannot add, a hope and expectation—that Mr. D. may be benefited by what we say, forsake the crooked path into which he has wandered, and recover the standing from which he has unhappily fallen. But our principal aim is to prevent the mischief which Mr. D. is attempting to effect in the Presbyterian church; and the prevention of which requires, in our opinion, that his doings and his aims should be set in their true light, and invested with their proper character; although this should be painful to his feelings and unfavourable to his influence. With whatever belief or unbelief the declaration may be received by Mr. D. and his friends, we do declare, that it does not belong to us, deliberately, to say any thing wounding to the feelings of another, without giving very sensible pain to our own. But when the cause of truth and the interests of religion make the demand, we have ever held, and we believe shall always maintain, that the feelings both of

others and of ourselves are to be sacrificed to their defence and preservation. *Feelings* it may often be our duty to violate—*principles* never.

(To be continued.)

---

A BRIEF OUTLINE OF THE EVIDENCES OF THE CHRISTIAN RELIGION. By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J. Princeton Press: Printed and published by D. A. Borrenstein. 1825. 12mo. pp. 299.

It is not easy, at least for us, to make out a long review of a book that is very well written, and on a subject confessedly of the highest importance. Such a book yields us none of the necessary materials for an extended review. When a subject is discussed on which opinion is a good deal divided; or when a book contains something to praise and something to blame; or when a writer is wrong, or right, in the main, but yet has a little good, or a little bad, that ought to be pointed out, and excepted from the general censure or approbation; a reviewer has in all these cases a fair opportunity to exercise his discriminating powers, and to show, if perchance he is qualified to show, his learning, acumen, and impartiality. So likewise when a writer has not done justice to his subject, a most excellent occasion is offered to the critick, to take up the subject himself, and to show how much better he can treat it than the author of the work which he reviews. In this way the Scotch and English reviewers have, of late years, given us some of the most profound and erudite disquisitions in the English language; while they have scarcely said a word of the luckless wights, whose title-pages have served only as starting places, to these racers in the career of literary glory.

But when a most interesting topic has been treated so well, and so

fully or comprehensively, that the reviewer cannot produce any thing as good of his own, and must be charged with a superfluity of remark, if he adds to what is already complete—what is he to do? On the importance of the subject itself he ought not to dwell; for that, by the supposition, is evidently of the greatest moment. He may, it is true, bestow unqualified praise on the writer. But if he does this at much length, he will rather disgust than please; for no theme is so hackneyed and exhausted as panegyric. He may also give extended quotations; but these will not be his own—little skill is required to make them; and if they are made from a book which is small and cheap, as well as good, *his* readers will probably be the readers of the book; and will scarcely thank him for giving them disjointed parts of a work which they would read with more pleasure in an unbroken series, and when its details had not been anticipated.

We have really been led into the foregoing reflections by the little volume now before us. From the moment we finished reading it, we determined to review it, and to recommend it with all earnestness. But when we come to execute our purpose, we found ourselves arrested by the considerations we have mentioned; and did not know how to get at our work, better than by just simply setting down the thoughts which we have here expressed.

The occasion of this publication, is stated by the author in the following

#### ADVERTISEMENT.

"The author of the following pages was not desirous of adding any thing of his own to the many valuable works, in circulation, on the Evidences of Divine Revelation; but having, in the performance of his official duty, preached a sermon on this subject, in the chapel of Nassau-Hall, he received from the students of the college, a unanimous request to furnish a copy for publication. Feeling disposed to comply with a request, coming from such a quarter, and so respectfully made, but not judging it expedient to publish a single discourse on a subject so extensive, he resolved to en-

large the work, not only by giving more ample discussion to the topics treated, but by introducing others, which the narrow limits of a sermon did not permit him to touch, and to throw the whole into another form. The result is, the little volume now presented to the publick, which he humbly hopes and prays, may be useful, not only to those young gentlemen, at whose request, and at whose expense it has been published, but to others, also, who may not have the opportunity, or inclination to peruse larger works."

Dr. Alexander, after a short "Introduction" on "The right use of reason in religion," treats his subject under the eight following propositions.

"I. It is impossible to banish all religion from the world; and if it were possible, it would be the greatest calamity which could befall the human race.

"II. If Christianity be rejected, there is no other religion which can be substituted in its place; at least no other which will at all answer the purpose for which religion is desirable.

"III. There is nothing improbable or unreasonable in the idea of a revelation from God; and consequently nothing unreasonable or improbable in such a manifest divine interposition, as may be necessary to establish a revelation.

"IV. Miracles are capable of proof from testimony.

"V. The miracles of the gospel are credible.

"VI. The Bible contains predictions of events which no human sagacity could have foreseen; and which have been exactly and remarkably accomplished.

"VII. No other religion possesses the same kind and degree of evidence as Christianity; and no other miracles are as well attested as those recorded in the Bible.

"VIII. The Bible contains internal evidence that its origin is divine."

These propositions which we have here placed together, are not so placed by their author. They stand separately, at the beginning of the several compartments of the volume, and are denominated sections. We



respectfully suggest to the author, whether they ought not to be presented in a single and connected view; at least in a table of contents—we certainly looked for them in such a connexion. We also suggest, whether, as the several positions which have been stated are in reality *propositions*, it would not be better to give them that name, rather than that of *sections*; especially as such divisions, as are usually called sections, are found in the treatment of each proposition.

The enemies and the friends of the sacred writings have so long exercised their ingenuity and learning—and on no subject has more ingenuity and learning been employed—the one to subvert, and the other to establish and defend, the claims of these writings to a divine origin, that little which is properly *new*, can now be looked for, on the one side or on the other. We can scarcely expect more from any writer at present, than that facts and considerations previously alleged, should be set in some new light; or in a light stronger and more striking than that in which they have formerly been exhibited: or that the pith of extended arguments, heretofore used, should be given, without their details: or that the whole evidence should be better arranged, as well as condensed; so as to strike the reader with its full force and effect. Now, in stating these particulars, we have given, as we think, nearly the true character of the volume before us. Excepting a few incidental and interesting remarks, which we do not remember to have met with elsewhere, we have not found any thing in this volume, the *substance* of which we had not seen, in some of the numerous books and tracts on the deistical controversy, which have heretofore been published. But we certainly think that we have never seen the whole controversy so well managed, within the same compass. On a number of points it was impossible for Dr. A. to dilate, without losing his main object, and that which gives

his work its chief value—the forming of a *manual* on the evidences of the Christian religion, peculiarly adapted to youth of liberal minds and pursuits; and which all descriptions of persons might read, both with pleasure and profit. This object he has attained, more completely than we thought was practicable, till we had read this compendious treatise. There is scarcely an important thought, relative to the controversy between infidels and Christians, which he has not had the address to introduce into this “Brief Outline:” and he has been able to do what has not often been done—to epitomise facts and arguments, without rendering his work dry and uninteresting. On the contrary, this volume is remarkably pleasant in the reading. Attention is kept awake—expectation is constantly excited, and as constantly gratified. You accompany the author as you do an agreeable companion, with whose instructive conversation you are never tired. He communicates his thoughts in a plain, natural, and flowing style, free from all affectation of elegance or eloquence, and yet chaste and well sustained. Some minute amendments in the structure of sentences might certainly be made, and probably will; for the work is already in the press, for a second edition. In a word, it is manifest that the author of this “Brief Outline,” must have read with attention all the writers of reputation on both sides of the deistical controversy, must have well digested his reading, and well matured his thoughts; and that thus prepared, he has been able to give out the essence of the subject, with ease and perspicuity, in a method, manner, and language, which are his own. We do think, and we feel constrained to take this opportunity to say, that the man who could write this book, ought to write and publish more than this book; and that we sincerely hope he will. It seems to us, that the Christian publick in our country has a claim upon him, in this matter; and that, so far as his health

and important professional engagements will permit, he ought not to refuse the demand.

For a reason already intimated, we shall not make large extracts from the volume before us. The following passages, taken fortuitously, will we think afford a fair specimen of the work. They form a part of the author's fifth section, in which he shows that "The miracles of the gospel are credible."

"VII. The witnesses of the miracles of Christ could have had no conceivable motive for propagating an imposture. That they were not themselves deceived is manifest from the nature of the facts, and from the full opportunity which they had of examining them. It is evident, therefore, that if the miracles recorded by them never existed, they were wilful impostors. They must have wickedly combined, to impose upon the world. But what motives could have influenced them to pursue such a course, we cannot imagine; or how men of low condition and small education, should have ever conceived it possible to deceive the world, in such a case, is equally inconceivable. These men had worldly interests, which it was rational for them to regard; but every thing of this kind, was fully relinquished. They engaged in an enterprise, not only dangerous, but attended with certain and immediate ruin to all their worldly interests. They exposed themselves to the indignation of all in authority, and to the outrageous fury of the multitude. They must have foreseen, that they would bring down upon themselves the vengeance of the civil and ecclesiastical powers, and, that, every species of suffering awaited them. Their leader was crucified, and what could they expect from declaring that he was alive, and had performed wonderful miracles? If they could have entertained any hopes of exemption from evils so apparent, experience must soon have convinced them, that they had engaged not only in a wicked but most unprofitable undertaking. It was not long after they began their testimony, before they were obliged to endure unrelenting persecution from Jews and Gentiles. Could they have been influenced by a regard to fame? What renown could they expect from proclaiming a crucified man to be their master, and the object of all their hope and confidence? If this was their object, why did they give all the glory to another, who was dead? But the fact is, instead of fame, they met with infamy. No name

was ever more derided and hated than that of *Christian*. They were vilified as the most contemptible miscreants that ever lived; as the refuse and offscouring of all things; as the pests and disturbers of society, and the enemies of the gods. They were pursued as outlaws, and punished for no other reason, but because they acknowledged themselves to be Christians. Would men persevere in propagating an imposture, for such fame as this? It cannot be supposed, that they expected their compensation in another world; for, the supposition is, that they were wilful impostors, who were, every day, asserting, in the most solemn manner, what they knew to be utterly false. It would be as reasonable to suppose, that the murderer, or highway robber, is influenced, in the commission of his atrocious crimes, by the hope of a future reward.

"The only alternative is, to suppose, that they were fanatics; and it is known, that men under the government of enthusiasm, condemn all the common considerations which usually influence human conduct; and often act, in a way, totally unaccountable. This representation of enthusiasm is just, but it will not answer the purpose for which it is brought. Enthusiasts are always strongly persuaded of the truth of the religion which they wish to propagate; but these men, upon the hypothesis under consideration, knew that all which they said was false. Enthusiasm, and imposture, are irreconcilable. It is true, that which begins in enthusiasm, may end in imposture; but in this case, the imposture must have been the beginning, as well as the end, of the whole business. There was no room for enthusiasm, all was imposture, if the facts reported were not true. But the best evidence, that the evangelists were not wild fanatics, is derived from their writings. These are at the greatest remove from the ravings, or reveries of enthusiasm. They are the most simple, grave, and dispassionate narratives, that were ever written. These books, certainly, were not the production of crazy fanatics. The writers are actuated by no phrenzy; they give no indication of a heated imagination; they speak, uniformly, the language of 'truth and soberness.'

"VIII. But if we could persuade ourselves, that the apostles might have been actuated by some unknown and inconceivable motive, to forge the whole account of Christ's miracles; and were impelled by some unaccountable phrenzy, to persevere, through all difficulties and sufferings, to propagate lies; yet, can we believe, that they could have found followers, in the very country, and in the

very city, where the miracles were stated to have been performed?

"When these accounts of stupendous and numerous miracles, were published in Jerusalem, where the apostles began their testimony, what would the people think? Would they not say, 'These men bring strange things to our ears? They tell us of wonders wrought among us, of which we have never before heard. And they would not only have us to believe their incredible story, but forsake all that we have, abandon our friends, and relinquish the religion of our forefathers, received from God: and not only so, but bring upon ourselves and families, the vengeance of those that rule over us, and the hatred and reproach of all men.' Is it possible to believe, that one sane person would have received their report?

"Besides, the priests and rulers, who had put Jesus to death, were deeply interested to prevent the circulation of such a story. It implicated them in a horrid crime. Would they not have exerted themselves to lay open the forgery, and would there have been the least difficulty in accomplishing the object, if the testimony of these witnesses had been false? The places of many of the miracles are recorded, and the names of the persons healed, or raised from the dead, mentioned. It was only one or two miles to the dwelling of Lazarus; how easy would it have been to prove, that the story of his resurrection was a falsehood, had it not been a fact? Indeed, Jerusalem itself, and the temple, were the scenes of many of the miracles ascribed to Christ. As he spent much time, in that city, it is presumable, that not a person residing there, could have been totally ignorant of facts, which must have occupied the attention and excited the curiosity of every body. An imposture like this never could be successful, in such circumstances. The presence of an interested, inimical, and powerful body of men would, soon, have put down every attempt at an imposition so gross, and groundless. If the apostles had pretended, that at some remote period, or in some remote country, a man had performed miracles, they might have persuaded some weak and credulous persons; but they appealed to the people to whom they preached, as the witnesses of what they related. No more than a few weeks had elapsed after the death of Jesus, before this testimony was published in Jerusalem; and, notwithstanding all the opposition of those in authority, it was received, and multitudes willingly offered themselves as the disciples of him, whom they had recently crucified.

"The success of the gospel, under the circumstances of its first publication, is

one of the most wonderful events recorded in history; and it is a fact beyond all dispute. In a little time, thousands of persons embraced the Christian religion, in Jerusalem, and in other parts of Judea. In heathen countries, its success was still more astonishing. Churches were planted in all the principal cities of the Roman empire, before half a century had elapsed, from the resurrection of Christ. And, notwithstanding the fires of persecution raged, and thousands and tens of thousands of unoffending Christians were put to death, in a cruel manner, yet this cause seemed to prosper the more; so that, it became a proverb, 'that the blood of the martyrs was the seed of the church.' And it went on, increasing and prevailing, until, in less than three centuries, it became the religion of the empire.

"Learned infidels have in vain attempted to assign an adequate cause for this event, on natural principles. Gibbon, as has been before stated, exerted all his ingenuity to account for the progress and establishment of Christianity; but although he has freely indulged conjecture, and disregarded the testimony of Christians, his efforts have been unavailing. The account, which he has given, is entirely unsatisfactory. Upon the deistical hypothesis, it is a grand revolution, without any adequate cause. That, a few unlearned, and simple men, mostly fishermen of Galilee, should have been successful in changing the religion of the world, without power or patronage, and employing no other weapons but persuasion, must, forever, remain an unaccountable thing, unless we admit the reality of miracles, and supernatural aid."

Dr. A., in the conclusion of his introduction to his work, very justly observes, that "The poison of infidelity is imbibed by many who never have access to the antidote. It is much to be regretted, that some of the books which are almost sure to fall into the hands of literary youth, are deeply tinctured with scepticism. How many read Hume and Gibbon, who have never seen the answers of Campbell and Watson? Now, if we can present even a brief outline of the evidences of Christianity, to those who may not be disposed to read larger works, we may be contributing in some small degree, to prevent the progress of one of the greatest evils to which men are liable." Most earnestly do we re-



commend to all with whom our opinion may have any influence, and especially to the young, the careful perusal of this excellent and entertaining volume. Its price is such as puts it within the power of all our readers to purchase it;\* and we risk nothing in assuring them, that this is a purchase which they will never regret. It is calculated, as already stated, to be peculiarly useful to youth who are pursuing liberal

\* We have learned from the printer, that the retail price of the first edition is 87 cents; and that the second edition, on a larger type and finer paper, will be sold at 120 cents.

studies: and we feel it to be a duty, in concluding this review, respectfully, but earnestly, to recommend to the serious consideration of the teachers of youth in our colleges, and other higher seminaries of learning, whether this work, in which there is not a word that is sectarian, may not profitably become a class book, or a text book, in laying before their pupils what ought never to be omitted in a course of liberal education, in a Christian country; namely, the evidences of that religion which denominates us Christians, and in which much of our present happiness and all our eternal hopes are centred.

## Literary and Philosophical Intelligence, etc.

The New York Evening Post states that Chief Justice Marshall is engaged in writing, and indeed is far advanced towards completing, a history of the American government, from the adoption of the constitution to the termination of Washington's presidency.—*Nat. Gaz.*

*Valuable Discovery.*—A quarry of green marble has been discovered at Westchester, N. Y. in digging for the foundations of the State Prison. The Westchester Herald says that it resembles the celebrated *Verde Antique*, so much esteemed by the ancients, and that the quarry appears to be very extensive.

*Masonick Munificence.*—The Wilmington College, Del. was, a short time since, offered for sale by the sheriff of the county. Previous to the hour of sale, the

amount of the debt due, and to satisfy which the sale was to have been made, was paid by a committee of the Masons of that borough.

*Rail Road at Caraccas.*—A proposition has been for some months before the municipality of Caraccas, preparatory to its transmission to the Supreme Government, for constructing an iron rail road between Caraccas and La Guayra. The projectors of this great national improvement are Messrs. Herring, Graham, and Powles of London, whose proposals are published at length. The projectors stipulate for the exclusive possession of the road for twenty-five years; at the expiration of which time the road is to be surrendered to the government upon the payment of one-fourth of the original cost.

## Religious Intelligence.

### THIRTEENTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE THEOLOGICAL SEMINARY.

*The Board of Directors of the Theological Seminary present to the General Assembly, the following as the Report of their proceedings, and of the state of the Seminary through the last year:*

The number of students at the date of the last report, was *one hundred and thirteen*. During the summer session, *six* new students were received, viz.

Curtis C. Baldwin, graduate of Hamilton College, N. Y.

Jeremiah Wood, Union. do.

VOL. III.—*Ch. Adv.*

Robert Henry, Jefferson, Penn.

Daniel L. Carroll, do.

Samuel D. Blythe, Transylvania Univ. Kentucky.

E. H. Adams, candidate of Pres. of West Lexington.

During the winter session, *thirty-eight* additional students were received, viz.

Theophilus Packard, graduate of Amherst College, Mass.

Charles Hall, Hamilton, N. Y.

Henry Morris, do.

Clifford Arms, Union N. Y.

Gerrish Barrett, do.

Hervey Hayes, do.

Henry Lyon, do.

2 T

Cyrus Mason, Union, N. Y.  
 Samuel Schaffer, do.  
 Henry White, do.  
 George B. Whiting, do.  
 Thomas W. Coit, Yale, Conn.  
 Robert Hall, Nassau Hall, N. J.  
 Thomas L. Janeway, Univ. of Penn.  
 John H. Agnew, Dickinson, Penn.  
 William Annan, do.  
 William Cahoon, jr., do.  
 William P. Cochran, do.  
 John M. Dickey, do.  
 Isaac M'Ilvaine, do.  
 Daniel M'Kinley, do.  
 John C. Young, do.  
 James Nourse, Jefferson, Pennsylvania.  
 Samuel C. Jennings, do.  
 William Sickels, do.  
 Samuel Bryson, Western University,  
 Pennsylvania.  
 Daniel Derwell, cand. of Pres. New  
 Brunswick.  
 Thomas Cole, New Castle.  
 Robert M'Cachren, do.  
 Peter Hassinger, do.  
 A. G. Morrison, do.  
 Thomas W. Irwin, Philadelphia.  
 Henry Aurand, do.  
 Briton E. Collins, do.  
 J. B. M'Creary, do.  
 George Printz, do.  
 Samuel R. Alexander, Ebenezer.  
 Lewis M'Leod, Licentiate of Pres. of  
 West Tennessee.

The highest number of students in the Seminary at one time through the year, has been *one hundred and eleven*. The number now in connexion with it, is *one hundred and five*.

At the close of the summer session, certificates that they had completed the whole course prescribed in the Plan, were given to the following *seven* young men, viz. Alanson Benedict, James D. Hyndshaw, James H. Johnston, Daniel A. Pennick, Samuel A. Pressley, Joseph Myers, and Moses C. Searle.

The Board regret, that out of a class, once consisting of more than thirty members, so small a number should have completed the whole course prescribed in the Plan of the Seminary.

The semi-annual examinations of the students have, as usual, been highly satisfactory to the Board.

On the subject of benefactions for the support of necessitous students, the Professors have reported the following sums, viz.

Pittsburg Education Society, paid to a particular Student by themselves	\$90 00
Ladies of Staunton, Virginia	30 00
Female Society of Newton, Long-Island	50 00
Female Society of Florida, N. Y.	17 00

Female Society of Elizabeth- town, N. J. for a particular stu- dent	50 00
Female Society of Jamaica, L. I.	45 20
Do. Friend, Princeton, N. J.	5 00
Ladies Society of Princeton, N. J.	77 00
Phebean do. Philadelphia	40 00
Female Friend	2 00
Some Ladies of Somerset Coun- ty, Mar. collected by the late Mrs. E. M. Ker	20 00
Ladies of Wall Street Church, New York	37 00
Collected in Indiana, for two par- ticular students, by the Rev. Mr. Crow	62 00
A student formerly benefited by the charitable fund	50 00
Rev. J. M. Dickey, for two par- ticular students	8 30
Society in Mr. Park's school, Ma- dison, Indiana	3 80
Society in Hanover, Indiana	3 80
Female Societies of Madison and Hanover, with several congre- gational collections, for two particular students	41 40
Female Society in Cedar Street Church, N. Y.	168 00
Students of the Seminary, on ac- count of the several scholar- ships established by them	58 00
Female Cent Society of the 1st Pres. Church, Albany, paid to a particular student by them- selves	100 00
Annanias Platt, Esq. Albany	20 00
Female Cent Society of Amster- dam, N. Y. for a particular stu- dent	60 00

---

\$1038 50

The Professors have also reported the following contributions, viz.

A bed quilt and comfortable, from some ladies of Hanover, N. J.

10½ yards of blue cloth, from a friend in Allentown, N. J.

6 pair of stockings, from Kingston, N. J.

6 shirts and 2 pair of stockings, from a Society in Morristown, N. J.

From Mr. James Holmes, 1 cot, 3 sheets, 1 coverlet, 1 feather bed, 1 chair, 1 desk, and 1 candlestick.

A person in Orange County, N. Y. 1 pair of socks.

Mr. D. M'Kinney, 1 pillow, and 1 table.

A society in Lyons farms, Elizabeth-  
town, N. J. three pair of sheets, and three  
pair of pillow cases.

Mr. R. Henry, 1 straw bed.

Mr. J. Wood, 1 pillow case.

A person unknown, 25 pillow cases, 10  
sheets, 9 towels, and 1 quilt.

Some ladies of Newark, N. J. 6 pair of  
stockings.

Young ladies of Middle Spring Cong. Pennsylvania, 26 pair of stockings, 2 cravats, and cash fifty cents.

A lady in Luzerne County, Penn. 1 pair of pillow cases.

Mr. M. L. Fullerton, 1 cot, 1 bed, 1 pillow, 1 bolster, 1 blanket, 1 shovel and pair of tongs, paper and brush.

Some ladies in Perth Amboy, N. J. 6 cravats.

Ladies of Harrisburg, Penn. 11 sheets, 4 pillows, 23 pillow cases, 25 towels, 1 blanket, 1 bed quilt, and 4 comfortables.

Congregation of Newtown, Penn. 1 bed, 1 bolster, 2 pillows, 2 pillow cases, 2 sheets, 1 blanket, 1 comfortable, 1 coverlet, and 1 pair of stockings.

Some ladies in Trenton, N. J. 5 shirts.

Ladies of Wilmington, Delaware, 1 comfortable, 1 bed quilt, 1 sheet, 2 pillow cases, 2 towels, and 4 curtains.

A few volumes of books have been added to the library by donations, through the past year. On the subject of the Library, the Board would inform the Assembly, that the books of the Seminary are deposited in two distinct Libraries, kept in different rooms; and that on the recommendation of the Professors, the Board have named one of these, *The Green Library*, in honour of the Rev. Ashbel Green, D. D. President of the Board of Directors, from whom it has received a more valuable donation, than from any other individual; and that they have named the other, which is the Library received from the Associate Reformed Synod, *The Mason Library*, in honour of the Rev. John M. Mason, D. D. the late President of the Theological School, with which it was formerly connected, and to whose exertions, chiefly, it owes its existence.

The last Assembly appropriated for the general purposes of the Institution, the sum of 4200 dollars, in addition to an unexpended balance of the preceding year of \$285.45. Of this there has been expended for the payment of professors' salaries, the sum of \$4485, leaving a balance of the appropriation unexpended of \$45. The incidental expenses of the Institution have been paid out of the general expense fund.

The Board have the pleasure to inform the Assembly that since the meeting of the last Assembly, several scholarships have been founded. One by the ladies of the city of Augusta, in Georgia. The whole sum of 2500 dollars requisite to endow a scholarship, has been paid to the Treasurer of the Trustees of the General Assembly. This scholarship is named the Augusta Female Scholarship. The founders vest the right of nominating the student, who may receive the benefit of

this fund, in the Rev. Samuel S. Davis, of Augusta, Georgia, during his life; and after his decease, they vest the right in the Professors of the Seminary.

Another Scholarship has been founded by Mrs. Jane Keith, of Charleston, South Carolina, widow of the late Rev. Isaac S. Keith, D. D. of that city. Mrs. Keith has given her obligation for the payment of 2500 dollars, and the interest of this sum annually at 6 per cent. until the principal is paid; she retains, during life, the right of nominating the student who may have the benefit of this scholarship, and vests the right after her decease in the Professors of the Seminary.

Another Scholarship has been founded by Robert Gosman, Esq. of Upper Red Hook, New York. Mr. Gosman has paid the sum of 2500 dollars to the Treasurer of the Trustees of the General Assembly. The founder of this Scholarship retains, during his natural life, the right of nominating the beneficiaries of said Scholarship; after his decease, the right of nomination is to be vested in his two sons, the Rev. John Gosman, and Mr. Jonathan Gosman, in joint trust with the Rev. Andrew Kittle, of Red Hook, and the Rev. Peter S. Wynkoop, of Ghent; and in case of their refusal or neglect, the nomination is to vest in the Board of Directors of the Seminary; and after the decease of the above named persons, the nomination is to vest forever in the Board of Directors of the Seminary.

Another Scholarship has been founded by Eliphalet Wickes, Esq. of Jamaica, Long Island. Mr. Wickes has paid the sum of 2500 dollars to the Treasurer of the Trustees of the General Assembly. The founder of this Scholarship has directed, that the beneficiaries be named by his son, the Rev. Thomas S. Wickes, during his life; and after his death, by his grandson, Eliphalet Wickes, junr.; and after his death, by the Professors of the Seminary forever; and in case the said son or grandson shall neglect or refuse to name the said beneficiaries, then the Professors are to name them.

The Board have also received information, that Benjamin Smith, Esq. deceased, late of Elizabeth Town, (N. J.) has bequeathed in his will, the sum of \$2500, to endow a Scholarship in the Seminary; and also, that Mr. John Keith, deceased, late of Bucks County, Penn. has bequeathed in his will, the sum of \$2500 to endow a Scholarship in the Seminary. These bequests have not yet been paid.

The Board would further report, that the unknown individual, in Elizabeth Town, N. J. to whom the last Assembly, in consequence of the payment of \$2500,



voted a Scholarship, with the right of directing the manner in which the Scholar shall be named, retains, during life, the right of nominating the Scholar who is to receive the benefit of said Scholarship, and vests the right when the donor shall be deceased, in the Session of the First Presbyterian Church, in Elizabeth Town, New Jersey.

The Board would also report to the Assembly, that, at their late meeting, a letter was received from the Medical Faculty of Jefferson College, located in Philadelphia, expressing the desire of its members to promote as far as their professional services are calculated to do so, the important objects of this institution; and generously informing that the several courses of public lectures to be delivered by them during the ensuing winter, will be *freely* open to all Students connected with the Theological Seminary, who may be destined to labour as *Missionaries*; and to such others, also, as may deem it either interesting or useful to devote a portion of their time to the collection of knowledge in the various departments of Medical Science.

On the subject of funds, for the support of the Institution, through the ensuing year, the Board would report, that the whole of the salary of Professor Hodge, voted at the time of his election, three years since, must now be provided for by the Assembly—the time having expired in which \$600 of it was to be provided for by private subscription. The salaries of Professors to be provided for the ensuing year, by the Assembly, amount to \$4,800.

The Assembly have to provide also for the payment of the interest of \$11,000, borrowed in former years—\$9,000 of it at 6 per cent, and \$2,000 at 5 per cent, making \$640. In addition to this, the Treasurer has given information, that the balance against the contingent fund through the last year, is \$1,460 83.

So that the Assembly have to meet the ensuing year, the following expenditures, viz:—

Professors' Salaries,	- - -	\$4800 00
Balance against contin. fund,	1460 83	
Interest on Loan,	- - -	640 00
		<hr/>
		\$6900 83

The contingent expenses of the Institution, will be met by the general expense fund. To meet the expenditures to be provided for, by the Assembly, the Board would report the following sums:—

Interest on the permanent fund, and the sums paid in on the different Professorships, amounting in the whole to about \$60,000, at 5 per cent	- - -	\$3000 00
---	-------	-----------

Proceeds of Dr. Wheelock's Estate, say	- - -	400 00
Dr. Codman's subscription	- - -	100 00
Rent of a house in Philadelphia	- - -	350 00
Money, reported as received from the late Ass. Reformed Synod	- - -	1051 41
		<hr/>
		4901 41

Necessary expenditure for the year, to be provided for by the Assembly	- - -	6900 83
Means which the Assembly at present have	- - -	4901 41
		<hr/>

Leaving a balance to be provided for by the Assembly, above their present means, say	- - -	2000 00
--	-------	---------

The Board have further to report that their minutes through the year past have had to record the afflictive dispensations of Divine Providence. Since the meeting of the last Assembly, it has pleased an all-wise and sovereign God, to remove four of their number by death, viz: Divie Bethune, Esq. the Rev John E. Latta, the Rev. John Woodhull, D. D. and the Rev. John B. Romeyn, D. D. The term of office of Dr. Woodhull would now have expired—of the term of office for which Mr. Bethune and Mr. Latta were elected, there remains one year unexpired—and of Dr. Romeyn's term of office there remains two years. The Assembly will of course, elect Directors to fill these vacancies.

Signed by order of the Board,

ASHBEL GREEN, *President.*

JOHN M'DOWELL, *Secretary.*

Philadelphia, May 23, 1825.

*The Professors of the Seminary, are—*

Rev. Archibald Alexander, D. D. Professor of Didactic and Polemic Theology.

Rev. Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Charles Hodge, Professor of Oriental and Biblical Literature.

*Fourteen Scholarships have been founded, viz:—*

1. *The Le Roy Scholarship,* } Both founded by Mrs. Martha Le Roy, N. Y.
2. *The Banyer Scholarship,* }
3. *The Lenox Scholarship,* founded by Robert Lenox, Esq. of New York.
4. *The Whitehead Scholarship,* founded by John Whitehead, Esq. of Burke county, Georgia.
5. *The Charleston Female Scholarship,* founded by the Congregational and Presbyterian Female Association of Charleston, S. C. for assisting in the education of pious youth for the Gospel Ministry.

6. ———, founded by the first class in the Seminary, in 1819.

7. *The Nephew Scholarship*, founded by James Nephew, Esq. of McIntosh County, Georgia.

8. *The Woodhull Scholarship*, founded by Mrs. Hannah Woodhull, of Brookhaven, Long Island.

9. *The Scott Scholarship*, founded by Mr. William Scott, of Elizabeth Town, New Jersey.

10. *The ——— Scholarship*, founded by ———, of Elizabeth Town, New Jersey.

11. *The Augusta Female Scholarship*, founded by the Ladies of Augusta, Georgia.

12. *The Keith Scholarship*, founded by Mrs. Jane Keith, of Charleston, S. C.

13. *The Gosman Scholarship*, founded by Robert Gosman, Esq. of Upper Red Hook, New York.

14. *The Wickes Scholarship*, founded by Eliphalet Wickes, Esq. of Jamaica, Long Island.

*The Officers of the Board of Directors,*  
are,—

Ashbel Green, D.D. *President.* Jacob J. Janeway, D.D. *1st Vice President.* Samuel Bayard, Esq. *2d Vice President.* John McDowell, D.D. *Secretary.*

*The present Directors of the Seminary*  
are,—

*Ministers.*—John Chester, D.D. Thomas McAuley, D.D. Eliphalet Nott, D.D. Ezra Fisk. Asa Hillyer, D.D. Benjamin Palmer, D.D. Eliphalet W. Gilbert, Ashbel Green, D.D. John McDowell, D.D. William Neill, D.D. Jacob J. Janeway, D.D. Ezra S. Ely, D.D. Henry R. Weed, Joshua T. Russel. Samuel Blatchford. D.D. Francis Herron, D.D. John Johnston. David Comfort. Joseph Caldwell, D.D. John M. Duncan. William W. Phillips.

*Elders.*—Zechariah Lewis, Eliphalet Wickes, John Van Cleve, Samuel Bayard, Thomas Bradford, jr., Benjamin Strong, Alexander Henry, Eleazer Lord, Robert G. Johnson.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.*

Of Rev. Isaac W. Platt, collected by him for the Contingent Fund	\$274 50
Of do. for do.	53 00
Of Rev. William D. Snodgrass, from the Second Presbytery in New York, for do.	176 50
Of Rev. Dr. John McDowell, from "A Female Friend of M. T." for do.	20 00
Of Rev. George Chandler, First Presbyterian Church, Kensington,	5 00
<b>Amount received for the Contingent Fund</b>	<b>\$529 00</b>
Of Rev. Dr. Jacob J. Janeway, the balance in full of his subscription for the Philadelphia Synod's Professorship	150 00
Of Rev. Robert W. James, of Indiantown, S. C. from Mrs. Catherine Wither- spoon, her donation for the Southern Professorship	50 00
Of Thomas H. Mills, Esq. New York, for the Woodhull Scholarship	75 00
Of Mrs. Eliza Ricord, from the Female Cent Society of Woodbridge, N. J. in behalf of the Rev. William B. Barton's subscription to the Scholarship to be endowed by the Senior Class of 1820	16 00
and of the Rev. William B. Barton "as interest on his part of said Scholarship,"	7 00
<b>Total</b>	<b>\$827 00</b>

## View of Public Affairs.

### EUROPE.

**BRITAIN.**—The latest advices from Britain, and from Europe, at the time of writing this article, are to the 23d of May. On the 17th of that month, the Catholick Relief Bill was negatived in the British House of Lords—there were 130 for it, and 178 against it. As this gives a majority of 48 against it in the House of Lords, and the majority in favour of it in the House of Commons was only 27, it appears that, taking the aggregate of votes in both houses, there has been a majority of 21 votes against the bill. But this is a small majority indeed, when it is considered, that the number of votes given on the bill was no less than 317—that is, of the lords 308; of the com-

mons 509. And as both parties seem to have mustered their whole strength, it appears that publick opinion in Britain is about equally divided on the subject of this important bill. Its enemies would fain represent that the question is now finally settled; but we rather think that new efforts will be made by the friends of emancipation, and with increased earnestness. The publick papers abound with remarks pro and con; and the whole nation appears to be in a state of excitement. The speech of the Duke of York, of which we gave some account in our last view, has been printed in London, in *letters of gold*, and offered for sale at \$2.75. In the debate in the House of Lords, the bishop of Norwich spoke decisively in favour of the emancipation of the Catholicks; we know not whether any other spiritual lord spoke or voted on the same side.—The bishop of Chester led the opposition; and is said to have made the ablest speech that was delivered against the bill. The truth is, that the proposed relief of the Catholicks cannot be extended to them, with any show of justice or consistency, without repealing the corporation and test acts, in favour of the protestant dissenters.—To this the British hierarchy generally, and many other influential members in both houses of the British parliament, are decisively opposed. What will be the termination of the present conflict must be left to time.—We rejoice that there is no established church in our country. There has been a meeting in London of the British Catholic Association, at which the Duke of Norfolk, a Catholic nobleman, presided; and Mr. O'Connel, the celebrated Catholic lawyer, made a flaming speech. He said "The government have put down one association, but I promise to treat them to another."

The bill now before parliament for removing the restrictions on commerce will, it is said, repeal no less than 465 laws, which relate to the customs.—There was the most promising prospect, throughout Britain, of an abundant harvest.—A treaty has been formed with Sweden, for the suppression of the slave trade. The right to search vessels suspected of being concerned in that detestable traffick, is granted to each nation; with a reservation in regard to certain specified places.—A convention has also been formed with Russia, fixing the line of demarcation between the Russian and British settlements, on the north-west coast and islands of America.

FRANCE.—In the course of the debate, in the French chambers, on the war and marine budgets, it is stated that the minister of marine declared, that "every effort was made by the French government to prevent the continuance of the slave trade." If this be true, (as we must say, we fear it is not,) the French have been grossly slandered in the English prints. The French minister, however, to do him justice, went into a considerable detail of particulars in proof of his statement. He affirmed that all suspected vessels were watched—that the government of Senegal had received particular instructions in this respect—that at the present time the number of vessels which were an object of judicial inquiry amounted to 375; of which 68 had been acquitted, 61 condemned, and 161 were waiting for judgment. It is unaccountable to us how the French slave ships should swarm, as they do, on the coast of Africa, if the absolute and energetic government which now exists in France be honestly and earnestly desirous to put an end to this traffick in human beings.

It is said that the king was wholly occupied with preparations for his coronation. In his reply to the address of the Duke of Northumberland, the representative of the British court, for his coronation ceremonies, it is stated that he made a very strong expression of his hope, that the most friendly sentiments and relations might continue and become perpetual, between Britain and France. If this should be realized, it would be a new thing under the sun. The French finances appear to be in a very prosperous state. M. De Villele stated, that no loan would be necessary in consequence of the adoption of his measures for the reduction of the *rentes*.

SPAIN.—It is asserted in one of the Parisian papers that king Ferdinand is willing to recognise the independence of Mexico, on condition that one of his brothers be placed on the Mexican throne, under the protection of Spain; and that a messenger has been sent to the emperor of Austria with this project. How much parade about nothing! Mexico cares little either for Ferdinand or for the emperor of Austria. She is, and will remain, an independent republick. Unhappy, guilty Spain, remains infatuated. The court either really does not believe, or affects to disbelieve, that the royal troops in Peru have been completely defeated; and that the whole of the late Spanish territory in America now consists in two closely blockaded forts—one in Peru and the other in Mexico. In the mean time, the most cruel and bloody persecutions are continued against all those who had any concern in the late revolution; and the archbishop of Tarragona has organized anew, and somewhat on a new plan, the horrible court of the Inquisition. There has been a mutiny of the Spanish troops at Seville, produced by actual starvation. The soldiers plundered the property of the church, and cried "Down with the clergy! down with the absolute government!"



**PORTUGAL.**—It seems that Portugal has consented to something like the independence of the Brazils. But we do not well understand the terms as they are given in the publick papers. The emperor Don Pedro I., it is said, is to retain the sovereignty of the Brazils during the life of his father, with the right to remain there afterwards, although he should succeed to the crown of Portugal, as it is stipulated that he may. It would seem that the plan is, to continue, through the instrumentality of Don Pedro, the connexion between Portugal and her South American territory, as heretofore; with the right of the emperor to reign over the Brazils during the life of his father. We suspect that this plan, if such be the plan, will prove abortive. Portugal however, it appears, is to get two millions sterling by this transaction.

**GREECE.**—As we conjectured in our last view, it now appears that the Greeks have sustained some partial losses in their conflicts with the Turks, but are successful, and highly so, on the whole. It appears that the Egyptian forces made good the landing of a considerable body of troops, not far from Modon, and gained some temporary advantages; but that they have been worsted in several engagements since, and are now surrounded and likely to be all captured or destroyed. It is stated that the Turks, near Navarias, have already lost 2000 killed, and 500 taken prisoners, and that a number of European officers were among them. The Greek fleet is gone in pursuit of the Egyptian fleet: and succour is also sent to Samos, which is again threatened by the Turks. On the whole, the appearance at present is that the Greeks are likely to remain triumphant, but that a more serious conflict is before them in the present campaign, than was anticipated by them or their friends.

**THE HOLY ALLIANCE.**—The powers known to the world by this misnomer are, it seems, to meet shortly at Milan. The object of the meeting, say the French papers, is to decide on the measures to be adopted in regard to South America and Greece. South America, we rejoice to think, is out of danger from their machinations; but we fear, as we have often said, for poor Greece.—More a great deal do we fear what these Christian, or rather Antichristian powers, may do to injure the Greeks, than from any success of the avowed infidels. But “the Lord reigneth, let the earth rejoice.” It is made the subject of speculation whether England will, or will not, send her representative to the congress of despots at Milan. We can only say we hope not. From Austria, Russia, and Prussia, we have heard nothing in particular during the last month.

#### ASIA.

Nothing new has lately reached us from this quarter of the world, except some details relative to the battles of which we have heretofore given a sufficient account, in the war which the British are carrying on against the Burmese. All accounts agree that the British have been uniformly successful—unless it be that they were not able in Dec. last, to prevent some emissaries of the Burmese, from setting fire to the town of Rangoon, by which a considerable part of it was destroyed—No recent accounts from the missionaries.

#### AFRICA.

We have read with great interest the report made at the last annual meeting of the London African Society, at which his royal highness the Duke of Gloucester presided. Our interest, however, was not one of pleasure, but of pain. The statements contained in the report, of the horrible and disgusting scenes which are still acted in obtaining slaves on the coast of Africa, and of the sufferings of the wretched slaves in the middle passage, are all but incredible, and almost too shocking to be read. From what we can gather from the report, we should suppose, that notwithstanding all that has been done by Britain and the United States, the number of slaves taken from Africa annually, is not much less than it was five-and-twenty years ago; and that their inhuman treatment on shipboard, is quite as bad as ever. France, Spain, Portugal, and the Brazils, are represented as chiefly engaged in this trade. Portugal has absolutely refused to make any treaty or stipulation on the subject; and the engagements of France are represented as being utterly disregarded, whatever pretexts or pleas she may offer—She is represented, indeed, as the chief slave carrier—All this, we think, should only stimulate the United States and Britain, to press forward the settlement and extension of their colonies on the African coast. In every view, these colonies promise ultimately to be essentially instrumental in breaking up the slave trade. They will form stations for the vessels of war that watch the coast; give the most important information, and eventually have an influence on the native princes and people in their vicinity, and on the whole coast, hostile to the dealing in slaves, and friendly to civilization and the Christian religion. The last accounts from Liberia, we rejoice to say, are in the highest degree encouraging.

#### AMERICA.

**PERU.**—The castle of Callao, at the date of the last advices from Peru, was in possession of the Royalist Spaniards. It was, however, besieged by Bolivar in person,

who, it is said, has declared that he will hang its commander when he shall be taken, and make a terrible example of the subordinate officers. We hope he will not do this; as the example seems no longer necessary in South America, where the Patriots are completely triumphant. Not a single life ought to be taken in war, beyond what is necessary to shorten the sanguinary conflict, and thus be, in effect, a saving of human life.

The Constituent Congress of Peru had decreed to Bolivar an equestrian statue, in the capital of the State, and ordered that a medal should be struck with his bust, and this inscription—"To our Liberator, Simon Bolivar;" and also that the sum of one million of dollars should be given to him, and another million to the army under his command. In a very respectful letter, he accepted the honour of the medal, and thanked them for their liberality to his army, which he eulogized greatly; but he utterly refused the statue, or to receive any pecuniary compensation for himself. This was truly magnanimous. He had resigned his dictatorial power; but it had been conferred on him anew, although he had deprecated it strongly, on the 10th of March, with such an enlargement as to make him *absolute*, even over the constitution and laws of the country. In fact, the most despotick prince that ever reigned, never possessed a more unlimited control, than the Constituent Congress of Peru have voted to Bolivar. He appears to possess the entire confidence of all descriptions of the people, and from what has taken place already, we hope he will not abuse it; and that he will again resign his power at the proper period. But when a people thus put themselves at the absolute disposal of a single man, and authorize him to be and to do what he pleases, it shows that they not only confide in his wisdom, virtue and prowess, but that they greatly distrust their own. No man would have ever been so trusted and empowered—not Washington himself, to be like whom is now the high praise of Bolivar—by the Continental Congress of our revolution. But our circumstances, although critical enough, were never like those of the Peruvians. We are not certain that the Peruvian Congress have not done the best they could do. For ourselves, at least, we certainly would rather trust Bolivar than trust them—in any manner, and to any extent, that could be named. And yet we think it a good indication, that they are sensible of their situation—sensible of the divisions, treacheries, and every kind of danger, foreign and domestick, to which a state can be exposed.

**BRAZILS.**—The emperor of the Brazils, having quelled, for a time at least, an insurrection against his authority to the north of his capital, is called to attempt the same to the south. A serious revolt has taken place at Monte Video. The hostile parties, at the last accounts, were arraying their forces. What will be the issue, time will disclose.—We know not when, but we augur that eventually and before long, there will be no emperor on the American continent.

The general state of our sister republics in the south, is in a high degree promising. We cannot, every month, notice all that the publick papers state in detail. At present these republics are busily and successfully employed, both in ordering their domestick concerns, and in forming, or preparing to form, foreign alliances, and arrangements for commercial intercourse: and what gratifies us most of all is, there seems to be plain indications that religious intolerance is likely before long to be at an end; and a better understanding of the rights of conscience, than has heretofore been possessed, is gradually and pretty rapidly gaining ground. In Mexico, one branch of the legislature, the Senate, was making much difficulty about agreeing to some stipulations of the British treaty. But we have little doubt that they will ultimately yield. A congress of all the republics was expected soon to assemble, at the Isthmus of Panama.

**UNITED STATES.**—If our space would admit, we should state at some length the cause of an excitement in Georgia, which seems to threaten the quiet, but not we think the safety, or integrity, of the federal union. But this we must delay till the coming month. Indeed we wish, before we make a statement, to know a little more than we know at present. But nothing can justify the intemperate, if it be not treasonable, language of the governor, and his friend, Mr. Lampkin, in regard to the general government. The state of mind that dictated this language, must either be one to command unmingled pity, or unqualified reprobation, from every sober American.

#### TO CORRESPONDENTS.

The communication of our esteemed correspondent, who publishes in our pages the account of his Travels in Europe in 1820, did not reach us till it was too late to appear in our present number.—The same was the case with "Transatlantick Recollections." Both shall appear in our next.

THE  
CHRISTIAN ADVOCATE.

AUGUST, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XV.

(Continued from p. 292.)

But it is infinitely more important to consider the wiles of the adversary who lay concealed under the serpent, than to determine what was the original form of that animal. The account given of the temptation of our first mother, like every other part of the narrative, is very short and comprehensive. Yet comprehensive as it is, enough is said to show that the subtlety of the great deceiver was all exerted on the occasion. Nothing can be imagined more artful and insidious than his temptation. He begins with an inquiry addressed to the woman, in regard to the prohibition by the Creator of the tree of knowledge of good and evil. She answers it in a manner seemingly calculated to justify the divine prohibition of the interdicted tree, and to magnify the bounty of God in granting liberty to eat of all beside. The adversary then proceeds to question and deny the penalty of death, and in such manner as seems to intimate that possibly Eve had mistaken it; and yet carrying clearly the charge both of cruelty and falsehood, against the great Creator. Eve listens, deliberates, and is lost. She appears to have hesitated for some time; to

have viewed the tree attentively, to have strengthened her desire of eating by the view, and thus to have gained resolution to perpetrate the fatal act.

Ah! my young friends, remember while you live, this tampering with temptation by our first mother; and while, at this hour, you feel its consequences, follow not the fatal example. Remember it as a warning; and especially in youth, while the passions are ardent and the fancy is active. It was written for our learning. Remember that if you begin to parley with temptation, you are undone. Repel the tempter without listening to him. If he can gain your fancy and your passions, he will certainly succeed. *Obsta principiis.*—Dash from you, with abhorrence, the poisoned cup, the moment it is presented. Never listen to temptation—Never make it a question whether you will comply or not. Never suffer it to become the subject of meditation—There it first pollutes the soul. Look upon it, and think of it, and you will comply. Remember too that all seducers, and tempters to sin, are acting the part of Satan. If you listen to them you are lost. Hear them not; repel them with abhorrence, scorn and indignation. Avoid temptation, likewise, as far as possible. “Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.”



The woman having fallen became the tempter of man.—“She gave also unto her husband with her, and he did eat.” We are not told by what particular temptations or allurements Adam was induced to comply. Nothing was ever more beautifully imagined than what Milton has said, on the manner in which Adam was prevailed on to share the ruin of his fallen wife. Still, it may be nothing more than imagination. What was the fact we are not told, and therefore can never know. The apostle Paul, in enjoining a due subjection of the woman to the man, tells us—that “Adam was not deceived, but the woman being deceived, was in the transgression.” But it clearly appears, by the context of that passage, that the apostle’s assertion is to be confined to the *first* deception—He was not first deceived—How much deception was actually practised in his fall, we do not know. Probably there was less of it in the whole process, than in the case of Eve; and of course that his guilt was, on this account, greater than her’s. On another account it was certainly greater. He was the proper head and representative of the human race. Had he retained his integrity, notwithstanding the fall of Eve, both he and his posterity would have been safe. She would doubtless have received the due reward of her guilt, and another help-mate would have been provided for him. But he yielded to the considerations, whatever they were, which assaulted his innocence and integrity. He ate of the forbidden fruit. He mingled his guilt and his destiny with that of his wife. The united head of the human family thus became sinful and corrupt; and the contamination will reach the remotest of their offspring.

It belongs to a subsequent answer in the catechism, to show the accumulated guilt which was involved in this transgression, and the effects which it produced on our first

parents. In the mean time, the present lecture will be concluded with a few inferences of a practical kind, from what you have heard.

1. From what you have heard in this lecture, you may plainly see that a single act of sin may draw after it an endless train of fatal consequences. It is true, indeed, that the sinful acts of no individual of mankind since the fall, ever was, or ever will be, so extensively connected with injury to others, as was the eating of the forbidden fruit by our first parents. Yet in very numerous instances still, the effects of one violation of the moral law of God may be seen in a train of evils and sufferings, of the most mournful kind—not to be avoided in this life, and often extending into the eternal world. Think, for an illustration of this, of the single acts of unbridled anger; producing murder, maiming, duelling, and personal injuries innumerable; and of cupidity—as witnessed in theft, forgery, perjury, lying, fraud, and falsehood in a thousand forms. Think in how many instances one act of libidinous indulgence has blasted for ever the hopes of female youth and beauty; brought dishonour on a whole family, and broken a father’s and a mother’s heart. Think of the single acts of traitors and tyrants, by which thousands have lost their lives and liberties, and whole nations have been desolated and clothed in mourning. Think of these things, and learn from them that the first constitution of God is still in a measure continued; learn how extensively our destinies are still connected one with another; and how great is our responsibility both to God and man, to avoid the cause and origin of such extended evils. You cannot, my dear youth, be too watchful against temptation, and all excitements to those acts of transgression, one of which may indelibly stain your character, and blast your prospects, and diminish

your influence and usefulness, for the whole of life; may bring misery and disgrace on others, and put at a fearful hazard the eternal destinies both of them and of yourselves. But remember too, that your own unaided vigilance will not be sufficient to protect you. *They* only are well kept whom God keeps. Unless you are guarded by his providence and grace, you will certainly fall, notwithstanding all your purposes of care and watchfulness. By daily prayer, therefore, seek the grace and protection of God, which alone can effectually preserve you; and which, if you obtain, you will certainly be safe.

2. In view of the subtlety and power of the great adversary of souls, how consoling is it to the true believer, to think that he is in covenant with that Saviour who has vanquished Satan; who came to destroy the work of the devil; and who will keep all his faithful people from being tempted above what they are able to bear?

When we reflect that such was the skill, artifice and influence, of the malignant spirit that seduced our first parents, that he prevailed against them, when they had no corrupt nature, no sinful propensities, to which he might address his temptations; and that we have a nature and propensities which are the allies, as it were, of all his vile suggestions,—when we consider, too, that he has increased his subtlety by the experience of six thousand years, and that the best saint on earth is sanctified but in part—we may see, that not one of our fallen race has any security against being for ever undone, but from being a member of the mystical body of Christ. Yes, here is our only safety. If sinless, perfect man, standing in his own strength, fell before the sagacity and snares of Satan, he would be sure to make a prey of every sinful and imperfect man, if that man were left to himself. But the people of God are never left to themselves; they are

not expected to stand in their own strength; and to make them attempt it, is one of the wiles of their great adversary, by which, more perhaps than by any other, he does them a temporary injury. They however are the blood-bought property of their Redeemer—and none on earth or in hell is able to pluck them out of his and his Father's hand. Made *one* with their Almighty Saviour, his honour is concerned to preserve them unto his heavenly kingdom. He has conquered and triumphed over the great enemy of their souls; who cannot ever tempt them, farther than he is permitted by Christ, their spiritual head—by him who has promised that his grace shall be sufficient for them, and that in every temptation he will make a way for their escape, that they may be able to bear it. Here is their security—While, therefore, they are exhorted to be sober and vigilant, knowing that their “adversary, the devil, as a roaring lion goeth about seeking whom he may devour,” and are enjoined to resist him steadfastly, they have the comfort to know that, in so doing, they will at last come off conquerors and more than conquerors. Their adversary may, for wise purposes, be permitted, for a time and to a certain extent, to vex and worry them, but he can never lastingly injure or destroy them. They are “kept by almighty power through faith unto salvation;” and the period will shortly arrive, when they will escape for ever beyond all the assaults of Satan, temptation and sin; and when all their present trials and conflicts, will but serve to increase the eternal weight of glory, in which they shall share with their reigning and triumphant Lord.

Be persuaded, my dear youth, to seek with unceasing diligence a vital union with this precious and all-sufficient Saviour. Without this, all your purposes and plans of avoiding even the worst of crimes, may prove abortive; or if by the

good providence and restraining grace of God, you shall be preserved from scandalous and enormous sins, yet unless a living faith unites you to the Lord Jesus Christ, you will assuredly lose your souls at last, and be for ever the companions of the devil and his angels. Be very sensible of this; let it dwell constantly on your minds; let it preserve you from satisfying yourselves with an amiable exterior, or with any mere formal attention to religion. Be not satisfied till you "know in whom you have believed, and that he is able to keep that which you have committed to him, against that day."—Amen.

---

FOR THE CHRISTIAN ADVOCATE.

#### CHRISTIAN EMIGRATION.

When we introduced the letter to James Douglass, esq. of Cavers, the latter part of which was inserted in our last number, we intimated our intention "to say something on one topick which is peculiar to the state of things in this country." We had in view the importance of conducting emigrations to our distant frontiers, in a manner more favourable to the Christian edification and improvement of the emigrants, than any which has hitherto been witnessed. The want of Christian instruction and Christian institutions, among the inhabitants of the the new states, territories, and settlements of the American Union, is indeed most deplorable; and presents a prospect truly appalling to the reflecting and pious mind. The probable state of things a few years hence, as to morals and religion, and we may add, political principles and civil institutions too, throughout these extensive regions, is fitted to sadden the heart of every real Christian, and every true patriot; unless more adequate means shall be employed, than any which have as yet been either used or devised, to preserve the people from barbarism, immorality, and impiety.

It appears to us that the great and general want of ministers of the gospel, and of all Christian ordinances and institutions, in our new and extensive settlements, is, in a considerable degree, owing to great criminality in professing Christians themselves, who have rashly removed beyond the region of gospel light, to one of a darkness of which they now loudly and justly complain; but which, as we think, they ought to have foreseen and avoided, and therefore have too much reason to consider as a divine chastisement. That men who do not believe in divine revelation, or even that those who profess to believe it, but are destitute of practical piety, should have a light sense of the privileges and blessings of the gospel, and of course should remove beyond their reach, without much care or concern, is no great cause of wonder: although shrewd men, even of this description, have often been deeply sensible of the value of religious institutions, as providing for the education of youth, and as conducive to the peace and good order of society. But every practical Christian considers true religion as the "one thing needful,"—as eminently calculated to promote human happiness in this world, and as essential to the well being of every child of Adam in a future and eternal state. He regards it, in a word, as the most important concern on earth; never to be sacrificed to any worldly considerations whatever, but to be sacredly preserved and cherished, although poverty, and contempt, and death itself, be the price of its preservation. Without such an estimate of true religion, no man can be a practical Christian. How then, we ask, can men of such views and such a spirit, remove themselves and their families entirely beyond the sound of the gospel?—beyond the reach of nearly all those means which, by the appointment of God, are ordinarily necessary, both to the conversion of sinners and to the edification and comfort of his own people?—beyond sermons, and sacra-



ments, and Christian schools, and even the Christian Sabbath, as connected with those ordinances from which much of its preciousness is derived? For ourselves, we see not how a man can love his God and Saviour supremely, and yet deliberately sacrifice his Christian edification, and the Christian education of his children, for the sake of advancing his worldly interest, in any manner whatever. "If any man love the world, the love of the Father is not in him."—This is the declaration of inspired truth. We know, indeed, that the real disciples of Christ are sometimes permitted to act entirely beside their proper character; to act for a time like the children of this world; to do, in a season of spiritual declension, that which may fill them with grief, and subject them to inconvenience, for the remainder of their days. It is only in this way that we can account for the fact, that in very numerous instances professing Christians, who had always sustained a reputable, and sometimes a high Christian character, have sold off their property, in a congregation flourishing under the gospel ordinances—frequently a property quite sufficient for a decent support of themselves and families—and with no other motive than the prospect of making ultimately a better provision for themselves and their children, have gone into uncultivated wilds, where they knew that they could have none of the gospel ordinances for years to come—perhaps not in the life time of themselves or their offspring. We say deliberately, that we cannot reconcile this with the existence of vital piety in those who have done it, on any other supposition than that the parties concerned were, at the time they thus acted, in a state of great spiritual declension; that they acted with a worldly spirit, utterly unbecoming their character and profession; and the sad consequences of which must be unavoidably felt by them and theirs, however sincerely and bitterly they may be deplored. If this

conduct be resolved into mere oversight, inadvertence, or inconsideration, it only comes to the same thing at last; for a Christian who is alive to the great concerns of his soul and of eternity, can no more forget or be inattentive to that which relates to his spiritual welfare, than a miser can be thoughtless or regardless of that *gain*, which constitutes the ruling passion of his soul.

But it may be asked—ought the settlement of our vacant and extended territories to be abandoned entirely to the irreligious and profane? Would not such an abandonment produce a state of things the worst of all? Is it not most desirable that a population of moral and religious settlers should there exist, from the very first; or at least that as great a proportion of these as possible, should be mingled with those of a different character? To prepare the way for the proper answers to these inquiries, it should be recollected that no Christian is either obliged or permitted to do evil that good may come.—He is neither obliged nor permitted to sacrifice his own religious privileges, and the religious education of his children, that he may become, in some small degree, a qualifying ingredient in a mass of moral corruption. The case we are considering is essentially different from that of missionaries, who go to preach the gospel to others; and whose official and constant business it is to promote religion. It is the case of private Christians, who go, not as teachers, nor with any view to promote religion, farther than as this may be done by their own example and private conversation—Of private Christians whose great object is really nothing but worldly emolument; and who are therefore more likely to lose what religion they have, than to promote it among others. We maintain that no Christian man can be called, in the providence of God, to make a *voluntary* sacrifice of his spiritual edification for *worldly profit*.—If a Christian is, by the act of God, deprived of Christian or-

dinances, contrary to what would have been his choice, and therefore without criminality, we admit that he may hope for the special favour of God, to preserve him and to comfort him in his afflicted and destitute state. But not so, when of choice he deprives himself of the means of grace, that he may increase his earthly possessions. We do avow, and are prepared to maintain, that *spiritual edification is not to be voluntarily sacrificed to worldly emolument*—in any application that can be made of the position, to this or to any other subject. We hold it to be as plain, as that eternal things are to be preferred before those which are temporal; or that the love of God is to be superior to a love of the world.

We shall now answer directly to the foregoing inquiries, and thus bring into immediate view our chief object or design in this paper. We do believe that it is of immense importance, that the settlement of a new, fertile, and extended region, which is manifestly destined to become populous, should not be preoccupied wholly by the profane and ungodly;—immensely important that from the very first it should, as far as possible, possess a religious population, that will not only preserve within itself, but gradually extend to others, the influence of Christian principles, Christian ordinances, and Christian institutions, of every kind. We lament that this has not hitherto been done, in any degree as it might and ought to have been done: and we wish briefly to state and urge a better system for the time to come.

Suppose that in place of what has actually occurred, and of which the evil has been shown, the professors of religion who have gone to our frontiers, had uniformly done, what was really done by the first settlers of New England. These settlers, when they left their native land, took care to have in their company a number of ministers of the gospel, to whom they might look for the same religious instruction, and the same

dispensation of gospel ordinances, which they had enjoyed in the places from which they removed. Or rather, they expected advantages, after their removal, superior to those which they had enjoyed before; for they fled from persecution, and sought an asylum where they and their children might serve God agreeably to the dictates of their consciences. After their settlement in this country, they adopted the very system, which we say ought always to have been pursued. Whenever a settlement was to be formed at a distance, a minister of the Gospel and a school master, were considered as indispensable parts of the original population.

We know that it has always been difficult in our country to find clergymen and teachers of youth, qualified and willing to go into an uncultivated wilderness. But this difficulty would have been greatly diminished—we believe it would have been nearly annihilated—if ministers and schoolmasters had been sought for by a Christian company before its removal from home; so that they might have had the sure prospect both of employment and a degree of support; and not that of being left among a rude population, without friends, patronage, or much hope of usefulness. At any rate, the difficulty of obtaining ministers and other teachers, was certainly greater in the first settlement of New England, than it has been for fifty years past; and therefore, if what we insist on was found practicable then, it has been practicable ever since. The very truth is, the great and only want has been, the want of that primitive piety and zeal which influenced the Puritans who first planted the gospel in our land—then a land of pagans altogether. Had their piety and zeal influenced the hearts of the professors of religion, who, within half a century past, have left Christian institutions on the Atlantic coast, and gone entirely beyond them, to the North, the West, and South, they would unquestionably have carried the gospel

with them. They would have refused to remove at all, till they could have formed a little association of Christian families, who should have agreed to settle together, and have engaged a minister of the gospel and a teacher for their children, to bear them company: and we are quite sure they could have done this without the promise of much remuneration—beyond the prospect of usefulness; of Christian society, and the common hope of providing for a family. Had this plan been adopted, in making settlements on our frontiers, immediately after the close of our revolutionary war, and been continued to the present time, the moral wastes and desolations that now meet the view, and pain the heart of every Christian who looks to the borders and territories of the United States, would, to say the least, have worn a far less dismaying aspect. Christian churches and Christian institutions of every kind, would have been scattered, thinly we acknowledge, but yet most advantageously, over the whole extent of these waste and desolate regions. They would have been like those *Oases*, or well-watered, verdant, and fertile spots, of which travellers tell us in the African deserts; most delightful to their inhabitants, most important to travellers, and most fruitful of blessings to the whole circumjacent regions. If churches had been always planted by the professors of religion on their removal to our frontiers, the consequence would have been that at this hour we should not only have had stations for missionaries sent from the Atlantick States, but settlements sending out many missionaries brought up among themselves—Missionaries the best qualified of all, to extend the gospel in their several neighbourhoods; because inured to the climate, and familiar with the habits, the prejudices, and all the peculiarities of the people among whom they would have been called to labour. In short, the moral aspect of the whole border population of the United States, would have been

widely different from what it actually is—and essentially better.

It remains then that, with as little delay as possible, we set about a work which has been too long neglected.\* To urge this is the chief design of our present remarks; which certainly should not have been extended to such a length, if our only purpose had been to point out and mourn over a past and irreparable neglect. But the tide of emigration from the Atlantick States of the American union is still setting as strongly in all directions as it ever did: And on reading the interesting letter lately published in Britain, and republished in the last two numbers of our miscellany, we were very forcibly struck with the thought, that the Christians of various denominations in our country might contribute greatly to the general object of that letter, by now using their best exertions to evangelize all emigrations to our frontiers, from the very time that they start for the place of their destination. What a noble enterprize would it be, if some wealthy individual, or a number of such individuals, animated with a zeal to promote the

\* We are fully aware, and state it with pleasure, that both before the revolutionary war of our country and since, very laudable exertions have been made, by some ministers and other members of the Presbyterian and Congregational churches, to provide for the permanent establishment of gospel ordinances in our new settlements. This has been done with the most effect in the western parts of the States of Pennsylvania and New York; and those who have done it deserve to be regarded as the best of public benefactors. The happy effects of their truly pious cares and labours are strikingly visible, and great shall be their reward in heaven. Still, it is generally true, that too little attention has been given to this subject in *any way*; and in *no case* that we have heard of, has the *system* which we have pointed out, been acted on—The only system, we verily believe, which will be found to provide an effectual remedy for the evil, and at the same time to be more easy in the execution than any other.



Christian religion, should form for that purpose, in the West and South, a settlement similar to that which, with very different views, is now forming at Harmony? This, however, by the bye—We have particularly wished to show that the professors of religion in *going to the new countries*, to use their common phrase, should make conscience of not excluding themselves and their families from the privileges of the gospel and the means of education; should make conscience of endeavouring, as far as possible, to go in companies, and to take with them a minister of the gospel and a teacher of youth, as an indispensable part of each company. We think that missionary societies, in every part of our land, ought to inculcate this; and while they inculcate it, should endeavour to aid those who are willing to associate in this manner, by all the means in their power—by a portion of their funds, if necessary. We are persuaded that missionary designs could in no way be better prosecuted, than by promoting such associations of Christian emigrants as we have recommended, and by obtaining for them the teachers which they need. The contemplated establishments, when once made, would commonly be permanent; and would be, as we have shown, of immense advantage, both by the immediate influence they would exert, and by becoming auxiliaries, and affording facilities, in all missionary operations carried on from a distance. We are not a little confident, too, that the plan we have indicated would, if fairly tried, not only be found practicable, but more easily carried into effect, than almost any other of a missionary character. We greatly mistake, if it would not be found to possess strong attractions for many pupils of our Theological seminaries, and other young ministers of the gospel and teachers of youth. Many such would, we

doubt not, rejoice in an opportunity to cast in their lot with a small Christian community, going to form an establishment in which every individual might have a flattering prospect of acquiring property and influence; while at the same time the ordinances and institutions of the gospel, and all its blessed hopes and inestimable benefits, should be fully secured, both to themselves and their descendants. We could easily enlarge on the strong inducements of various kinds which the plan we have suggested would present to pious and enlightened young men, to make a part of any such company as we have described. But these inducements will be obvious to all who reflect on the subject, and we have already extended our remarks much further than we at first intended. We shall therefore conclude with only adding, that we do earnestly request that the suggestions we have here thrown out may not be dismissed from the minds of our readers, without a serious consideration.

---

FOR THE CHRISTIAN ADVOCATE.

"I, even I only remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."—Elijah. (1 *Kings*. xviii. 22.)

It is often alleged as an excuse for not contributing to the extension of Christianity by means of missionaries and Bibles, that there is more expended on this object than is actually required; and when complaints are made that there is so much to do with such small means, it is supposed to be a mere *ruse de guerre*, to prepare the way for another invasion on the publick charity.

I am willing to believe that the astonishment expressed is sometimes genuine, and the suspicion entertained honestly harboured; and that there are many who, having never taken the pains to study the moral geography of the earth,

are really unconscious of the number of the destitute, the imperiousness of their wants, and the importunity of the cry for more light, from those quarters where the sun of righteousness shines in his brightness. It is indeed difficult for a person who has spent his life in the full enjoyment of Christian ordinances; who has, perhaps, never seen a human being totally ignorant of them; and who has never heard, with any real conviction of its truth, that there are millions whose ears the peaceful sound of gospel truth has never met—to believe that there are regions, vast in extent, and populous with intellectual and immortal inhabitants, where the name of Jehovah and of his Son our Saviour, was never heard; and that, in fact, Christianity, including all systems of faith that have any thing of its spirit, is confined to a very small proportion of the human race. Let such an ignorant or negligent observer look over the world, and he will be amazed to see the Temple, the Pagoda, and the Mosque, almost filling the view, whilst the humble Christian church—the temple of the living God—is scarcely discernible, amidst the thousand fanes dedicated to unknown deities. The fire burns on many a lofty heathen altar—the self-devoted sacrifice is frequently offered, and clouds of unhallowed incense float widely in the air, whilst the song of Zion is scarcely heard amidst the din of idolatry. The crescent glistens from innumerable domes, in regions where the cross is nearly solitary and wholly concealed, and refulgent only to the few who privately kneel around it in Christian devotion.

Credible statistics exhibit the population of the world at eight hundred millions. Of these the number of Christians, including Protestants of every name, and the Roman and Greek churches, is one hundred and seventy-five millions;

being twenty-five millions less than one-fourth of the whole number of inhabitants of the earth. If we include the Jews among those who have received a divine revelation, they will make a difference of about three millions, and add to this class even the Mussulmans, who at least cry “Jehovah is God”—amounting to one hundred and forty millions; and still the absolute Pagans have a majority over the whole, of more than eighty millions; exclusive of slaves in Christian countries, and many others who have all the ignorance and degradation, without the name of paganism. If again we divide the world into two classes, the *Protestants* in one, and all other religions in the other (for the Greek and Roman churches in unenlightened and despotick countries require much evangelizing), then we have sixty-five millions, to seven hundred and thirty-five millions, that is, eleven to one. This proportion may, perhaps, be more easily comprehended, by supposing the United States to represent the population of the world, Pennsylvania to contain all the enlightened Christians, and the remainder of the vast population of our country to be in the darkness of spiritual ignorance.

No, truly, the call to “come up to the help of the Lord against the mighty,” is not an unmeaning, pretended, or deceitful cry. It is a cry that should touch every Christian heart, and open to liberality every Christian hand. There is no excess of charitable contributions for extending the gospel—There is a most mournful deficiency. Far more ought to be done, and must be done, than has ever yet been done, before the gospel is extended to all those who ought to receive it; before professing Christians will have shown a suitable obedience to that command of the Saviour, by which they are enjoined to publish his gospel to “every creature.”

A. B. C.

## Miscellaneous.

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(Continued from p. 251.)

*Messina, March 10th. 1820.*

My dear Friend,—I am here still, in a state of “*durance vile* ;” but which, however unpleasant, I hope will result in good; if no otherwise, at least from the necessity it imposes of learning patience and submission to the divine will. When I shall have acquired enough of these all important articles of spiritual instruction, I may expect to be released from the school that is designed to teach them. But while my deficiency remains so great, I certainly ought to be thankful that the lessons are multiplied. Impatience on account of protracted hardship, is decisive evidence of an existing necessity for the continuation of these very afflictions, the removal of which is so anxiously desired. Children at school, to escape chastisement and obtain the favour of their teacher, will often apply themselves diligently to their book. But christians, seldom think of giving diligence to learn the lessons of grace, as a means of release from the rod of correction. Yet certainly it is the course that ought to be pursued, and God’s word furnishes great encouragement to hope for success in such a course. And though such a procedure might sometimes fail of shortening the days of an irksome quarantine, or putting an end to a calamity sooner than it would otherwise terminate, it might prevent the speedy return of further chastisement.

But my proper business is to detail the events, (and they are events worth detailing only for the gratification of friendship,) which the

“days have brought forth” to me, since the date of my last letter.

On the 27th of the preceding month, the brig *Shepherdess*, having completed her lading, sailed for the United States. Until this time we had remained on board of her; but were then obliged to remove into the lazaretto, to finish our quarantine. Here we have had our home for near two weeks, and it has furnished a new variety to all the former modes of living I have experienced; but it is one, to which even novelty has failed to communicate any charm. Let me try to give you some idea of this same lazaretto, and of the rules of quarantine here, with which I have become so well acquainted: and which I think will fill no small place in my recollection, as long as memory shall continue to do its office.

The lazaretto has been, and is still, (if it was kept in proper order,) a noble building; admirably fitted to answer the end of its original destination. It is situated directly opposite the city, on the other side of the bay, upon the tongue of land, which I mentioned in my last as projecting into the straits, and by a circular sweep enclosing the fine bay that constitutes the harbour of Messina. It is two stories high, the width of two spacious rooms, and extending on all the four sides of a parallelogram, or oblong plot of ground, so as to enclose a yard in the centre, of an hundred yards long by sixty broad. In this yard, is a fountain pump of fresh water. One part of this immense building is appropriated to goods, not allowed to be landed in the city. And the remainder furnishes ample rooms for the accommodation of the ill fated prisoners of quarantine. These rooms might be rendered very comfortable, but neglect and dirt, have



rendered them very much the reverse. The lower rooms have no other floor than the earth, and those of the second story have little to keep out the storm, except rude batton shutters. The whole is surrendered to every kind of filth, to a most disgusting degree. But what is far worse than all the rest put together, is the multitudes on multitudes of fleas, with which the whole premises are infested. What I have suffered from these vermin, I apprehend will awaken a horror at the recollection, as long as I live. A small compensation to the soldiers, who had been stationed in the ship, and who had to go into quarantine with us, until purified from all pestilential taint derived from our contact; cleared our rooms of the other filth. But the fleas bid defiance to every measure, either of discharge or defence. It is literally true, that in the mornings, I have found the neck and wristbands of my shirt, thickly speckled with blood, from the depredations of these vermin during the night. You can easily judge from this, of the repose enjoyed by the victim of such assailants. But for this, our situation would not have been so uncomfortable. The very hospitable attentions of the American consul, have enabled us to furnish our rooms with all that is necessary for our accommodation, such as tables, chairs, beds, &c. Articles of provision, whatever we choose to order, are every day supplied at a cheap rate, by boats from the city. A high wooden pailing separates between the rooms, and the yard in the centre of the lazaretto. The prisoners of quarantine are all required to be in their rooms at sundown, when the gates, which allow a passage into the yard through this pailing, are locked, and not opened again until eight o'clock the next morning. Not fully aware of the strictness of their regulations, the first morning of my confinement, I had risen early. Finding the gate

locked, I waited an hour. Still no turnkey appearing, I became impatient, and with some effort, succeeded in surmounting the wooden pailing, and obtained the liberty of walking in the yard. In the course of the day, however, I was called before the officer who has the charge of the place, and threatened with an information to the governor for disorderly conduct. As it becomes every culprit to do, I made an apology and promised amendment, and so was dismissed.

The regulations of quarantine are extremely rigid. If a stranger visits his friend in quarantine, and shakes hands with him, or even touches him, he will have to go into quarantine with him. If two persons in quarantine for different periods—for instance, one for forty days, and the other only for a week—touch each other, either by accident or design, the person in for a week will be condemned to the forty days, with the person by whom he has been touched: and the same consequence will ensue, from only handling or touching the same article, if of woollen or linen, by two persons under quarantine for different periods. A few days ago, while passing near some sailors in the yard, who were amusing themselves by playing ball, their ball struck me, and you can hardly think what a perturbation it threw me into, lest the occurrence might subject me to other forty days, to be devoured by the fleas. It happened however, that the sailors belonged to a vessel, whose period of quarantine expires as soon as my own.

No evidence of health, will obtain any reduction of the period for which quarantine has been ordered. After we had been a few days in the lazaretto, we transmitted to our consul a petition, to be laid before the board of health, stating the perfect health in which the vessel had remained during her stay at Messina; our own entire health, since we had gone into the lazaretto;

the great inconvenience, to which we were subjected by so long detention, and not omitting the very unpleasant discomforts, to which we were compelled to submit, in our disagreeable abode. But the consul thought it too hopeless an undertaking to present it.

There are not many undergoing quarantine at this time, in the lazaretto. The seafaring community generally prefer passing their time on shipboard, to spending it in this dreary abode. The want of society is one ingredient, and not a small one, in the hardship of my situation. My companion, W. O., is a worthy man, without any thing unpleasant in his disposition or habits, and I account his company no small privilege. But the turn of his mind is altogether mercantile. On the subject of religion he wants interest; and there is, on the whole, too little similarity in our views and habits, to beget much kindred feeling between us; so that I feel very much alone. This has led me more to reflect on, and *feel* the value, of that item of Christian morality which we are assured at the great day of accounts will be rewarded with such special approbation, "I was in prison and ye came unto me." I am persuaded words can hardly convey an adequate idea of the cordial, which the mind of a man who has been long the tenant of a prison, receives from a visit of kindness on the part of one of his fellow men. Oh! how much does the world need the spread of the gospel among its inhabitants, to produce in them, that disposition, to alleviate each other's hardships and soothe each other's sorrows, for which there is so much occasion, in this vale of tears; and which the gospel always will produce, in exact proportion to the degree in which it is received into the heart. If my little taste, (and it surely has been a very little taste,) of the privations of confinement, has the effect to awaken me to a more prac-

tical regard to that duty which has given the name of Howard to "everlasting remembrance;" the duty of "remembering the forgotten; attending to the neglected, and visiting the forsaken"—then I shall not regret the few days of confinement I have suffered here.

The idleness in which much of my time has been necessarily passed, has constituted another heavy item, in the catalogue of my calamities. Employment, I have long thought, where there is a capacity for it, to be a blessing. Now I am sure of it: since I have tasted so sensibly the misery of idleness. He was a wise man who said, "the oil of gladness will glisten on the face of labour only." I am verily persuaded, that much of the pleasure, which the higher classes find in their dissipations, springs from the labour they are made to undergo, in the pursuit of them. I might indeed employ myself as much as I pleased, in reading and writing. And the kindness of the consul has furnished me with books, not indeed on religion, for I believe he has none, but of history and entertainment. The want of exercise, however, with confinement, by increasing the atony of my nervous system, has forbid such employments, except in small measure; and the consequence has been almost entire idleness. But what is there, from which the Christian may not derive profit? The misery of compelled idleness, may operate as a salutary correction for the neglect of duty, when the season of useful industry was enjoyed: and whatever produces repentance for sin, is to be ranked among the first of blessings. Sloth is one of the vices of our nature, and one of the very worst. I believe few Christians, have any adequate sense of the sin they commit, by the indulgence of this corruption.

Cut off from the privilege of ministering to the flock I have left far behind, and uneasy in mind, for the very little I have done in time

past for their profit, I have endeavoured to contribute a mite, towards supplying my former lack of service, by furnishing them with a token of my very affectionate remembrance, in the following pastoral letter; a copy of which I beg you to receive, in lieu of any thing further at this time from

Your very affectionate Friend, &c.

—

*Messina in Sicily, March 6th, 1820.*

Very dear Brethren of the Congregation of ———:—Though far separated from you in body, I am often with you in spirit; feeling, I trust, something of that deep interest in your welfare, which twenty-four years' labour among you, must almost of necessity have produced. While wandering, a stranger in strange countries, and passing many silent sabbaths, excluded from the privilege of publishing or hearing the precious Gospel of our Lord and Saviour, I have been led to ruminate much on the days and years that are past, when I went up with you to the house of God and kept our solemn holy days.—The result upon my mind has been, an increased desire towards you; and I feel myself impelled to give you this proof of my affectionate remembrance. Fain would I once more offer you some advice and exhortation, which it is possible the Lord may bless to your profit. Of necessity, it must be some time yet before the earnest wish of my heart can be gratified, in my restoration to the beloved service of proclaiming to you the words of eternal life; and as all things future are covered with uncertainty, it may never be the case; but the present may prove a farewell address.—The burden of all I have to say to you is this—Give all diligence to know the Lord Jesus Christ, in the power of his grace, receiving his gospel into your hearts, and cleaving to it as that, and that only, which gives substantial comfort under all the

labours and afflictions of this life; while it holds forth the joys of immortality in the life that is to come. I hope I can say and testify, that the result of all I have seen and felt, since I have been separated from you, is an increased conviction that this short life is redeemed from vanity and vexation of spirit, *only* by those present comforts and future hopes, which the gospel furnishes—But *my* testimony on this subject is not needed.—Revelation furnishes a cloud of witnesses. Men who were great men in their day; men of whom the world were not worthy; have sacrificed their all for the gospel; have sealed it with their blood: and to encourage us to tread in the footsteps of their attachment, have left us their testimony that they counted not their lives dear to them in so doing; and shall you not, my brethren, give diligence to know this Saviour, who was so precious to them; to feel his grace upon your hearts, and to know the consolations of his gospel in your souls.

That there are among you some, to whom the Lord Jesus is dear; who have at times tasted that he is gracious; I rejoice to think: and one of the consolations I have enjoyed, amidst the discomforts I have experienced, while feeble in health, and far from the enjoyments of my family and my home, has been a hope that to such, my weak ministrations have not been without some use; and that we shall, if not in this life, yet in a short time, meet in a better; to rejoice in one another, as those who are made kindred by grace,—the trophies of the Redeemer's love. To *such* I would say, Gird up the loins of your minds, and grow in all that constitutes the reality of the divine life. Remember that religion cannot be cherished in the soul without vigorous effort, put forth in daily care and watchfulness. Hence it is called a *fight*, a *warfare*. Those who are not making progress



in it, are certainly going back; will assuredly grieve the Holy Spirit of God; and feel the consequences, in the withered comforts of their souls, and the blighted usefulness of their lives. Remember, I beseech you, how much is incumbent on *you*, to promote in the world, the honour of that Redeemer who has bought you with his blood, and who calls you to the important station of "shining as lights in the world," and being "the salt of the earth."—*Whose* hands should build the house of the Lord, but *yours*? *Who* should make sacrifice for the interests of Zion, but *you*?

But it has been all along the distress of my soul, to fear that a number in the congregation, have never seen as they ought to see, nor felt as they ought to feel, on the all important subject of personal religion—contenting themselves with a "name to live while they are dead." To such, my conscience bears me witness, I have often endeavoured to give warning; and would to God, this testimony I now send across the waves of the ocean, might be blessed to convince them that the real Christian is a very different character, from the mere formal professor; who is in truth, still a man of the world.—*A very different character* in the feelings of his heart, and in the regulation of his life—"If any man be in Christ he is a new creature; old things are passed away and all things are become new." And let me once more beseech you to reflect, that that gospel which you fail to accept, must hereafter heighten exceedingly the condemnation to which you expose yourselves. It is impossible but the Judge of all the earth, who does right, will visit the abuse of gospel ordinances, and the rejection of gospel grace, with a severity equal to the greatness of the crime—and, believe it, the crime is represented in the word of God, of no less magnitude than "treading under foot the Son of God, and counting the

blood of the covenant an unholy thing." Nay, my brethren, do not deceive yourselves. Eternity is fast hastening upon you; and it is no small enhancement of your present privileges, that they will soon cease to be yours.

*Elders of the church*, let me beseech you, to look well to yourselves, and to the flock over which the Holy Ghost hath made you overseers."—Realize the importance of your station. In the bonds of brotherly affection, counsel, advise; reprove, and admonish, as those who are accountable for all who are under their care. Provoke the zeal of others, by being yourselves zealous. In wisdom, sobriety, faith, charity, and universal godliness, be ensamples to all. And especially let your daily prayers be offered up for the interests of Zion. Neglect not to minister at the bed of sickness, and overlook not the fatherless and the widows within your charge.

*Heads of families*, once more be reminded by your absent pastor, who has often admonished you upon the subject, that the souls of your dear offspring are a trust committed to your hands, of more worth than worlds. Let not all your care terminate on their perishing bodies. Believe it, an earthly inheritance, without grace, will assuredly prove a curse, and not a blessing; and the greater the inheritance, the greater the curse. Teach them early and late, that system of gospel truth, without the knowledge of which they cannot be saved. By your wholesome discipline, and godly example, form them to habits of early piety, which may guide them to latest life. Let the truth be upon your minds, when you lie down, and when you rise up, that if they are saved, you are called to have a special instrumentality in their salvation; and if they perish, through negligence on your part, at your hands, the blood of their souls must be required.—And

O! deny them not, I entreat you, the benefit of your daily fervent supplications, at a throne of grace. Assuredly when you cease to pray with and for them, you cease from all the fidelity of parental duty; and have no right to hope that you will be blessed in them, or they in you.

*My dear young friends.*—With the feelings of an affectionate Father towards you, let me beseech your attention for a moment. You have been much upon my mind since I left you. Often have I told you, what I now testify to you over again, that the things of religion, are the *great* things which claim your attention; and that the days of your youth, are the season above all to attend to them. Graceless, ill-spent youth, generally terminates in graceless old age—if life is so far prolonged; and in hopeless death.—Let me solemnly warn you, of the inevitable consequence of indulging in a course of idleness, carelessness, dissipation, and pleasure, to the neglect of your immortal interests; or of becoming companions of them that do so. Assuredly by such conduct, you will be making shipwreck of reputation, peace, comfort, health, and all that belongs to well being in this world; as well as in the world to come.—Seek instruction, seek it diligently.—Follow after sobriety, industry, humility, chastity; and above all, give yourselves to prayer, and to the Lord Jesus, in an humble reliance upon his merit and his mercy, as the Saviour of lost sinners: so will you rank among the excellent of the earth, and shine at last as the brightness of the firmament, among the angels of heaven.

Finally, my brethren of the congregation;—the peace of the Lord Jesus Christ, that passeth all understanding, be with you abundantly—Pray for me, that I may be preserved in the path of duty, while wandering a stranger in strange lands, and if it is the Lord's will, shortly restored to you, recovered

in health, (which from present circumstances I have some reason to hope,) and that the visitation which has produced a temporary, and threatened a final separation, may be blessed to us both; producing an increased diligence in duty—I to minister, and you to wait on and receive my ministrations; so that we may be much more profitable to one another, and blessed in one another as pastor and people, than we heretofore have been. But should it be the Lord's will to remove me, and I am to minister to you no more, my last charge, my dying charge to you, is, to obtain, as speedily as possible, the stated dispensation of Gospel ordinances, by a well qualified godly minister—Grudge not the expense. A people half your number, would belie themselves, to say they were not able to support the Gospel, and support it liberally. Since I have left you, I have seen people poorer than you, expending much more to support a superstition that destroys them, than it would cost you, to support a well gifted messenger of grace, to break the bread of life to you and your little ones, from sabbath to sabbath. Beware I beseech you of “a saving that tendeth to poverty.” May the God of wisdom and grace, counsel, direct, and bless you, abundantly, at all times, and in all things.

Your absent and affectionate Pastor.

---

FOR THE CHRISTIAN ADVOCATE.

*No. IX.*

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, v. 7.

---

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.”

“Numberless circumstances conspire to strengthen the authority of the LATIN

church in supporting the authenticity of this passage."—*Nolan*, p. 294.

Mr. Editor,—In closing, in my last number, the review of the quotations of our verse, and the allusions to it,—found on the pages of the Greek Fathers; I stated that the Greek Fathers have, in reality, not yet been examined, expressly for the purpose of ascertaining how far they have quoted our verse.—This is yet a *desideratum* in this controversy. And it is earnestly wished and hoped, that the task of supplying this want, may be undertaken by some of those British, or German, or Dutch scholars, to whom the Greek is as familiar as the dialects of their own language: and who recline in the sweet literary ease of their academick bowers: and whose official duties consume merely a unit of their time: and who have within their reach, in the libraries which have been accumulating for a thousand years, every book which they can ask for, from the MSS. on *papyrus* and rolls of *vellum*, to the Modern volume; and who have every facility for pursuing the deep research, which their souls can desire!

According to my plan, I am, in the *second* place, to examine the testimony given to the authenticity of our verse, by the Western churches in Europe and Africa: and the fathers usually called the Latins.

The oracles of God were committed to the Latin church, as well as to the Greek church. Thus far, in point of testimony to a matter of antiquity, they are on a footing of equality.—But when we recall to remembrance the well established fact that, in the Greek church, a heresy sprung up, of a fatal kind, and gained an entire ascendancy for forty years, at least: that the sect which propagated this heresy, and which denied the doctrine *truly* taught in our verse, had a dangerous controul over the most of the copies of the holy scriptures: the testimony of the Greek church begins to lose something of that which brought it up originally to a state of equality

with the Latin Church.—The testimony of the Latin church is, moreover, placed greatly in the advance of respectable superiority, by some important historical details by Eusebius. While persecutions, of the most desolating spirit, raged over all that extent of country, within the limits of the Eastern or Greek church; from Libya, through Egypt, and Palestine, round the Mediterranean even to Illyricum, for eight years: the provinces of Gaul under the milder sceptre of Const. Chlorus, and Africa (in which lay the churches whence we derive our best testimony of all the Western churches) did suffer *comparatively* little; and only for a short time; "not during two of the first whole years of the persecution."\* And there was a successful zeal exerted in concealing the sacred codices. And some bishops, taking advantage of the ignorance of the illiterate minions of persecution, gravely delivered up the parchments containing the writings of the Arians and other heretics, which were hurled by them into the flames: they reported to their masters that they had consumed the Bibles of the Christians! Hence the African churches lost few—very few copies of their sacred codices. And thence, as they did not require a supply of codices, at the time that the Eastern churches did, when Christianity was on the throne of the Cæsars, they did not, of course, receive the altered copies of Eusebius: and the copies of St. Jerom, prepared by him for *publick*† use.

Hence every scholar has felt the weight of the authority of the Western churches in Africa, and Europe, in sustaining the authenticity of our verse: and hence they have laid the greatest stress on their testimony.

\* "Οὐδε ὁλοῖς ἐτεσι δυοὶ τοῖς πρώτοις τοῦ διωγμοῦ;" κ. τ. ε. Euseb. De Martyr. Palæst. cap. xiii. p. 437, &c. See also Mosh. Eccl. Hist. vol. 1. and Kettneri Hist. Johannei, p. 177.

† We shall explain this distinction in the course of the present argument.—See Nolan, p. 295.



The testimony rendered by Latin versions is decisively in our favour. —As we have already more than once alluded to the Italick version, we need say the less of it now. This version, it will be readily admitted, is the oldest version rendered in Latin. With the origin of the Vulgate, now used in the Catholick church; and with that of the Verceli manuscripts, we are made well acquainted by historical details. St. Jerome, at the command of pope Damasus, corrected, or framed the former of these: St. Eusebius of Verceli, at the desire of Pope Julius, corrected and formed the latter.—But of the author and origin of the Italick version, the records of history make no mention. Even tradition is ambiguous, or silent, on this point. We know nothing more of this very ancient version than simply this—That it had existed long before St. Jerome, or St. Eusebius had conceived their corrections: or had published their respective editions: and that it is remarkable for its faithful renderings from the original Greek.\*

Now the Waldenses are the lineal descendants of the Italick church. They are from the diocese called the Italick, as distinguished from the Roman diocese. Their testimony, therefore, relative to the primitive version must be valuable.

And we are indebted to Nolan, whose researches have produced before the publick this very thing: He has actually produced the complete and “unequivocal testimony given by the Waldenses, a truly apostolick branch of the primitive church, that the famous text of the heavenly witnesses, was adopted into the version which prevailed in the Latin church, *previously to the introduction of the modern vulgate:*”† and from time immemorial. Of four of the old versions made into French from the version used in the Italick church, or the Latin version, two were made by the Waldenses. Our verse is found

in that very ancient version, made from the Latin. The following are the words in ancient French. “Trois choses sont qui donnent tesmoing au ciel, le Pere, le Filz et le Saint Esperit, et ces trois sont une chose. Et trois sont qui donnent tesmoing en terre, esperit, eaue, et sang.” “There are three things (persons) who give testimony in heaven, the Father, the Son, and the Holy Spirit: and these three are one thing. And there are three which give testimony on earth, the Spirit, the Water, and the Blood.” And in the very ancient confession of faith of that primitive apostolick church, the text is thus quoted: “Et saint Jean; Il y en a trois qui rend temoignage au ciel, le Pere, le Fils, et le S. Esprit, et ces trois sont un.”\*

The Latin version of the scriptures, which had been current in Africa long before the version of St. Jerome had been published, did contain our verse; and in precisely the same terms as in the received copy. “There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.” Thus it was quoted by the four hundred bishops (according to Gibbon four hundred and sixty bishops,) before the king Hunneric, and out of the version held in their hands.

Of the Latin version, the accomplished critick Bengel thus speaks: “Truly this version is more ancient than all the Greek codices, and fathers, of whom any thing survives to this day: *and it is sufficiently near to the first codex of this epistle:*” “*primo hujus epistolæ codici satis propinquus.*”†

But St. Jerome's version, made in the fourth century, also contains our verse, and in precisely the same terms, as those of the common version. And this testimony, rendered by such a scholar as St. Jerome, is of great importance. Dr. Bently judged

\* Nolan ut supra. And Perrin Hist. des Vaudois et Albigeois: ch. v. p. 201, &c.

† Bengel ad loc. in sect. 27; Burgess, p. 7, &c. &c.

\* See Nolan, p. 139.

† Nolan, pref. p. xviii.

so; and spoke in the strongest terms of it. And as this eminent critick, Dr. Bently, was our antagonist, in the controversy on the text of the heavenly witnesses, his sentiment will be duly appreciated by the scholars on his side. "It was plain to me," says Dr. B., "that when that copy came from that great father, Jerome's hands, it must agree exactly with the most authentick Greek exemplars. And if now it could be retrieved, it would be the best test and voucher for the true reading, out of several pretending ones."\*

Now it is a fact established by historical record, that our verse was in St. Jerome's version, "when it came from the hands of that great father." Our opponents know the evidence of this fact; and have admitted it. Sir Isaac Newton bears testimony to it. He does, indeed, throw out a strong charge—or insinuation at least. He does assert that "St. Jerome was the first man who inserted the verse into the Latin version." Were this expression qualified, we would honour the prince of philosophers, by admitting it to contain a true statement. St. Jerome did insert it into his Latin version. But it is quite a different thing to say that he inserted it *first* into the Latin version. It was in that Latin version which had been current in Africa long before this; and which, as we have observed, was quoted by the 460 bishops in the year 484.—St. Jerome did insert our verse into his Latin version, made for the *private use of those who were initiated into the mysteries of Christ*. But the circumstances attending this insertion present us strong evidence from that able critick and eminent theologian, in behalf of the authenticity of our verse. St. Jerome in inserting, or rather restoring, our verse to its place, laments the inaccuracy of the Latin translators, who "did not follow the Greek ex-

emplars, but had omitted the text of the heavenly witnesses." This statement, which we shall presently quote more fully, establishes two things:—1. That our text was in St. Jerome's version "when it came from his hands." 2. It was inserted into a copy formerly defective; and inserted too on the authority of Greek manuscripts.

This testimony of St. Jerome's version of the 4th century, let it be particularly noticed, is a testimony distinct from that of the Latin version current in Africa long before Jerome's appeared. Hence the testimony given is *double*. These two important witnesses do mutually strengthen each other, and present a great force of evidence in behalf of the authenticity of our verse.—And when, in addition to all this, we consider these two versions as not merely exhibiting their individual testimony in a combined force, but as actually holding up, in the strongest possible light, the testimony of the whole Western Churches, pronouncing and declaring from time immemorial, and in language perfectly unequivocal, that the text of the heavenly witnesses was a true portion of holy scripture from the pen of St. John, and hence that it was not to be moved from its place—where he put it—I deem the testimony decisive on the point. And for one, I would as readily be induced to give up the whole epistles and the gospel of John, as to surrender the text of the heavenly witnesses! "Et cui fides non largiatur, nec sufficient demonstratio ulla!"\*

The evidence from Latin manuscripts now claims our attention.—"Of the Latin MSS." says Griesbach, "the number which reads the verse of the heavenly witnesses is much greater than the number of those which do not read it." And of nearly 240 manuscripts, of which he makes mention, about 45 want

\* Benti. Lett. and Let. to the Archb. of Canterbury, p. 231, &c.

\* Huet. Evang. Demonstratio.

the verse. And if we give up—as I would for one cheerfully give up—those MSS. in which the verse is discovered to have been added by *another hand*, Griesbach may then claim about 55 or perhaps 60.—We may safely affirm that, bating some individual exceptions, the Latin MSS. in general, written after the eighth century, contain our verse.

We also readily admit that there is a considerable variety in the manuscript readings of our verse in the Latin MSS. We admit the fact in the face of all that our most distinguished opponent, Dr. Marsh, has made of it. Our cause needs no stratagems, nor ambuscades, nor concealments. And it asks quarter from none. We allow Dr. Marsh to go the full length to which his discoveries carry him. He states the variety of readings. He aggravates—and in nothing does he extenuate. He then turns the whole variety into materials for an argument, that the 7th verse was surely, nay indubitably, a Latin gloss of the Fathers on the 8th verse. And he is quite sure that this is a matter of historical fact.\* But one of his own side in this controversy—and one, moreover, from whom it could easily be shown that Dr. Marsh borrows his armour and his zeal—I mean Father Simon—denies this to be matter of historical record. He pronounces, as an oracle, that the verse originated not in a Latin, but in a Greek scholium, or gloss on the 8th verse.†

To this we oppose the authority and criticisms of Mill and of Burgess. They have demonstrated that the 7th verse *did not originate* from the *scholia*, but that the *scholia* or gloss originated from the 7th verse; and being found by transcribers, on the margin of MSS. after the 7th verse had, by inattention or fraud, been withdrawn, they

became attached to the 8th verse.\* And I would venture to repeat what has been set down in the close of my No. VII. the 7th verse *could not originate* in a gloss of the fathers on verse 8th. The very supposition involves in it a charge against the Father who is supposed to have produced the gloss, which if proved, would constrain us to place him by the side of blasphemers, or at least of maniacs! If the 7th verse be made a gloss on the 8th verse, then its author makes the Spirit, the water, and the blood, to be the persons of the most holy Trinity! And he makes the Spirit, the water, and the blood to be, according to the genius of the style employed, one and the same essence! Such is the consequence involved in the wild and extravagant supposition of Dr. Marsh.

Besides, were even all this laid aside, did even all this not lie against Dr. Marsh and his associates, and even admitting that the varieties in the readings of the 7th verse were to be turned into an argument for its being a scholium, what will Dr. Marsh reply, when we try the force of his principles on the 8th verse? Dr. M. and every scholar knows that there are, in the Latin MSS. even more varieties in the reading of the 8th verse, than of the 7th verse; for instance, in the transposition of certain words, in the change of others, in the leaving out of the last clause.† And yet neither Dr. Marsh, nor any other scholar, has ever questioned the authenticity of the 8th verse, nor supposed it a gloss! I leave it with the learned, to pronounce on this—whether it was an oversight, or the result of prejudice, on the part of this eminent critic. We pronounce nothing—being satisfied

\* See Burgess, *Vind.* p. xii. Horne, vol. IV. p. 442.

† See this fully illustrated in Horne, vol. iv. p. 442—or rather in Burgess's *Vind.* p. 53, 54.

\* Dr. Marsh's *Lect.* part vi. p. 22.

† Simon, *Hist. Crit. De Nov. Test.* p. 204.



if we can only neutralize their objections!

We claim not only the *greatest number* of MSS. as sustaining our verse—we claim the *most ancient* also. It is found in the Vauxcelles Bible of the eighth century; and in the three MSS. of the library of Verona of the same century. And hence, as Dr. Burgess has shown, “if our verse be absent from *more* ancient MSS. it is found in the *most ancient* copies.”\*

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

## No. II.

### TRANSATLANTICK RECOLLECTIONS.

Fasau et hæc olim meminisse juvabit.

It is known to all who are conversant with the ecclesiastical history of Scotland, that though Presbyterianism is the form of religion of that kingdom, yet it is divided into several sects, differing in a lesser or greater degree from the establishment. Perhaps the most respectable of these is the one known by the appellation, “Secession, or Burgher Synod.” This secession took place on the 16th day of November, 1733, when Messrs. Ebenezer Erskine, William Wilson, Alexander Moncrief and James Fisher, protested against the defection of the established church from its original purity, and the high-handed measures of a corrupt and intolerant party who then administered its ecclesiastical concerns; at the same time declaring that though they are “obliged to make a *secession* from them, and that they can have no ministerial communion with them, till they see their sins and mistakes, and amend them,” yet they declare their intention, “to exercise the keys of doctrine and discipline and government, *according* to the word of God

and *confession of faith, and the principles and constitutions of the covenanted Church of Scotland.*”

Perhaps the good which resulted from this secession, to the establishment and to the cause of religion in general; and the rapid growth of one of the purest and most apostolical churches of modern times—more than overbalances any pain which the breaking down of religious sects may occasion to the friends of union and brotherly love. Establishments “*in natura rei*,” are liable to become bloated with the nutriment which is intended only for their support, and proud from the contemplation of the civil power, which is arrayed only for their protection; so that their very stability generates an indecorous haughtiness, which ill comports with clerical responsibility, and which is, perhaps, never exhibited when a church depends solely upon the free-will offerings of its members for *support*, and on the strictness and purity of its doctrines for *protection*. The very independence on the laity, which an establishment gives to the clergy, relaxes their desires of being at all times pleasing and industrious. And as it lessens their human responsibility, so it tends to make them indifferent to the good opinion of the people. Indifference naturally begets or encourages laziness. Hence strictness of precept and example is relaxed, and the consequence is that, finally, neither in *faith* nor *practice* is the standard of orthodoxy very high. It was when the Church of Scotland, groaning beneath the enervating and polluting influence of worldly distinction, evinced a defection in spirit and in practice, that the aforementioned zealous and able ministers “of the faith once delivered to the saints,” made the bold and decided stand which hurled them from the bosom and emoluments of the establishment, made them liable to the scorn and contumely of the less faithful, and

\* Vind. p. 53 and 54.

gave rise to a party, which is not more remarkable for its scriptural purity and simplicity, than for the rapidity with which it has multiplied in numbers. Nor does it suffer any lack of men renowned for talents, as well as piety, in the brief annals of its existence. It was soon found necessary, in order to fill its churches with *able* as well as *pious* pastors, to erect a theological seminary, in which their young men might receive a more full and faithful course of instruction, than what either the time or attention devoted to theology in the universities, could be expected to give. Among those who have graced this seminary, stands conspicuously the name of Mr. Brown, of Haddington; a man whose talents were only equalled by his deep and unpretending piety. At the time whose recollections we are now recording, Dr. Lawson, of Selkirk, presided over this institution.

As Dr. Lawson stood justly very high in Scotland, for clerical respectability and for his apostolical piety and devotedness—and in literary fame for the talents of his publications, his knowledge of oriental literature, and his profound biblical science—I felt a strong desire to wait upon him with my letter of introduction. I shall never forget the appearance of that good old man, nor how totally unlike to the original was the figure, in which my imagination had embodied the author of the “Lectures on Ruth.” It was a morning in August, immediately after breakfast, that I called at his parsonage; when I was introduced to a tall spare figure of a man, bent forward, almost into the shape of a segment of a circle—dressed in a very ancient shaped coat and vest, beneath which was a pair of black velvet breeches, that just peeped over his knee, as if to see, but not associate with, the coarse blue woollen stockings in which his legs were cased. To

crown the whole, a Highland plaid hung loosely over his shoulders. In this singular costume, he sat in as unique an attitude, with a long tobacco pipe in his mouth, literally hanging over a turf fire. He received me without a particle of ceremony, yet kindness and simplicity were not wanting; and as a mark of his regard, ordered a bottle of Highland whiskey to be placed on the table, accompanied with two wine glasses, into each of which he poured a few drops, and after supplicating a blessing upon it, drank to my health. And yet Dr. Lawson was one of the most temperate of men.

Among his students he was pleasant but not familiar—he was dignified, yet affectionate as a parent. To love him, and yet respect him; to reverence him as good, and honour him as great; were feelings which pervaded the heart of every student. His memory was astonishing, particularly at his very advanced age. I recollect a remarkable instance of it. His junior students read the New Testament, and his senior students the Old Testament, in the original; on both of which he was in the habit of making critical remarks. During these prelections he never used a book, and yet in his explanations he would quote synonymous *words*, or *phrases*, or *verses*, when they bore upon his arguments, either from the Hebrew or the Greek, according as he quoted from the Old Testament or the New. I have sometimes been astonished, when reciting a verse out of the Bible—To obtain a synonym, he would repeat the translation, until he would arrive at the word after which he was in pursuit, when he would give it as it stood in the original.

Unless when in company, his mind was seldom relaxed from deep meditation; and even then he would sometimes fall into a state of abstraction, which made him ap-

pear very singular. A curious instance of this occurred, when he was once travelling to Edinburgh. Having arrived during a very tempestuous day at the Queen's ferry, the boatman refused to venture across; when the good old doctor, no doubt absorbed in some biblical criticism, yet so much alive to passing events as to feel anxious to proceed, told the ferryman rather pettishly, "that he need not be afraid of his boat, for he was able to pay him for her if she should be lost."

He was one of the most amiable and child-like men I ever met with; yet there was no situation, nor society, which for a moment could make him forget his calling. He was the same Rev. Dr. Lawson, in the Duke of Buccleugh's castle, as in his parishioner's hovel. Wherever he was, he was the man of God; and perhaps religion seldom if ever had a votary, more ready and determined at all times to exhibit and support her character. In doing so, he was always plain, candid, and decided. Though his rebuke was too plain to be mistaken, yet his candid and paternal manner was too affectionate to give offence; while the sincerity and the decision of his character were such, as completely to awe the guilty, the impertinent, or the froward. The following anecdote shows how little he was inclined to make a compromise with guilt. Being much afflicted with an asthmatick affection, he applied to a celebrated physician in Edinburgh. His city friend, who recommended and accompanied him to the physician, was accidentally detained on the way; and consequently Dr. Lawson entered the office unIntroduced. After examining him at some length, the physician asked him if he smoked, he answered yes—do you snuff? yes—do you use ardent spirits? yes. Well, sir, you must leave them off. No, sir, I'll no

leave them off—but I'll *take* them moderately. The physician, provoked to be answered so bluntly by such a plain rustick looking old man, told him with an oath that he must obey him. To this Dr. Lawson, turning round and looking him in the face, said, "Sir, thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain." Just as he had said this, his city friend entered and said, Dr. Lawson, I beg your pardon for delaying so long; allow me, sir (speaking to the physician) to introduce you to Dr. Lawson, of Selkirk. The physician immediately came forward, and begged to be forgiven for his rudeness in swearing; to which the old doctor replied, I grant you my forgiveness, but in doing so, let me repeat, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain."—His simplicity in manner was only equalled by his simplicity in dress. He never permitted any powder to be put on his wig; and on one occasion, when it was powdered by his family, and actually put on his head on a Sabbath morning, without his knowledge, it was productive of such a singularly ludicrous occurrence, as to prevent a repetition. When he began to grow warm and animated in his sermon, the powder falling about his neck and face, produced a sensation which made him rub and brush himself frequently with his handkerchief, until at length he discovered the cause; when taking off his wig before the whole congregation, he deliberately struck it several times against the side of the pulpit, until he dusted the powder out; then replaced it upon his head, and proceeded with his discourse. I was told he never mentioned the occurrence to his family, feeling perhaps that they had a sufficient reproof.



## THE REV. MR. STEWART'S PRIVATE JOURNAL.

*Lahaina, Island of Maui.  
Sept. 1st. 1823.**(Continued from p. 319.)*

Tuesday, 16th.—This has truly been a most interesting and memorable day. Last night the Paragon, Capt. Coles, of Boston, from Oahu, anchored among the vessels now here. Mr. Hays landed at 11 o'clock, and informed us that Mr. and Mrs. Ellis and Mr. Ruggles were on board. We greatly rejoiced in this intelligence, as we had most anxiously hoped to see Mr. E. or Bingham, before the queen died, that we might be more fully assured of the real state of her mind. They landed at 8 o'clock this morning, and called immediately on the queen; but finding her in a deep sleep, they passed on to the mission-house. The arrival of Mr. E. was most opportune. The dying hour of our kind patroness and friend was evidently fast approaching, and hoping as we do in her death, we were anxious that some words might be drawn from her in conversation, that would prove an encouragement to our hearts, and a blessing to the immortals, who with the deepest interest, hung round her dying couch. After an hour, Mr. E. and myself again called to see her. She was still asleep. Much to our gratification and surprise, however, the king, Kaahumanu and Karaimohu, immediately and urgently requested, that she might be *baptized*; saying that it was her earnest and special desire, and that she had only that morning begged "to have water sprinkled on her, with the name of God." The king told Mr. E. they did not wish her to be baptized because they thought she could not be saved without it, but because she was a Christian, had the true faith in her heart, and had given herself to Jesus Christ, long

before she was sick: and because all the people of God were baptized, and she had herself so earnestly requested it. Mr. Ellis told them he would consult Mr. Richards and myself on the subject, and when she awoke would converse with and baptize her. The certainty of her death, had spread universal alarm among the people. She was known to be the highest chief on the islands; and according to former and immemorial customs, the death of such has ever been attended with all kinds of extravagance, violence and abomination. On such an occasion, every restraint was cast off, and all were in the habit of following the impulse of any and every wild passion, that might seize them. Rights of person or of property were no longer regarded; and he who had the greatest muscular powers, committed whatever depredation he chose, and injured any one he thought proper. Even the chiefs lost their ordinary pre-eminence, and could exert no influence of restraint on the excesses of their subjects. It was the time of redressing private wrongs, by committing violence on the property and person of an enemy; and every thing that any one possessed, was liable to be taken from him, by friend or foe. Their grief was expressed by the most shocking personal outrages; not only by tearing off their clothes entirely, but by knocking out their eyes and teeth, with clubs and stones, and pulling out their hair, and by burning and cutting their flesh—while drunkenness, riot, and every species of debauchery, continued to be indulged in, for days after the death of the deceased. Reports of these usages, and intimation of the danger to which we would be exposed from them, were brought to us from every quarter, both by foreigners and natives. We felt very little apprehension, however; for we were confident, that ourselves and families

would be inviolate, however great the excesses among the natives might be.

About 4 o'clock, while on the way with Mr. E. and Dr. B. a third time, to the queen's residence, I met Mr. Jones, the consul, who arrived this morning in the *Paragon*, with one or two other gentlemen, going to call on the ladies, and returned with them. The conversation soon turned on the anticipated scenes of violence; the gentlemen seemed fully persuaded that there was great cause for apprehension, and were just offering their boats and ship, as a refuge for the ladies, in case of extremity, when Richard Kardioula rushed in, in breathless terror, exclaiming "the queen is dead!" We immediately snatched our hats, and were involuntarily hastening down the beach, when, observing the natives flying by hundreds in every direction, through fish ponds and taro patches, over walls and fences, apparently in a state of half distraction, bearing with them calabashes, tapas, and whatever of their property they had caught up in their flight; while the whole heavens rung with lamentations and wo—I returned without delay to our enclosure, fearing an alarm to the females, who were alone.

In about fifteen minutes, Mr. Ruggles came up, confirming the statement of her death, and adding that great excesses had already commenced. In about fifteen minutes more, while the confusion and alarm seemed every where to increase, Mr. Ellis came running to the house, with the information that she was not dead—had only fainted—had come to again, and that the chiefs were importuning him in the strongest terms, to baptize her immediately. We all went down. The orders of the king and Kardimoku had restored quietness, to a degree; and we found our friend so far revived, as to breathe regularly, and yet not so much so,

as to speak intelligibly. An interested and interesting group of foreigners, missionaries, and merchants, and of chiefs, near relatives and friends, surrounded the dying pillow, and waited a few moments, hoping that the fluttering spirit might still be roused entirely from its lethargy, ere it quitted its earthly tenement for ever. But there being little prospect of this, Mr. E. proceeded, at length, to administer the sacred ordinance, which entitles all who receive it to the name of Christian. It was indeed a solemn moment, and an awful place; and our prayer was, that it might be none other, than "the house of God and the gate of heaven," to the immortal soul, hovering on the borders of eternity.

Thus the highest chief of the Sandwich Islands, after having given satisfactory evidence of a renewed heart, and of sincere love to Jesus Christ, was initiated into the visible church of God: and as we hope and believe, in the course of an hour after, joined the invisible church above, having triumphed over the power of death and the grave.

Mr. Ruggles told us, that when the son of Taumuarii died at Tandi, the king had the missionary houses guarded by 60 armed men, till after the burial of the body; and suggested the propriety of requesting a guard on the present occasion. Mr. Ellis accordingly spoke to Karamoku on the subject. He answered that there was not the least necessity for it—that we need not entertain any apprehension whatever—that Keopuolani had, long before, forbid every heathen practice at her death; and that the people had received the strictest orders against every former custom, except *wailing*. We consequently have returned home, perfectly satisfied in every respect.

Wednesday, 17th.—At 9 o'clock last night, we went to hold prayers with the mourners. Instead of the

anticipated confusion and riot, we found all still and orderly, along the beach; except here and there a group, and a very large assemblage near the residence of the queen, who lifted up their voices and wept aloud. All that we saw excited our sympathy and affection, rather than any disgust or horror. The nearest relations were still beside the corpse, and presented a most affecting spectacle; especially the little prince and princess, who appeared entirely inconsolable. Hoapiri, with one of these in each arm, pressed me also to his bosom, exclaiming, "Keopuolani is gone to heaven, and we are left alone."

We had prayers with them this morning also; when the royal family, for the first time, made their appearance before the multitude, collected round the house of death. They were greeted with the loudest expressions of grief, not accompanied with personal violence. The scene was really frightful, and I could plainly see how the enthusiasm, to which the people wrought themselves, might be heightened to a phrensy, that would know no law. The king and Karaimoku were convulsed with weeping, but did not, like the rest of the family, *wail after the manner of the heathen*.

During the whole day, while preparations for the funeral were making, every thing exhibited signs of wo. The whole district sent forth one uninterrupted sound of lamentation and sorrow: while large companies from distant settlements were covering the beach in sad procession, and rending the heavens with their cries. Minute guns have been fired since day-break, and all the vessels at anchor, fifteen in number, have their yards canted, and wear their colours at half mast. Many things that I have witnessed, have again called to mind the ancient customs of the Jews, in times of affliction—not only the "*lifting up of the voice*," and weeping aloud—but

"the rending of the garment"—"the clothing in sackcloth," "and sitting in dust and ashes;" for all disfigure themselves as much as possible, by the coarsest, and most ragged and filthy attire, of old mats and tapa; whilst, in many cases, their heads are covered with dust and sand.

On meeting any high chief, they prostrate themselves on the ground, and redouble every expression of grief. I never witnessed such a scene as took place on the arrival of Governor Adams; this afternoon; especially when the high chiefs and mourners came from the house in which the corpse lay, to meet him. I was near the governor at the time, surrounded by not less than 5000 of the natives, who seemed to become absolutely frantic, and ready to fall into any act of desperation that might cross their minds. Their wailings were indescribable, and inconceivable to one not present; and the noise was so overwhelming, that the minute guns could scarce be heard through the din.

The governor and chiefs, after approaching within 8 or 10 yards of each other, stood at least 15 minutes, wailing with the multitude, before they embraced each other, and returned to the house. I intend sending a sketch of this meeting to America, as I do not recollect to have seen any drawing of a similar scene.

Thursday, 18th.—Every thing being in readiness for the funeral of our departed friend, she was, at 2 o'clock to-day, deposited in a substantial mud and stone house, lately built for the princess. Her's is the first Christian funeral of a high chief, that has ever taken place on the islands; and will probably be a precedent for all future burials, among the heads of the nation. How different the rites of her sepulture from those of her fathers! They, since time unknown, have been dissected in se-



cret by their nearest friends; their flesh has been burned and cast into the sea, with many idolatrous observances, and their bones carefully preserved and worshipped—while she calmly awaits the resurrection, in the decent habiliments of a Christian's tomb. So anxious was she on this subject, that when in perfect health, months ago, she charged the king to allow of no former practices at her death; that *they* all belonged to the time "of dark hearts"—that she had lived to see the light—had cast off all such things—had surrendered herself to Jesus Christ—and wished her body to be given up to his people, the missionaries, to be buried according to their direction, and wherever they might think best.

In consequence of this charge, Mr. Ellis had the arrangement of the funeral, which was conducted with the greatest order and propriety. The concourse of people was very great, amounting to many thousands; but there was no greater irregularity or disturbance than there would have been among the same number in a Christian land, on a similar occasion. The bell rang at 12 o'clock, for the commencement of the religious exercises, which were held in the grove of trees near the queen's residence—the chapel being too small to contain even the chiefs. We all attended in mourning; and after a hymn, prayer and sermon, by Mr. Ellis, the procession, led by the American consul, was formed. The mission family walked next to the foreigners, who, to the number of 30 or 40, followed Mr. Jones. Next came the household, attendants, and favourite servants of Keopuolani, headed by her own steward and that of her daughter—then the corpse, covered with a rich pall, the bearers of which were the five queens of Rihoriho, and the daughters of Hoapiri, each also carrying a superb black *Kuhile*—Then the nearest relatives and highest chiefs,

followed by a procession, of at least 6 or 7 hundred persons, principally chiefs of various ranks, and their favourites and friends. All in the procession were dressed in the European style, and generally in black, with appropriate badges of mourning. Among the attendants of the chiefs, however, there were a few scarlet and yellow feathers, mantles and capes; and a considerable company of females dressed in uniform, having scarlet *paans*, trimmed with black; and black shawls, followed in the rear of the procession. The bell tolled, and minute guns continued to be fired, till the body was deposited in the place appointed for it. The relatives and high chiefs did not leave the place, but encamped immediately around the house; and are now busily engaged in erecting temporary booths; designing to live near the body for some time to come. It is indeed a great joy to us, my dear M., to have the dust of one so justly dear to us, committed thus decently and honourably to the tomb. Such a funeral—one that would have appeared respectable even in a Christian country—is a great triumph over the deep rooted superstitions and abominations of this nation, on such occasions; and deserves to be recorded as a remarkable epoch in this mission. For I am persuaded it has given a death blow among the chiefs, to their former burial rites and ceremonies. It is viewed in this light both by natives and foreigners, who are inimical to the influence of the mission. Such have openly spoken of it, as a *triumph*, which they would most gladly have defeated, and which has roused much of their hatred and abuse. Some of the chiefs most favourable to the innovation, have suffered much ridicule and sarcasm, for abandoning the customs of their fathers, and adopting the ceremonies of foreign nations. One chief, who is of a character to exult in

the riot and debauchery of former times, and who looks on the restraints of civilization and piety with a malicious jealousy, ever since the death of the queen, has addressed one of the most serious and respectable of the chiefs, either in ignorant or wilful blasphemy, by the word "Jehovah." Such, however, is far from being the feeling of any one of much consequence

or authority; and only to-day, after the crowd had dispersed, Karamuoku was heard to say, as he took his seat by the king—"What fools we have been, to burn our dead and cast them into the sea; when we might thus have committed their bodies to the tomb, and have had the satisfaction of still dwelling near them."

(*To be continued.*)

---

## Review.

---

### MR. DUNCAN ON CREEDS AND CONFESSIONS.

(*Continued from p. 324.*)

Agreeably to an intimation already given, we shall, with a view to abridge our labour, and yet to notice all that we think calls for notice in Mr. D.'s book, now consider, I. His strictures on his reviewer. II. His defence of himself. III. His arguments against creeds and confessions. We shall not be able to keep these divisions entirely distinct in the treatment; but we think that a general regard to them, will help both us and our readers to take a just view of the contents of Mr. D.'s book, with less prolixity than might otherwise be necessary.

Mr. D. addresses the editor of the *Christian Advocate*, as unquestionably the writer of the review of his sermon. Now, although it does by no means follow as a matter of course, that every review which appears in our pages is written by the editor, and therefore a less dashing man than Mr. D. would not have made this assumption without a little qualification or reserve, yet we have no disposition to plead *not guilty* on this indictment. The editor freely and fully exonerates every other human being, from any participation of guilt, if guilt there was, in writing that review. He must take it all

to himself, and endeavour to extenuate, if he cannot justify, what he has done; since the doing of it by him admits of no denial.

Mr. D. calls this review (p. xii.) "a piece of rude criticism." The term *rude* has a number of significations, but they are all resolvable into two, namely, *ignorant* and *uncivil*. Mr. D. therefore charges us with being either ignorant or uncivil—perhaps both. As to the first, we plead *coram non judice*. We are ignorant enough, we confess; but still we know we have a right to be tried by our peers, and we challenge Mr. D. from the jury, as not qualified to serve—And as to being uncivil, we do wish that the gentleman had thought a little on this subject, while he was writing, and when he delivered and printed, the sermon, which he thinks we have lacked civility in reviewing. After insulting the whole board of directors to their faces, and then publishing the insult to the world, the complaint of incivility comes from him with a very ill grace. It really puts us in mind of Johnson's remark on Milton—"Of *evil tongues* for Milton to complain, required impudence at least equal to his other powers." We have no more to say to this.

Mr. D. next indulges (p. xiii.) in a little of what we think all his readers will have considered, and probably called, *vapouring*. The

purport of it is, that if a *young* man had treated him as the *old* reviewer had treated him, "he might, perhaps"—*Quos Ego*—said blustering Neptune to the saucy winds, and there stopped short.\* A high example! Mr. D. says, "I cannot strike my father, my heart would fail me." Doubtless thou art a tender hearted youth; but still thy father is not sorry that he is out of thy reach—That thou *canst not* strike him.

Mr. D. thinks it very hard (p. xiv.) that we should have said any thing that impeaches his integrity. Our preliminary remarks have already placed this point before our readers, in the light in which we view it; and we shall, by and by, see in what manner he makes his defence. In the mean time, we must take some particular notice of what, according to Mr. D. (p. xv.) "some writers would call a false fact," in the statement contained in our former review. We are well persuaded that the writers to whom he here refers, must be only just such writers as himself; for we believe that every attentive reader of his book must have remarked, without any help from us, that every thing which implicates his integrity in our statement, is admitted, and even made worse, by his own. The only things in which we differ are two *circumstances*—that he did not read the formula *audibly* when he subscribed it at Princeton; and that he had subscribed it once before—when he must have read it audibly. The cause of this circumstantial difference shall be frankly explained; for we hold that a man is bound to correct even a circumstantial error, when it is made known to him—and though it be made known from no friendly motive. We did verily think, when we wrote our former review, that Mr. D. read the formula *audibly*—we and others observed him narrowly inspecting it by himself—im-

mediately before his subscription at Princeton; and we did not know that he had ever read or subscribed it previously. To this moment, we have no recollection of having ever seen Mr. D. in the Board of Directors, till we saw him among them at Princeton. But we are satisfied from his statement, and from that of other members, that he was hastily enrolled, shortly after his election, nearly a year before, at a meeting held in the gallery of the church, where the General Assembly was then sitting—with a view to preserve a quorum of members, to attend to any business that might demand the attention of the Board before the rising of the Assembly. Whether we were present, or not, at the time when Mr. D. was thus enrolled, we can neither affirm nor deny, as a matter of memory. But we do affirm and repeat, that we have not a trace of recollection that we were present. We thought that Mr. D.'s subscription at Princeton was the first and only one that he had made. It was made at the table where we were sitting; and it happened that our eyes were intently fixed on him at the time. The formula was read audibly, by one or two other new members, and we thought it had *then* been so read by him; for it is the established usage *so* to read it on a first subscription. We have now candidly explained the cause of our circumstantial error; and if we had in this, or in any other instance, were it only by inadvertence, done Mr. D. an injury, we should, on being apprized of it, feel that we were under sacred obligations to make him a serious acknowledgment. But the error which we have thought it right here to correct, has not been injurious to Mr. D. but altogether in his favour; and it had been better for him if he had given us no occasion to correct it; for, circumstances apart, he, by his own showing, did all that we said he did—and *more*. Our statement admitted of an apology in his

\* VIRGIL, *Æneid*, B. I. l. 139.



behalf; a very insufficient one, we grant; but yet such an one as is often pleaded, and which had really occurred to ourselves; namely, that he was *taken by surprise*, when the formula was tendered to him a few hours before he preached his sermon at Princeton; and that he was hurried on, without duly considering the nature and consequences of the solemn engagement into which he then entered. No such thing—says Mr. D. I had taken that oath—he expressly calls it an oath—and subscribed it, nearly a year before; and I put my name in the subscription book, after having reflected on the formula seriously, for several months. Such is the plain and undeniable import of his statement; and we submit to every reader, whether it does not exhibit him as criminal, beyond any thing in our representation.

Mr. D. pretty distinctly intimates (p. xiv.) that there were other members in the Board of Directors, beside himself, who had treated the formula as if it possessed no binding force. No member of the board, we are persuaded, will thank him for this insinuation, nor admit its justice, in regard to himself. But were it otherwise, we would not abate one jot or tittle of what we have said, on the criminality of taking a most solemn engagement, “faithfully to endeavour to carry into effect all the articles and provisions of said plan, and to promote the great design of the seminary”—and of afterwards disregarding the articles and provisions of the plan altogether; and instead of promoting the interests of the seminary, doing all in their power to injure it. Whoever might do this, or whatever might be their number, we would have no reluctance to be considered as denouncing them, as violaters of the most sacred obligations.

Mr. D.’s attempt to show (p. xv.) that his putting his name in the subscription book was a mere for-

mality, in no wise recognizing the binding obligation of his oath, did actually surprise us; although we thought we were prepared not to be surprised by any thing he could say. Take it in his own words—

“The affair, as it occurred at Princeton, is as follows. The *book* was handed to me for my signature. I stated that I had a year before subscribed a formula, preparatory to occupying a seat at the board. To this it was replied, that my subscription had been given on a loose piece of paper, which might be *lost*; and that it was desirable to preserve the names of the Directors together. With these explanations, I transcribed my name, never suspecting that I was involved in the repetition of an oath. Had such an idea been suggested, the loose paper must have served for my term of service. For I do think it to be a deep disgrace to the Church, that her ministers must be so continually harassed with *tests* and *oaths*, as though they had forfeited every claim to the character of *honest men*; and could not be trusted in ecclesiastical matters, which are yet so deeply interesting to themselves, without continually *swearing* to be faithful. Such views of the ministerial character, carried out into practice, will destroy all ministerial influence. A minister’s ordination to office, includes his *oath*, and the whole Church should be satisfied with it. Their *yea* should be *yea*; and their *nay* should be *nay*.

“But still, ‘four or five hours,’ or twelve months, may not materially affect the morality of the transaction. A difference might indeed exist, if a man was ever permitted to alter his opinions, when he is convinced that they are wrong; and if twelve months would not be too short a period for such a change, which might probably take place even ‘within four or five hours.’ This, however, is not consistent with the confessional system. According to its dictates, a man is not at liberty to throw his doctrinal views into any new form: he must preserve them inviolable until his latest hour, and then transmit them unimpaired to his children. Or, if he should be so eccentric as to acquire different ideas, as he advances in life, and extends his researches after truth, then he must leave the *Church*, which possesses every association of his youth, and whose interests have been entwined with every fibre of his heart.—Thus, the difficulty is only removed one step further, and there it must be met in all its ugliness.”

Our first remark on this extraordinary passage shall be made on

Mr. D.'s declaration, that when he transcribed his name into the book, he "never suspected that he was involved in the repetition of an oath." He protests earnestly against the *repetition* of oaths; and well he may, considering in what manner he treats them. His trans-action, in our view, was more properly a *recognition*, than a repetition of his oath. Call it, however, by what name he may, we do not believe he can find a man of intelligence and good morals in our country—always excepting himself and those who have adopted his new no-creed system; so far as they can be justly excepted—who would not consider the putting of his name, deliberately and formally, under an article written in a book expressly kept for the purpose—no matter whether it was the second time or the twentieth—as a solemn recognition of his being bound by that article, at every time he subscribed it. The truth is, that every member of the Board of Directors reads and subscribes the formula anew, as often as he is re-elected; and this is analogous to what is done in other associations, both civil and ecclesiastical. Our own opinion most unequivocally is, that Mr. D. ought to have taken the earliest opportunity after changing his sentiments, if he did change them subsequently to his first subscription, to apprise the Board of that change.—Then of course he would never afterwards have taken his seat in the Board, nor have received an appointment to preach as the representative of the directors. But taking the circumstances as they actually occurred, we appeal to every correct mind, whether it did not imperiously behoove him, possessing the opinions and feelings which he declares he did possess, to have addressed to the directors, when requested to enter his name in the book, some such language as this—"No, gentlemen—I cannot now put

my name to that formula with a clear conscience; and therefore no consideration shall induce me to do it. I did indeed subscribe it at my election, and I now exceedingly regret that I did so; for I have become satisfied that that formula binds by an oath all who subscribe it, to do what, in my opinion, they ought not to do. I therefore shall not only not subscribe it, but must take this opportunity explicitly to renounce my former subscription; and I am prepared to take all the consequences of this manifestation of the present state of my mind." We are at a loss to reason on this matter, because the dictates of duty in the case seem to us too obvious for argument. We think them all but self-evident; as evident as that an oath is not to be trifled with; as evident as that truth in its simplicity is binding upon all men—and that of all men, the professors of the religion of Jesus Christ, and especially the ministers of his gospel, are most carefully to avoid all violations of it, and all equivocations about it. As Mr. D. says, and says on the highest of all authority, "their yea should be yea; and their nay should be nay." Does he believe that in the instance we consider, he acted agreeably to this sacred maxim? We leave the question with his conscience; declaring that, with our views of his responsibility, we would not incur it, to call the world our own.

If we understand Mr. D. in the second paragraph we have quoted—and we have laboured hard and honestly to understand him—he holds that after a man has taken a solemn oath, he has a right, not only to change his mind in regard to the object and obligations of that oath, but immediately to act upon that change, and in direct violation of his oath, without any intimation, previously given, to those to whom he had pledged himself to a different course of action. It matters not, according to him, whether this

change has taken place in twelve months, or in four or five hours, after "swearing"—As soon as it has taken place, he is set free from the obligations of his oath, and may, without the least previous notice given to any one, act in a manner diametrically opposite to that to which his oath bound him. If Mr. D. does not mean this, we declare we cannot tell what he does mean: And if he does mean this, he certainly avows a sentiment that destroys the use of all oaths, and of all other the most solemn engagements, that can be given and taken in society: for assuredly they are rendered worse than useless, if a man may disregard them all, as soon as he thinks differently from what he did when he took or made them.

We shall not pretend to enumerate and explain the nature of all the various kinds of oaths, which are in use in society. A rapid glance at a few, however, may serve to illustrate the point immediately before us. The Psalmist gives it as part of the character of a truly good man, that "he swear-eth to his hurt, and changeth not." There are certainly some oaths that a man is not permitted to violate, although the taking of them was indiscreet, and the performance of them is found to be injurious. There are also some oaths absolutely unlawful—such as that which led Herod to behead John the Baptist—which it is sinful to take, and more sinful to fulfil.\* There are likewise oaths by which parties are bound to each other; and which, at least in some in-

stances, may be set aside by mutual consent; but never by one party without the consent of the other. Finally, there are official oaths: and these lose their obligation when the office which occasioned them is resigned; but while the office is retained, are solemnly binding. Now, Mr. D.'s was clearly and distinctly an *official oath*; the oath which he took when he assumed *the office* of a Director of the Theological Seminary. He had a right to resign that office when he pleased, and with it the obligation of his oath; and we have pointed out the manner in which he ought to have done this. But till his resignation of that office—and to this hour he has not resigned it—his official oath is binding on him; and every thing he has done, and is now doing, hostile to the design of that Seminary, has been done, and is done, in direct violation of his oath. This explanation of the nature and obligation of an official oath, is so palpably just, that we feel as if we needed an apology for making it the subject of a formal statement.

And here, by the way, we may see at once the nature of the obligations which the ministers of the Presbyterian church uniformly incur at their ordination, when they adopt the standards of that church as a rule of action. In this solemn transaction Mr. D. himself, in the paragraphs under consideration, explicitly admits an oath to be included; and he would have it supercede the necessity of taking any subsequent engagement, in regard to ministerial duty. Beyond a question, a clergyman's ordination vows are completely of the nature of an official oath. A minister, as we showed in our review of Mr. D.'s sermon, may, at his option, leave the Presbyterian church, and then the obligation of his official oath—or of his ordination vows, so far as they relate to that church—ceases of course. But while he remains a

\* Possibly Mr. D. will choose to class his oath under this category. But if he should, it must still be remembered, that he was bound to proclaim his oath unlawful, before he set it aside; and to have assigned its unlawfulness as the reason why he would not be bound by it. Had he done this, he would never have had an opportunity to preach his sermon, in the place and circumstances in which he delivered it.



member of that church, his ordination vows sacredly bind him to act agreeably to the constitution of the church. We do not believe that a disinterested and conscientious individual can be found, either in or out of the Presbyterian church, who will not readily admit that what we have here stated is sound doctrine on this subject. What then becomes of Mr. D.'s talk, that "the confessional system will not allow a man the liberty of throwing his doctrinal views into any new form?" He may throw them into any form he pleases, or throw them all away if he pleases, after he has freed himself from the obligation of his official oath; but not before, without the guilt of violating his oath. But then, says Mr. D., he must "leave the church which possesses every association of his youth, and whose interests have been entwined with every fibre of his heart"—Ah! "there's the rub"—the secret is out at last. It is here that the difficulty "must be met in all its ugliness." Yes, it is doubtless an ugly affair enough, for a man to give up a comfortable settlement, and take his chance of finding another; especially when that other must be found, if found at all, in a new sect which is yet to be formed. But Mr. D. should remember that the pious Puritans, whose constancy and firmness he professes greatly to admire, did not shrink, when called to decide on terms much harder than these. When not *they*, but *the church* with which they were connected, had changed the terms on which they entered it, they were compelled, in order to maintain a good conscience toward God, to resign their livings; without the prospect, or for a time the possibility, of finding others. Ministers of the gospel have often, very often, been called to do this: and he acts beneath his character as a minister of Christ, who will compromise his conscience for any worldly gain whatever; or for the

fear of any worldly evil which may meet him, in keeping to the straight forward path of duty. Besides, it should not be forgotten that there are two parties here. It is an ugly affair for those who have been at great pains and expense, in building a place of public worship, and in rearing a congregation from infancy to manhood, in hope that they and their children might thereby enjoy the institutions of the gospel, according to the faith of their fathers, and in accordance with that ecclesiastical order which they firmly believe is most agreeable to the word of God—a very ugly affair indeed, for any of these people to see their minister following such whimsies, and teaching and acting in such a manner altogether, as to destroy all their comfort and edification; and leaving them no alternative but to be constantly miserable, or to relinquish property and claims, quite as great and as dear, as their pastor would resign by leaving them. Mr. D. is fond of pleading conscience. We have taken him on his own ground. We see not how he can have kept his conscience inviolate hitherto, or how he can so keep it in time to come, without taking the course we have now indicated.—So much for our impeachment of Mr. D.'s integrity. It has been with pain that we have found ourselves compelled to reply to him on this point. But being compelled, we determined to speak the truth plainly. We think it is high time to do so. We have allowed him all the palliation that is to be derived from strong delusion, and a misguided conscience. But this notwithstanding, it is right it should be seen that he holds principles destructive of all society and order, both civil and ecclesiastical; and that he is acting, on the plea of conscience, in a manner in which no man can act conscientiously, unless his conscience is dreadfully misguided, or most mournfully blinded.

We must next notice the un-

handsome manner in which Mr. D. treats his reviewer, in a note at the bottom of page xix. We had, in our review of his sermon, which he quotes in the text of this page, said that he appeared to be "entirely free from any leaning to the Socinian or Unitarian heresy." Unwilling, as it would seem, to receive even commendation from us, he remarks on this expression in a note, as follows—

"What need is there for such a remark as this? It serves to reveal the character of the reports which had been in circulation, and to show how very sinfully Christian ministers can speak of one another, without ever inquiring into facts. Perhaps the Reviewer might have felt some misgiving on this subject. I have certainly to thank him for assuring the publick that I am not a SOCINIAN. The brethren had better omit associating the denial of Creeds and Confessions with this heresy; it is an unmanly attempt to throw publick odium over upon those who do not deserve it; and can only demonstrate that they are in want of proof to substantiate their unbrotherly charges."

Our reply to this shall be made by telling a plain tale, for the truth of which we pledge ourselves in the most explicit manner. We had never a suspicion of Mr. D.'s orthodoxy, till we found rumours afloat (springing from what source we have never known) that he had adopted Unitarian sentiments. We had no agency in giving currency to these rumours, even after we heard them from others; although, from their prevalence, we feared they were not without foundation. It was not long, however, before we had an opportunity to make inquiry of a young man who, as we found, was well acquainted with Mr. D. and his sentiments, whether there was any just cause for the reports which were abroad. He satisfied us that there was not. On this, we immediately went to those from whom we had heard them, and gave them a pointed contradiction; and in other respects did what we could to arrest their progress. Yet they were not fully arrested till

the delivery of Mr. D.'s sermon. Much as we disliked that discourse, we still deemed it a matter of justice in reviewing it, to clear Mr. D. as far as we could, from the suspicion of Socinianism. From all this, it will be seen how little justice there is in the insinuations contained in this note. We certainly, in this matter, did as we would be done by; and have only to say to Mr. D. "Go thou, and do likewise."

At the bottom of p. xx. and top of p. xxi. Mr. D., after a sentence or two of declamation, writes—"There are many besides Dr. G. who cherish this idolatrous reverence for human inventions"—meaning creeds and confessions. As Mr. D. has given us *company* in this charge—such company as your Erskines, and Boston, and Fisher, and Witherspoon, and Rodgers—and we know it to be some of the best company that this bad world is ever likely to afford—better, a great deal, than any which he has kept of late—we shall only put the character of those who have thought well of creeds, into the scale against his slander about *idolatry*; and leave the publick to decide which end of the balance "kicks the beam."

Mr. D. complains grievously of his reviewer (p. xxiii.) for representing him as a visionary expectant of the speedy occurrence of the Millenium, declares that he "believes directly the reverse of that which the reviewer charges on him as a serious crime," quotes the reviewer as holding the same opinions with himself, and then concludes the paragraph in these words—"I agree with Dr. G. and have expressed similar ideas in my own language, which he has thought proper to criticise with all the asperity he could employ. So then, we are both hereticks together—What a strange creature is *man*!" See how we apples swim! But indeed Mr. D. must excuse us for not admitting his claim to fellow-

ship on this occasion. We resist it altogether; and still insist that we have not misrepresented him in the least. In our review we had occasion to mention, cursorily, a pleasing circumstance, in regard to the cordiality which takes place among missionaries of different religious denominations, when they meet in foreign lands; and suggested that possibly in this way sectarian bigotry might come to an end—having previously and earnestly protested against such an interpretation of scripture prophecy as to warrant *a confidence* that the Millenium is just at hand. Mr. D. on the contrary, founds much of the argument, or declamation rather, of his sermon, on a supposed change *now* taking place in the moral and religious world, clearly denoting, according to him, the immediate appearance of the Millennial age. And in addition to this, he says expressly—“Jehovah’s hand has *already* divided the waters; the Israel of God passing through to *their millennial rest*, are receiving their baptism from the cloud of his glory, and swearing allegiance to him with whom *they* shall live and reign a thousand years upon the earth.” Again—“The anticipation of the millenium ought *now* to seize the bosom, and *the preparatory measures* ought *now* to occupy the attention of *every minister of the gospel*.” These and many expressions similar to these, were the ground of our remarks in the review of which he complains. And does he now assert that he has not intimated that the Millenium is just at hand, and that our representation is equivalent to his? Yes, such is the fact; and all that we have further to say of it is—“What a strange creature is”—Mr. D.!

A number of intimations are given by Mr. D. that his reviewer has been influenced by a very wrong spirit, in remarking on his sermon. Dr. G’s criticism is not only “rude criticism,” and conducted “with all

the asperity he could employ;” but it is broadly intimated (p. xiii) that he ought “to keep a stricter watch over his own heart, lest in old age a bad temper should be his besetting sin.” This is not a subject for argument. We shall say, however, that we have not enough of the bad temper which Mr. D. ascribes to us, to be made angry by his insinuations; and that we fear he was not in the best temper in the world himself, when he wrote the sentences we have quoted. We must leave it to those who know us best to judge,—and we will never appeal from their judgment—whether in our “old age” we exhibit more than an ordinary degree of that bad temper which our dutiful son, who “cannot strike his father,” believes that we possess. But we wish to show in a few words, that it is in itself a thing perfectly practicable, whether we have succeeded in the attempt or not, to administer reproof and rebuke to transgressors—yea even to manifest strong indignation against their evil deeds—without the indulgence of a bad temper, or any reprehensible emotion of the heart. We are aware that this is seldom believed by those who receive reproof. They are too apt to suppose that those who *censure*, must of necessity *hate* them, and wish them evil. Yet this is so far from being *necessarily* the case, that seasonable rebuke is represented in holy scripture, both by precept and example, as the evidence of the truest friendship. Solomon says, “Open rebuke is better than secret love.—” “Rebuke a wise man and he will love thee.” Was it, we ask, the evidence of a bad temper in Elijah, when he mocked the prophets of Baal with the keenest irony, and afterwards commanded them to be slain? Was Nathan the enemy of David, when he led him to pronounce a sentence of death on a guilty oppressor, and then said to him, “Thou art the man?” Did Stephen, or Peter, hate the Jewish



rulers, to whom they made the cutting addresses, recorded in the 4th, 5th, and 7th chapters of the Acts of the apostles? Did Paul indulge a bad temper toward Peter, when he "withstood him to the face because he was to be blamed?" Did he recommend a bad temper to his young friends Timothy and Titus, when he told them to rebuke certain transgressors *openly* and *sharply*? Did Paul speak with a bad spirit even to Elemas the sorcerer, when he pronounced upon him the awful denunciation which is left on record? But a greater than prophets, or martyrs, or apostles, is here. Our blessed Redeemer himself, saw occasions which demanded ironical and severe reproof—He said to the Jews, when they took up stones to stone him, (John, x. 32.) "Many good works have I showed you from my Father; for which of those works do you stone me?" And the greatest severity of address which the Bible contains, is that which he used in reproving the Jewish rulers, as we have it recorded in the 23d chapter of Matthew. Yet at the close of that very address, we find him melting into the tenderest compassion, and mourning over Jerusalem in the most pathetick strains: and we know that in his expiring agony, he prayed for the very men whom his reproofs had wrought up to such rage and deep resentment, that nothing but his blood could appease them—"Father forgive them, for they know not what they do." Thus it appears that reproof and rebuke of every degree, and sometimes accompanied with irony and sarcasm, may be admi-

nistered, not only without malignity, but from the most benevolent motives—Sometimes with the hope of benefiting offenders; always with the desire of preventing the publick injury which their offences are calculated to produce. Whether *we* have been influenced by these motives, or by those which are the mere offspring of a bad temper, will be fully known when the secrets of all hearts shall be revealed. Deeply are we sensible that it will then appear, that in this, as in every thing else, we have come far short of the perfect rule of duty. Still it may also appear, that not personal hostility, or the indulgence of malignant feelings, but a sincere regard to the publick good, *governed* us in this whole concern; that if we sometimes felt indignant, we never cherished a spirit of revenge; that we endeavoured not to be more severe than the nature of the offence we rebuked seemed to us to demand; that we saw not the moment, when we would not have cordially rejoiced to welcome the transgressor, on his return to duty; that, in fine, we pitied and prayed for him—prayed that he might be brought to repentance and reformation; and that both he and his reprover, washed in that precious "blood that cleanseth from all sin," might meet and rejoice together, in the abodes of perfect purity, peace and love. With these serious thoughts, not more seriously expressed than felt, we close what we have to say on Mr. D.'s strictures on his reviewer; and proceed to consider,

## II. His defence of himself.

(*To be continued.*)

---

## Literary and Philosophical Intelligence, etc.

---

*New Trinitarian Congregational Church in Boston.*—We have already noticed that a new Evangelical Congregational Church was about to be erected in Hanover-street, Boston. The requisite funds have been contributed by members of the other

Evangelical Congregational Churches. It is situated in the midst of a dense population, and the basement story is designed for the accommodation of the missionary rooms of the American Board of Commissioners for Foreign Missions. The corner

stone of this church was laid on Monday, the 20th ultimo. "The tall elms which overhang this spot," say the editors of the Recorder and Telegraph, "seemed like a canopy spread out by the Most High, while his servants waited at the mercy seat, and solemnly pledged themselves, that they would never cease their efforts in his cause, till the whole earth should be filled with his glory." The corner stone having been lowered into its bed by the architect, and pronounced to be adjusted in its proper place, the Rev. Mr. Wisner, of the Old South Church, said, "I, therefore, declare this corner stone to be laid in the name of the Father, of the Son, and of the Holy Ghost."—*N. Y. Obs.*

*China.*—As the living teachers of Christianity are not permitted to visit China, the only method of making an impression upon this vast empire is through the medium of Tracts and Bibles, distributed among the Chinese, who in great numbers reside at Malacca, Singapore, and other European settlements, and maintain a constant intercourse with their own country. This method has been adopted, and has been attended with the happiest success.

Numerous copies of the Chinese Scriptures and Tracts have been lately put in circulation; as many as 4000 of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the Assembly who could read; the priests alone refused to receive them.

The Rev. D. Collie, of Malacca, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states—"We have sometimes the pleasure of seeing these Sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian religion."

At Singapore, to which place the Chinese College has been removed, Dr. Morrison has, at his own expense, erected a bookseller's-shop, with a school room adjoining, where the Chinese version of the Scriptures, and Religious Tracts, will be exhibited for sale.

A letter to Dr. Morrison says,—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by

government vessels, belonging to that country, nearly 3000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and many of their great men came to the college, with a great body of servants, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us, in order that they might be supplied with books of the same kind. Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly tract is continued, and is much sought after by the Chinese."

In consequence of this animating intelligence, the committee placed £300 at the disposal of Dr. Morrison and the missionaries at Malacca. They also voted to devote all the profits of a little periodical work, entitled "The Child's Companion," which is published by the Society, and extensively circulated in Great Britain, to the circulation of tracts in China and the east. The profits of this work during the past year amounted to £200.—*N. Y. Obs.*

*Singular Phenomenon.*—On the evening of the first of June, the Mississippi, for about 350 yards above, and 3 or 400 below Fort Plaquemine, appeared to be suddenly agitated, and the water rose near seven feet; immense trees, which had been embedded in the sand, with others still afloat, were borne up at once and thrown inside of the levee. The whole left shore was inundated, and when the waters subsided, presented many fish that had been abandoned in the recession. On the opposite bank, where the new fort is erecting, the waters rose, but not so high as to overflow the levee. The phenomenon was principally confined to the curve opposite the old fort.

*Improvements in Mexico.*—The Mexican Congress have passed a law abolishing all titles of nobility throughout the confederation. A circumstance has lately occurred in Mexico, which tends to show that the people will no longer blindly and implicitly yield to the authority of the priests. A criminal who had assassinated six persons, fled for refuge to the church immediately after the murder. He was confessed and absolved by the priests, who endeavoured to protect him from the officers of justice. After appeals to both civil and ecclesiastical courts, he was sentenced to be executed, and was publicly shot.—*Fam. Vis.*

*The Weather.*—The thermometer during the last month has been higher in this city, and throughout the United States, than it had been for a number of years—for

six days in succession it ranged from  $89^{\circ}$  to  $94^{\circ}$ —the 23d was the hottest day. In some parts of the city on this day the mercury stood in the shade, in the afternoon, at  $96^{\circ}$ . In less exposed situations, however, it was  $94^{\circ}$ . At the navy yard, some swallows fell dead from their nests, built on the rafters which supports the roof of a large building at that place; and the honey-combs in many of the bee-hives in our neighbourhood were melted by the heat, and destroyed many of the bees.

*The Lord's Prayer: Minute Art.*—Our attention has been called to a very curious effort of the graver, recently published by Mr. R. Williamson, of Lambeth. This is a plate on steel representing the Crucifixion. Immediately over the head of the Redeemer, a small circle appears, the eighth of an inch in diameter, in which the whole of the Lord's Prayer is accurately, and even elegantly engraved. This would seem almost impossible, and at first the eye glances incredulously at the space said to be so occupied, but a magnifying glass shows the statement to be perfectly true. Every word may be distinctly read. The letters *t e m p t a*, in the word temptation, are rather darker than the rest, but the whole is very legible; and the letter A, in the word Amen, has a bold flourish. The surrounding ornaments are in good taste.—*London Paper.*

*Astronomical Instruments, &c.*—It has long been a desideratum with the learned and philosophical, to possess a purer medium, through which to make astronomical and nautical experiments, than the glass which is at present manufactured for those purposes; and it is with great pleasure we learn, that the Royal Society and the Board of Longitude, under the direction of Sir H. Davy, the president of the former eminent body, have zealously undertaken the accomplishment of so desirable an object, and a series of experiments have now commenced under the superintendence of Mr. Hudson.

*New Metal.*—A new metallick composition has been invented by Dr. Geitner, an able chemist in Saxony, the properties

of which closely resemble those of silver. It is malleable, not subject to rust, and is not liable to become tarnished. This composition has already been made use of in the manufacture of candlesticks, spurs, &c. and will in all probability (according to some of the foreign scientific journals,) be converted into a substitute for plated goods.

On Thursday afternoon, 28th ult. the laying of the foundation stone of the General Theological Seminary of the Protestant Episcopal Church in the United States, was performed with all the accustomed ceremonies. The ground on which this edifice is to be erected, is a lot of about five acres, situated in Greenwich, and was presented to the seminary by Clement C. Moore, esq.—[*N. Y. Paper.*]

A gentleman of wealth, near the city of Richmond, has lately emancipated about 60 slaves, and made provision for their removal and future support. This is the fourth case of the emancipation of slaves in our southern states which we have been called on to record within the last three weeks.—[*N. Y. Ob.*]

Among other discoveries recently made in the interior of Africa, by Lieut. Clapperton, after successfully exploring the wilds where Mungo Park lost his life, is the Journal, or part of the Journal, of that celebrated traveller, when he last attempted to discover the source of the Niger. This will be an invaluable prize.

The regents of the university of New York have granted to each of the academies in that state, a rain gauge and a thermometer, that observations on the temperature of the atmosphere, and the quantity of rain, may be made, and published in different parts of the state.

The king of England has subscribed one thousand pounds sterling to the funds of the "Society for Promoting the Enlargement and Building of Churches and Chapels." The next highest subscription is that of Sir Robert Peel,—five hundred pounds.

## Religious Intelligence.

### SANDWICH ISLANDS.

The following extract of a letter from the Rev. Mr. Stewart to a valued female correspondent in this country, we fully intended to insert in our last number, but admitted so much matter previously, as to exclude it. The subject of the letter

is interesting to the publick, as well as to the individual to whom the letter was addressed.

—*"Lahaina, Island of Maui, S. I.  
Sept. 30, 1824.*

—"What will my friend think—what will her kind and venerated parents think, that we have not yet in our family



and under our instruction any of the little immortals of these islands, bearing a name which we would prefer to most others to be daily on our tongues? We regret greatly that this is the fact, and had it been in our power it should not have been so. But on arriving at the Islands, we found the plan pursued in the western missions of America and in Ceylon, to be impracticable here, at least for the present. In the first place the expenses would forbid it. A child could not be supported here for a less sum than he could in Boston—that is, supported as a boarder in our families. In the second place, there is too little civilization here as yet, to admit of the introduction of such a number of children in your family. It would be subjecting yourself and household to a drudgery and perplexity and a train of evils that, to the most zealous advocate of the plan, were he on the spot to judge for himself, would be seen at once, to outweigh altogether every superior advantage that might accrue to them from the simple fact of residing in our families. It would take pages to state the full reasons against pursuing the plan here, and I must for the present be content with assuring you of the fact, that it is here inadvisable and impracticable. Of this I should have given you information many months, if not a year since, but have been waiting for the mission, as a body, to make some statement on the subject for the Herald, that the thing might be fully understood. Something on the subject will, I presume, appear soon. We regret that it is as it is; for we had looked forward with pleasure to the adoption of the plan at Ceylon, &c. and were gratified with the encouragement some of our dearest friends gave us, in engaging to support those we might take; but they and we must submit cheerfully to the disappointment, as to that which at present cannot be otherwise. \* \* \* \* \* Do write soon, full and often.

“CHARLES SAM. STEWART.”

*Extract of a Letter from Rev. C. S. Stewart, in the Sandwich Islands, to the Rev. Mr. Ellis, dated Sept. 26, 1824.*

The departure of Kaahumanu and the company of chiefs for Taui (Atooi,) a week ago to-day, was the most pleasingly interesting scene we have witnessed for a long time. We went to her residence early after breakfast to see her embark, and never before found her more truly pleasant and affectionate. Shortly after our arrival, she proposed to have a hymn and prayers; all the chiefs having assembled, some for the purpose of accompanying and others to take leave of her. After this exercise, she called three of

her young men forward, and told us they were teachers she had appointed to accompany Pupuhi to the windward side of the island to teach the people, and wished them to be supplied with books. She then called the head men from those districts, and told them that schools were to be established among them, and that it was her order that all the people should attend to the palapala and the pule (instruction and worship). She then issued orders against all improper conduct, enumerating the most common vices and all the irregularities of the people, down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed *Tahoorawa* a place of banishment, and that all who disobeyed her and neglected palapala and the pule, and did any evil, should be sent there without any wife or children, never to leave it again, unless at a forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienana, begging of them to be *itaita*, (strong,) and to discountenance and punish every thing evil; and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, and concluded with expressing her love to us, and care for us. We were happy to have Taua included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and address and whole deportment seem to infuse new spirit, zeal, and activity, into all our friends and assistants. *Puaiiti* seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienana has given orders for all her people, attendants and farmers, to attend to the palapala, and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahaina itself, I presume we might tomorrow have a thousand new scholars zealously engaged, had we the books to put in their hands. Betsey Stockton has a fine school among the farmers and their families, held every day in the church. Every thing in present prospects is uncommonly promising. We think it in some degree attributable to the manner in which the disturbances at Tauai have been conducted and terminated; and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.—[*N. Y. Ob.*

MINUTES OF THE GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN  
THE UNITED STATES OF AMERICA.

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 19th, 1825, at 11 o'clock, A. M. and was opened by the

Rev. Ashbel Green, D. D. LL. D. the Moderator of the last Assembly, with a Sermon from 1 Cor. i. 23, first clause, "We preach Christ crucified."

After prayer, the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to the Assembly, viz.—

## OF THE PRESBYTERY OF

## MINISTERS.

## ELDERS.

Niagara,  
Buffalo,  
Genesee,  
Rochester,  
Ontario,

Rev. George Colton.  
Gilbert Crawford.  
None.  
None.  
Julius Steele.

None.  
Joseph Stocking.  
Richard Dibble.  
None.  
Abner Adams.  
William D. McNair.  
Seth S. M. Maltby.  
William Roy.

Geneva

None.

None.  
None.

Bath,  
Cayuga,

None.  
Seth Smith.  
Levi Parsons.

None.

Oneida,

Samuel Swezey.  
Jonathan Hovey.  
John Frost.

None.  
Abel Cadwell.  
Zadock Sweetland.  
None.  
Hart Massey.

Oswego,  
Onondaga,

William Williams.  
Caleb Alexander.  
Hezekiah N. Woodruff.  
Horace P. Bogue.  
Adams W. Platt.  
David Kimball.

None.  
None.  
Benjamin P. Chase.

Otsego,  
St. Lawrence,

None.  
Samuel Whelpley.  
James Mitimore.  
Gardner B. Perry.  
John Chester, D. D.  
Henry R. Weed.  
Halsey A. Wood.  
Walter Monteith.

None.  
None.  
Elias Hawley.  
Daniel Sayer.  
David Mellen.  
Joshua Ward.  
Michael Wygant.

Ogdensburg,  
Champlain,  
Londonderry,

John Kennedy.  
Daniel Beers.  
Timothy Woodbridge.  
James I. Ostrom.  
Stephen Saunders.

None.  
None.  
Adrian Vansinderen.  
George Nixon.  
Peter Hawes.  
None.  
David I. Hays.  
Ellison Conger.

Albany,

Ezra Fisk.  
Amzi Francis.  
Stephen N. Rowan, D. D.  
Elisha W. Baldwin.  
Joseph Sanford.

None.

Troy,  
Columbia,

None.  
Joshua T. Russell.  
Barnabas King.  
Enos A. Osborn.

North River,

John M'Dowell, D. D.  
David Magie.

Hudson,  
Long Island,  
New York,

Wm. C. Brownlee, D. D.  
John Gray.  
Lemuel F. Leake.  
Samuel Miller, D. D.  
Eli F. Cooley.

Leffert Haughawout.  
John Stinson.  
John Breeze.  
None.

New York, 2nd.  
Newark,

Peter O. Studdiford.  
Simeon R. Jones.  
Ashbel Green, D. D.  
Ezra Stiles Ely, D. D.  
George W. Janvier.  
Thomas J. Biggs.

None.  
Robert G. Johnson,  
Jacob Mitchell.  
Silas E. Weir.  
John Morrison.

Elizabethtown,

Newton,

New Brunswick,

Susquehanna,  
Philadelphia,





## OF THE PRESBYTERY OF

## MINISTERS

General Association of Connecticut,	of } Rev. David L. Perry. Ansel Nash. Aaron Hovey.
General Association of New Hampshire,	of } None.
General Association of Massachusetts,	of } Vincent Gould. Brown Emerson.
Convention of Vermont,	None.
Reformed Dutch Church,	Cornelius C. Cuyler.

Mr. Robert Porter, a ruling elder from the Presbytery of New Castle, and the Rev. Calvin Colton, from the Presbytery of Genessee, appeared in the Assembly without commissions; but satisfactory testimony was given that they had been chosen Commissioners to this Assembly, whereupon they were received as members, and took their seats accordingly.

The Rev. Stephen N. Rowan, D. D. was chosen Moderator; the Rev. John McDowell, D. D. was chosen Permanent Clerk, in the room of the Rev. John E. Latta, deceased;—and the Rev. John Chester, D. D. was chosen Temporary Clerk.

Dr. Ely, Mr. Weed, Dr. Brownlee, Mr. Swift, Mr. Speer, Mr. McClelland, Mr. Wylie, Mr. D. L. Perry, Mr. Hawes, Mr. Williams and Mr. Baldrige, were appointed a committee of Bills and Ordinances, to meet in this church to-morrow morning, at 6 o'clock, and afterwards on their own adjournments.

Dr. Chapman, Mr. Ostrom, Mr. John B. Hoge, Mr. Duffield, Mr. Cuyler, Mr. Vansinderen, Mr. Robert G. Johnson and Mr. Nixon were appointed a judicial committee.

Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 20th, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. Abiel Parmele, from the Presbytery of Genessee, Rev. Ezekiel J. Chapman, from the Presbytery of Ontario, and Mr. Harvey F. Leavitt, a ruling elder from the Presbytery of Albany, appeared in the Assembly, and their commissions being read, took their seats as members.

Mr. Christian Adrian, a ruling elder from the Presbytery of Baltimore, appeared in the Assembly without a commission; but satisfactory testimony was given that he had been chosen a commissioner to this Assembly, and he was received as a member and took his seat accordingly.

The minutes of the last Assembly were read.

The committee appointed to lay the articles of correspondence, agreed upon by the last Assembly, before the German

Reformed Synod, presented as their report the following Extract from the minutes of that body, viz.

"Extract from the minutes of the Synod of the German Reformed Church, in their meeting held at Bedford, Penn. September, 1824.

A letter was received from the Rev. Wm. Neill, clerk of the General Assembly of the Presbyterian Church, relative to the proposed correspondence between this Synod and the General Assembly:—whereupon, it was resolved, that this correspondence be established, and that two delegates be now appointed to attend the next meeting of the General Assembly.—The delegates are the Rev. Samuel Helfenstein and George Wack."

The Rev. Samuel Helfenstein appeared in the Assembly, and took his seat as a delegate from the Synod of the German Reformed Church.

Resolved, that it be the order of the day for Monday next to receive reports on the state of religion.

Mr. Breckinridge, Mr. Magie, Mr. Dickson, Mr. Emerson, and Mr. Hovey, were appointed a committee to prepare a narrative of the information to be received on the state of religion.

Resolved, that it be the order of the day for this afternoon to receive Synodical and Presbyterial reports.

Mr. Fisk, Mr. Jennings, and Mr. J. McFarland were appointed a committee to receive these reports, examine them, and read to the Assembly those parts of them, which they may judge necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the Compendious View.

Resolved, That the General Assembly, and such persons as may choose to unite with them, will spend next Wednesday evening in this church, as a season of special prayer for the outpouring of the Spirit on the churches, and in other religious exercises. Dr. Cathcart, Dr. Ely, and Mr. Duffield, were appointed a committee to make arrangements for the evening.

Mr. Weir, and Mr. Hawes, were appointed a committee to receive an account of the miles travelled by the Commission-

ers to the Assembly, and to make an apportionment of the Commissioners' fund, agreeably to a standing rule on the subject.

Mr. Latta, Mr. Jones, and Mr. Slaymaker, were appointed a committee to examine the Records of the Synod of Genesee.

Mr. Janvier, Mr. Studdiford, and Mr. Weir, were appointed a committee to examine the Records of the Synod of Geneva.

Mr. Cooley, Mr. Gray, and Mr. Breese, were appointed a committee to examine the Records of the Synod of Albany.

Mr. Russell, Mr. Biggs, and Mr. Massey, were appointed a committee to examine the Records of the Synod of New York.

Mr. Sanford, Mr. Whelpley, and Mr. Chase, were appointed a committee to examine the Records of the Synod of New Jersey.

Dr. Brownlee, Mr. Baldwin, and Mr. Hays, were appointed a committee to examine the Records of the Synod of Philadelphia.

Mr. Fisk, Mr. Saunders, and Mr. Hunter, were appointed a committee to examine the Records of the Synod of Pittsburgh.

Mr. Magie, Mr. Beers, and Mr. Conger, were appointed a committee to examine the Records of the Synod of Virginia.

Mr. Frost, Mr. Steele, and Mr. Roy, were appointed a committee to examine the Records of the Synod of North Carolina.

Mr. Francis, Mr. Osborn, and Mr. Wygant, were appointed a committee to examine the Records of the Synod of South Carolina and Georgia.

Mr. Kennedy, Mr. G. B. Perry, and Mr. Caldwell, were appointed a committee to examine the Records of the Synod of Kentucky.

Mr. Monteith, Mr. Osborn, and Mr. Sayer, were appointed a committee to examine the Records of the Synod of Ohio.

Mr. Jones, Mr. J. N. C. Grier, and Mr. Stanley, were appointed a committee to examine the Records of the Synod of Tennessee.

A letter was received from the Rev. Dr. William Neill, resigning the office of Stated Clerk, on account of his removal from this city, and his resignation was accepted.

Resolved, that the committee on Psalmody be continued, and that the Assembly direct that five dollars be paid for the books procured for their use, and that Dr. Blatchford be appointed Chairman, in the place of Dr. Romeyn, deceased.

The Delegates appointed by the last Assembly to attend the General Associa-

tions of Connecticut and Massachusetts reported, that they all attended, were very cordially and respectfully received, and were much gratified at witnessing the talents, piety, zeal, and usefulness, of those Ecclesiastical Bodies.

The Delegate appointed to attend the General Association of New Hampshire, and the General Convention of Vermont, reported, that he had attended the former, but not the latter; and that he had nothing of particular interest to the Assembly to report.

The Delegates appointed to attend the General Synod of the Reformed Dutch Church reported, that they attended the meeting of that body, were received and treated with politeness and cordiality, and were pleased with the proceedings of that body.

Resolved, that the Rev. Eli F. Cooley, and the Rev. Charles Hodge be a committee to act with a committee of the Board of Trustees of the college of New Jersey, in disposing of certain monies in the hands of said Trustees; and the said committee are hereby instructed to inquire into the tenure by which this General Assembly holds the said funds, and to give any information respecting the usual mode of disposing of the same which they may think proper.

The reference from the Presbytery of Cayuga which was recommended to the attention of this Assembly by the last, was taken up and committed to Mr. Weed, Mr. Woodbridge, Dr. Blackburn, Mr. Slaymaker, and Mr. Morrison.

Mr. Wylie, Mr. Ostrom, and Mr. Adrian were appointed a committee to inquire into the reasons why the publication and distribution of the minutes of the last Assembly were so long delayed; and why the statistical accounts were not published with them as ordered by the last Assembly, and to consider and report to the Assembly what alterations can be made in the present system, so as to expedite the publication and distribution of the minutes hereafter.

Adjourned to meet this afternoon at 4 o'clock. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Benjamin M. Palmer, D. D. from the Charleston Union Presbytery, the Rev. Ansel D. Eddy, from the Presbytery of Geneva, the Rev. Samuel D. Hoge, from the Presbytery of Athens, and Mr. Frederick Erringer, an elder from the Reformed Dutch Church, appeared in the Assembly, and their com-

missions being read, took their seats as members.

Agreeably to the order of the day, the Synodical and Presbyterian reports were received, and handed to the committee appointed on this business, this morning.

The clerks informed the Assembly that there had been put into their hands, an appeal from a decision of the Synod of Geneva, by Mr. David Price; an appeal from the Synod of Albany, by Mr. Amos Hawley; an appeal from the Synod of Genessee accompanied with a complaint by Mr. Newton Hawes, and a complaint against a decision of the Synod of Genessee, by Mr. Harvey Chapin. The above appeals and complaints with the accompanying papers were referred to the Judicial committee.

Dr. Green and Dr. Miller, the committee appointed by a former Assembly to prepare a history of the Presbyterian Church, requested to be released from that appointment. This subject was referred to Mr. Jennings, Dr. McDowell, and Dr. Ely, to report what course ought to be pursued by the Assembly in relation to this business.

The committee of Overtures presented an application from the Presbytery of Abingdon, to be annexed to the Synod of Tennessee. This overture was referred to Dr. Blackburn, Mr. Lowry, Mr. J. B. Hoge, Mr. F. McFarland, and Mr. Van Lear.

The committee of Overtures also presented the following question from the Synod of New Jersey, viz.—

“What ought a church session to do with members in communion who have been absent for years without having taken a certificate, and the session cannot learn the place of their residence, and therefore cannot cite them for neglect of duty, in the mode pointed out in the book of discipline?”

After discussing the above question for some time, it was committed to Dr. Miller, Mr. Biggs, and Mr. Ward.

The committee on the overture from the Presbytery of Abingdon, made a report, which was laid on the table.

The committee of Overtures submitted a proposition to appoint a committee annually to correspond with the Protestant Churches in France.—This Overture was laid on the table.

A communication was received from a joint committee of the Trustees of the Theological Seminary, and of the directors of the same; recommending to the Assembly the adoption of the two following resolutions, viz.

1. Resolved, that the Board of Directors retain, with the exception of the safe keeping of the property belonging to the General Assembly, in New Jersey, and the due improvement of the monies that may be deposited in the hands of the Trustees, the same powers and privileges which they had before the acceptance of the charter granted by the Legislature of New Jersey.

2. Resolved, that the Trustees be, and they hereby are instructed, to direct their Treasurer to pay, out of the funds in their hands, on the order of the Board of Directors, any sums which the General Assembly may appropriate for meeting the expenses of the Theological Seminary.

The above resolutions were adopted by the Assembly, and the clerk is hereby directed to furnish the Trustees of the Seminary with an attested copy of the above resolutions.

Dr. Green, Dr. McDowell and Dr. Chester, were appointed a committee to examine whether it may not be proper for the Assembly to take some additional measures relative to the duties of the Corporation, created by law in New Jersey, for holding the property belonging to this Assembly in that state, and the Board of Directors that superintend the Theological Seminary there: and if additional measures shall appear to the committee to be necessary, to specify these distinctly in their report to the Assembly.

Adjourned to meet to-morrow morning at 9 o'clock. Concluded with prayer.

May 21, 9 o'clock, A. M. The Assembly met and was constituted by prayer. The minutes of the last session were read.

Rev. James H. Thomas, from the Presbytery of Hudson, Rev. John Glendy, D. D. from the Presbytery of Baltimore, Rev. William D. Snodgrass from the 2d Presbytery of New York, and Mr. Ephraim Banks, a ruling elder, from the Presbytery of Huntingdon, appeared in the Assembly, and, their commissions being read, took their seats as members.

Mr. Thomas was appointed on the committee to which was referred the Synodical and Presbyterian reports, in the place of Mr. Jennings, who requested to be released from that committee.

The committee appointed to examine the Records of the Synod of Albany reported, and the book was approved to page 250.

The Assembly proceeded to the choice of a Stated Clerk, in the room of the Rev. Dr. Neill, resigned, when the Rev. Ezra Stiles Ely, D. D. was chosen.

(To be continued.)



*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.*

Of the Wheelock Estate, per Robert Ralston, Esq. being the payment of a draft sent as a remittance on account of said Estate, for the Contingent Fund	\$397 91
Of Rev. John W. Scott, a quarter's rent, for do.	87 50
Of Rev. Gardner B. Perry, per Rev. Dr. Ely, his donation for do.	5 50
Of Rev. Francis M'Farland, and Mr. Matthew Wilson, sen. per Rev. Dr. Alexander, each \$5, for Mr. M'Farland's subscription on Rev. Mr. Platt's book, for do.	10 00
<b>Amount received for the Contingent Fund</b>	<b>500 91</b>
Of Rev. Henry Perkins, Allentown, N. J., per Rev. Dr. Janeway, the third instalment of Dr. John Reeve, \$2, and of Dr. Wm. Davis, \$3, for the New York and New Jersey Professorship	5 00
Of the United States Branch Bank in New York, the fourth year's interest of the Nephew Scholarship	175 00
<b>Total</b>	<b>\$680 91</b>

## View of Publick Affairs.

### EUROPE.

**BRITAIN.**—The last intelligence from London is of the date of June 14th, and from Liverpool of June 16th. The British Parliament was still in session, and occupied with a variety of legislative measures, or propositions, nearly all referring to the domestic concerns of the empire. One of the most important relates to the better ordering of a part of their judicial system—particularly the shortening of suits in chancery; and a provision for their judges, both while in office and after they retire; and in such manner as to make the whole pecuniary avails of their office to consist of a known and adequate salary, to the entire exclusion of particular fees, which previous laws or usages had allowed them. It appears, indeed, that the present British parliament, especially the House of Commons, are disposed and desirous to correct a host of errors and abuses, which originated at periods less enlightened than the present, and which time and usage have rendered inveterate. In the most of these measures, the ministry, and we think the monarch too, appear to be as cordial as the opposition. The truth is, the spirit and wishes of the great body of the people call for these reforms; and although the aristocracy and the landed interest of the nation—a very powerful party certainly—are opposed to many of them, they will, we apprehend, be obliged, ere long, to yield. We rather believe that the period is not far distant, when all civil disabilities, both of Roman Catholics and Protestant dissenters, will be done away; and all restrictions on commerce be removed. These will be great changes; and in our humble opinion as good as great—Another Catholic association was in a forming state in Ireland.

Mere politicians do not, we know, consider the religious state of a nation, when no great or violent changes take place, as making any part of its publick affairs. But we, who are not, and hope never to be, mere politicians, believe that nothing in the publick affairs of a nation is so important, at any given point of time, as the state of religion at that time. We believe that this is the object which the God of nations regards more than any thing else; and in reference to which, by his overruling providence, he orders every thing else. We firmly believe that the British empire, at this hour, occupies the pre-eminent and commanding station which it holds among the nations of the earth, after an unparalleled struggle for its very existence, because it has been, and still is, the great focal and radiating point of the pure light of revelation, by which the moral darkness of the world is eventually to be chased away, and the glorious day so long the subject of scripture prophecy, be made to dawn on all the people and kindreds of the earth. We have had what we must call a *pleasing astonishment*, in reading in the Evangelical Magazine for June, and the Christian Observer for May, the statements made of the results of the various associations for dif-

fusing religious knowledge—diffusing it not only in Britain, but throughout the world—and the speeches made at their several anniversaries. Bible societies, missionary societies, and societies for the promotion of good morals, of schools for the poor, and for the relief of the distressed, and the reformation of the vicious, are too numerous even to be repeated. They are patronized, and their funds—some of them at least—are augmented by every class, and almost every individual of society, from the monarch on the throne, to the lowest menial that saves a pittance from his or her scanty wages: and the success which has attended the operations of all these pious and benevolent institutions has, in many instances, been surprisingly great, and we think in all considerable, and even cheering. It has given us particular pleasure to observe that the Rev. Dr. Codman, and the Rev. Sereno Dwight, from our own country, have attended several of the anniversary meetings in London; and have been received and treated with marked attention and respect; and that there appears to be a cordial disposition to cultivate the friendship of our country, in the religious part of the British community—May this disposition continue, and may it be cherished on our part, as conducive not only to the benefit of the parties immediately concerned, but to the extension of real freedom and true religion to other nations, both civilized and savage, in every quarter of the globe. We earnestly hope that while anti-christ is combining and arraying his forces, to obstruct the progress of rational freedom and revealed truth, the two freest nations in the world will withstand him, by a front and force that shall look him into dismay, turn him to flight, and carry the conquests of reason and revelation successfully and far into his own territories.

FRANCE.—The long expected coronation of the King of France took place on the 29th of May, at Rheims, a large town about 100 miles north-east of Paris, the archbishop of which is the primate of France, and of course had the honour to anoint and crown his majesty. We extract from a publick paper the following summary account of the transaction—

“On the day of the coronation, the King walked in the procession to the church between two cardinals. The procession was very magnificent, and the dresses very brilliant. The King pronounced the coronation oath, in a clear and distinct voice, in the following words: ‘I promise in the presence of God, and my people, to support and to honour our holy religion, as is the duty of every Christian king and oldest son of the church,—to do justice and right to my subjects, and to reign according to the laws of the kingdom and the constitutional charter, which I swear faithfully to perform. So help me God and the holy evangelists.’ The ceremony of anointing, and of the coronation, by the Archbishop of Rheims, is then described. After the coronation, the King and the high officers sat down to a dinner, of a hundred and fifty covers, given by the city of Rheims.”

Some of the ecclesiastical arrangements at the coronation exhibit the ritual and spirit of Popery in their most objectionable form. The occasion was manifestly seized by the Jesuits, now popular in France, and by the Catholick clergy generally, to restore, as far as possible, the faded honours of their favourite system. An act of amnesty was published immediately after the coronation, in which pardon is granted to a long list of emigrants and fugitives, subject to a temporary surveillance—Absolute pardon was also granted to certain transgressors of the laws. The re-entry of the king into his capital was also celebrated with great ceremony and pomp; and the most extravagant and fulsome laudations of the royal personage, both in poetry and prose, were published on the occasion. To our republican taste much of all this has been, in the reading, perfectly disgusting: but yet we are glad to observe and remark, that the present king of France really appears to us, to be more favourable at present to a concession to his subjects of their unalienable personal rights, than was manifested by his predecessor. We think he also appears in other respects to have a better understanding of the true policy of France, than was visible in the last years of Louis XVIII.

We have seen with great pleasure the statement contained in the periodical publications which we have recently received from Britain, that the Protestants of France possess a degree of liberty, greater than we feared they enjoyed in fact, although we knew it was granted to them by the constitution and laws. Our pleasure too has been increased by learning that there is a far greater measure of an evangelical spirit prevailing among them, than we had before believed to exist. It appears that the Lutherans and Calvinists, the two Protestant sects, are harmonious among themselves; and united not only in Bible societies, but in other associations for the extension of evangelical truth. There is in Paris “The Protestant Bible Society,” “The Religious Tract Society,” “The Missionary Society,” and “The Society of Christian Morality,”—The latter is composed both of Catholicks and Protestants. All these associations

prosecute their operations vigorously and successfully, and receive a handsome patronage. Each of them has a French nobleman for its president; and we were at once surprised and gratified, to observe with what freedom and warmth the doctrines and acts of the Protestant reformers were eulogized and recommended to imitation, in the speeches of their anniversary meetings. It seems to us that unless a marked providential interference prevent, there must soon be a conflict between the devotees of Popery, and those who avow and endeavour to propagate such sentiments as we have lately read in the speeches delivered at the Protestant meetings in Paris.

**SPAIN and PORTUGAL.**—During the last month, the publick papers have contained a number of articles in regard to the internal state of these kingdoms, if kingdoms they are to be called. Nothing however has transpired, so far as we know, that shows any change for the better; and worse they can hardly be, than they have been for many months past. The officers captured by Bolivar in South America had arrived in Spain. Of course it will now be believed that their armies have been defeated.

**GREECE.**—Accounts from Greece, although they differ considerably in many particulars, yet all concur in representing the almost total defeat of Ibrahim Pacha, the son of the Pacha of Egypt, who commanded the Egyptian expedition against Greece. A Turkish army, coming to his assistance, has also been put to the worse, and obliged to retreat. Probably both armies have been destroyed. The fleets of the Greeks were also assailing their enemies, with their wonted enterprise and intrepidity. On the whole, the present aspect of the Greek cause is perhaps as favourable and flattering as it has ever been. A handsome loan had been received, which had been previously negotiated in England; and General Roche had arrived from France, sent by the Greek committee of Paris, to direct and aid the military operations of the Grecian armies.

**RUSSIA.**—The emperor of Russia has opened the Polish Diet with a speech. He tells them that he had added another article to the constitution which he had given them. This article prohibits the Diet from holding any of their debates, with what we should call *open doors*—all is to be in conclave. The emperor represents this as exceedingly advantageous to the Diet and their constituents.—Probably they think otherwise, but they have no other choice than to submit. The emperor intimates pretty distinctly, that he considers them as put on their good behaviour.—It appears that money is very scarce in Russia; and the emperor has issued an order forbidding specie to be carried out of his dominions, and forbidding foreign travellers to hold more than a small specified sum. He ought to know that money is like water, which will find its level; and that the most despotick princes cannot stop the current of the one or the other.—In the month past we have heard nothing of the Holy Alliance; and should feel no regret if we never heard of it again.

#### ASIA AND AFRICA.

From neither of these large portions of the globe have we heard any thing new and important, during the last month. From the annual report of the church missionary society in London, we learn that death has made sad ravages among their missionaries at Sierra Leone, in the course of the past year; and that missionaries are much wanted. The religious state of the colony, notwithstanding, was said to be prosperous; and there was a prospect of being able, before long, to communicate religious instruction, by native teachers, to some of the neighbouring African tribes.

#### HAYTI.

The French have at length declared the republick of Hayti an independent state. They appear to have conducted their negotiations, in regard to this event, with great secrecy. A considerable fleet carried out their commissioners; and the conditions proposed, appear to have been accepted without much hesitation or delay. The terms on which the Haytians have obtained from the mother country, this, to them, most important concession, have not yet been published by authority, and consequently are not fully known. It is said, however, on information which seems to be generally credited, that Hayti is to pay to France about thirty million of dollars; and for five years to impose but half duties on the French commerce. This may appear to be paying pretty dearly for independence. Yet, in every view, it is unspeakably better than war.—All other considerations apart, it is probably *much cheaper*. Besides, as Hayti will now have a free commerce with all the world, she will probably be in a more eligible situation, even while paying the debt, than she would have been, if she had remained in the restricted state in which she was placed by the want of this con-



cession on the part of France. The advantages of independence seem to be fully perceived by the government of Hayti; and great rejoicings have taken place throughout the island, in consequence of this auspicious event.

The French, having lost an advantage by their tardiness in acknowledging the independence of the South American republics, seem to have resolved to compensate the loss, by this transaction at Hayti.—They have here secured commercial advantages, as well as a round sum in cash, from all participation in which their rivals—Britain and the United States—are completely precluded. This, we doubt not, was in their contemplation; and probably it had influence in hastening the measures they have adopted, and in dictating the secrecy with which those measures appear to have been taken.

#### AMERICA.

**THE BRAZILS AND BANDA ORIENTAL.**—The region called Banda Oriental adjoins the present empire of the Brazils, on the south; and after much internal commotion and conflict has, for some years past, been reckoned a part of that empire. Probably, however, the mass of the inhabitants, have always been dissatisfied with the government of Don Pedro I. Separated from Buenos Ayres only by the river Plate, they must have had much communication with republicans; and doubtless many, if not the most of them, have deeply imbibed republican sentiments. In confidence of this, as it would seem, some enterprising partizans, at the head of whom was Don Juan Antonio Lavelleja, passed over from Buenos Ayres in the night, in the beginning of April last, and endeavoured to revolutionize the whole country. Success, at first, attended all their efforts. The militia joined them; and one corps of Brazilian Portuguese troops, and eventually their commander, likewise united themselves with the force which Lavelleja had collected. Thus reinforced, they marched for the capital, Monte Video; and were near taking it by surprise. The Brazilian commander, however, succeeded in closing the gates of the city against them; and up to the last accounts, he had been able to defend the place—the assailants being destitute of all the means for carrying on a siege. The emperor of Brazil was sending troops to reinforce his general at Monte Video.—The Banda Orientals must therefore either defend themselves, or without doubt suffer a similar punishment to that which the emperor has already inflicted on some of his rebellious subjects in the north. Nor is it probable that the conflict will end here. As the expedition was set on foot in Buenos Ayres, it is likely that war will ensue with that republic. We some time since remarked, that republics were not the best neighbours for an empire. So the event has proved; and if in the end the empire itself should be converted into republics, it would be no matter of surprise. That this will be witnessed at last, we have little doubt—when, we pretend not to foresee.

Southern America has furnished us with nothing more, in the month past, that is both new and important.

**UNITED STATES.**—In our last number, we intimated an intention to make a statement relative to the excitement which has lately taken place in Georgia, in regard to the sale of Indian lands, and the entire removal of the Indian population from that State. We take the facts of the case to be summarily these—For a valuable consideration granted by the State of Georgia to the United States, the United States government engaged to extinguish the whole of the Indian claims to land within the limits of the State of Georgia, so soon as this could be done “peaceably and on reasonable terms.” Many and earnest efforts were accordingly made by the government of the United States, to obtain peaceable possession of the Indian lands, and to persuade them to remove to the western side of the Mississippi river; where a large territory was assigned to them, in exchange for what they should give up in Georgia, and to which a portion of their tribe had voluntarily removed. The Indians, however, resisted all propositions on the subject of resigning and removing from their lands—They carried the matter so far as to enter into a solemn and formal stipulation among themselves, that if any chief, or any Indian, should consent to a treaty, or to any terms whatever, for the surrender of their lands, he should be put to death. It is affirmed, and we have not seen it denied, that the chief M’Intosh, who has since been killed, was the man who first proposed this agreement among the Indians. Yet, on the 4th of February last, M’Intosh, and a few other chiefs, did make a treaty, alienating all the lands of the Creek Indians in Georgia; and this, in opposition, if we may believe General Gaines, to the mind and wishes “of all the principal chiefs, and forty-nine fiftieths of the whole of the chiefs, head men and warriors of the nation.” On being apprized of what M’Intosh and his associates had done, a party of the chiefs went armed

to his residence, separated him from his family, shot him dead on the spot, and then returned quietly to their homes. This party, hostile to M<sup>c</sup>Intosh, and to the treaty which he formed, ceding the lands of the Creeks in Georgia to the United States, General Gaines says, in his official letter to the Governor of Georgia, "I could not but view as, in fact and in truth, the *Creek nation*." The General further says—"The council strongly and unanimously objected to the late treaty, as the offspring of fraud, entered into contrary to the known law and determined will of the nation. They regretted the necessity, which, they contend, existed for the strong measures they adopted against General M<sup>c</sup>Intosh and others, who, they affirm, forfeited and lost their lives, by having violated a well known law of the nation."—Such are the prominent, and, we think, unquestionable facts in regard to this interesting affair.

While negotiations were going forward with the Indians on the part of the United States, the Governor of Georgia was uttering bitter complaints, addressed to the general government in the most unbecoming language, that the measures taken for the removal of the Indians, had not been sufficiently prompt and strong. For his gratification, one Indian agent was superseded; and when another, who came in his place, testified to the fidelity of his predecessor, the Governor refused to have any farther communications with him.—In what manner he will treat General Gaines, remains yet to be seen. Among other extraordinary measures of this redoubtable Governor, was the convening of the legislature of the State of Georgia, and sending to them a message, full of the most gross calumnies against the general government; and proceeding even to the length of a direct intimation that it was time to prepare to resist that government by force of arms. The question of slavery was by him mixed with the question relative to the Indians, and the amount of his representation was, that the government of the United States was totally regardless of the interests of the State of Georgia, willing to sacrifice them to base and unjustifiable considerations, and that the Georgians had no alternative but to defend and protect themselves. This message of the Governor was re-echoed in the legislature by Mr. Lumpkin, in a report made to the house of which he was a member. The legislature, however, did not call up this report for consideration.

On a review of the whole subject, we do seriously fear for the State of Georgia, as well as for the poor Indians, whom they wish to banish, with a view to possess their lands. When a state thus openly and violently maintains its right and its determination to oppress both the African and the Indian race, we greatly fear that some signal calamity is impending over it.—"Shall not the Judge of all the earth do right?"—We rejoice to know that many worthy inhabitants of Georgia utterly disapprove of all these proceedings.—As to the poor Indians, who declare that they will die at their fathers' sepulchres, rather than forsake them, we do hope for the honour of our whole country, and that it may not become a party to the most flagrant injustice, that they will not be compelled to remove. If the treaty was fraudulently made, as there is now no question but it was, it ought not to be enforced—the honour, justice, and magnanimity of our country, all forbid it.

Of the extreme and unusual heat which has occurred in the last month, we have elsewhere taken some notice. A part of the country, at least, has suffered from drought, as well as heat. The crop of Indian corn has been injured, and the pasture has been dried up. But rain has been mercifully sent, within a few days past; and the eventual loss and injury will, we hope, not be great. O! that man would remember in whose hand their breath is, and whose are all their ways, and would glorify Him with their bodies and spirits, which are His!

#### ERRATA IN OUR LAST NUMBER.

Page 305, line 17 from bot., for *was* read *was*.

320, do. for (p. 59) read (p. 60.)

322, do. 9 from top, dele *an*.

325, do. 34 do. for *come* read *came*.

336, do. 20 from bot., for *seems* read *seem*.

do. do. 8 do. for *Lampkin* read *Lumpkin*.

THE  
CHRISTIAN ADVOCATE.

---

SEPTEMBER, 1825.

---

Religious Communications.

---

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVI.

The first subject of attention at this time, is the following very important answer in our catechism, to the question—What is sin? “Sin is any want of conformity unto, or transgression of, the law of God.”

That we may understand correctly the nature of sin as it is here defined, it will be of use to consider briefly, the nature of that law of which all sin is a violation. The law which sin violates is the law of God. “Whosoever committeth sin—says the apostle John—transgresseth also the law; for sin is a transgression of the law.” In defining a law generally, Hooker says—“That which doth assign unto each thing the kind, that which doth moderate the force and power, that which doth appoint the form and measure of working, the same we term a law.” More shortly and popularly, a law may be defined—a prescribed rule of action.

The laws of God, for the government of men, have some of them been temporary and local, and some of perpetual and universal obligation. The ceremonial and judicial laws of the Jews were, during the continuance of the Mosaick economy, perfectly obligatory on that people—as much so as the precepts

VOL. III.—Ch. Adv.

of the decalogue. But they were local and temporary. They never were binding on any other people beside the Jews; and not binding on them after the advent of the Messiah. They were given for a particular purpose—That purpose has been accomplished, and the Deity, the legislator who enacted, has repealed them, and they are no longer laws.

But there are other laws of God, which are of perpetual and universal obligation—These are called moral laws. But here, again, there is a distinction which deserves to be noticed. Some of these laws are technically denominated *moral natural*, and others *moral positive*. Laws *naturally moral*, are those which seem to derive their obligation from the very nature of things; insomuch that you cannot conceive that they should not be obligatory, while the relations exist to which they refer. Thus you cannot conceive that a rational and moral being should exist, and not be under obligation to reverence his Creator—You cannot conceive that it should be lawful, for such a creature to disregard and revile the infinitely great and good Author of his being.

On the other hand, laws *positive-ly moral*, derive their obligation, not from the nature of things, but solely from the explicit command of God. Thus the intermarriage of brothers and sisters, must once



have been lawful; and if so, there is no natural immorality in such a connexion. But this connexion has been forbidden by God, from a very early period of the world; and is, therefore, now a violation of a law called *moral positive*.

The moral law of God—or the rule of moral action for his creature man—was, no doubt, clearly written on man's heart, at his first creation—That is, he was so formed that he had a clear perception of his duty, and he felt, as he ought, his obligations to perform it perfectly. After the fall, this original law of moral duty, was greatly defaced and obliterated by sin. Some faint traces of it, however, seem yet to remain, in the dictates of natural conscience. But as the restoration of man was intended by God, he was graciously pleased to reveal anew his moral law, in its full extent, to his fallen creature. This was done most fully in the ten commandments, given to Moses in Mount Sinai, engraved by the finger of God on two tables of stone. This compend, usually called the decalogue, although extremely short, is, nevertheless, when taken in its spirituality, comprehensive and complete.

All the laws of the decalogue are, I think, *moral natural*, except the fourth, which seems to be *moral positive*; so far at least, as it determines what part of our time should be exclusively devoted to God. And, indeed, in this, there may be a *natural fitness*, with which we are not acquainted.

Short as the decalogue is, our Saviour gave a summary of the moral law, which is still much more compendious, and yet entirely complete and perfect. It is this—“Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” He declared that “on these two commandments hang all the law and the prophets.”

Here, then, we have the whole moral law, expressed by the lawgiver Himself, in a single sentence: and it is of unspeakable advantage to have it so expressed. It presents us with a short rule by which to ascertain our duty, and by which to discern and determine what is sinful—Sin is the transgression of this moral law.

In the original language of the New Testament, the word for sin, *ἁμαρτία*, is derived from a word whose primitive signification is, *to miss the mark*. This suggests as perfect and extensive an idea of sin, as perhaps can be given. The moral law holds up to us *a mark*, at which we are to aim, or *a rule*, or *line*, by which we are to act, or move. Every thing which misses or falls short of this mark, or which deviates from this rule, or line, is *sin*. Hence, too, we have a clear illustration of the greatness, or aggravation, of some sins, in comparison with others. All short-coming, or deviation, is sin; yet some defects come short, and some actions deviate, unspeakably more than others.

The answer in the catechism divides sin into two kinds—“Any want of conformity unto, or transgression of, the law of God;” that is, sin of omission, and sin of commission. Some writers on the subject of moral criminality, in our country, have said a good deal to prove that all sin is of a *positive* nature; or that it consists in an actual transgression of the divine law. But this appears to me, little more than a play upon words. It is, indeed, true, that all guilt is positive, and that all conduct which is not conformed to the law of God, is sinful conduct. Yet the whole may arise from neglect, or the refusal of obedience. We are abundantly taught in scripture, to make a distinction between sins of omission and sins of commission. “These things (said the Saviour) ought ye to have done, and not to leave the

other undone." Nay, if we take the scripture for our guide, as doubtless we ought, we shall find much more there said, against sins of omission, than against sins of commission. The reason of this probably is, that the guilt of actual transgression, is at once admitted and allowed by all; while many are disposed to think very little of sins of omission. It was, therefore, proper to *inculcate* the guilt and the danger of omissions, that they might not be overlooked—This was the point, or pass, which it was peculiarly necessary to guard. Hence we find, it is the tree which bore *no* fruit, the lamp that had *no* oil, the unprofitable servant that made *no* use of his talent, which are held up as beacons, to warn us of the danger of omitted duty. In like manner, the sentence pronounced on the wicked in the final judgment, is made to turn entirely on omitted duties—Not a single actual transgression is charged—"I was an hungered, and ye gave me *no* meat; I was thirsty, and ye gave me *no* drink; I was a stranger, and ye took me *not* in; naked, and ye clothed me *not*; sick and in prison, and ye visited me *not*." So also the apostle to the Hebrews—"How shall we escape, if we *neglect* so great salvation?" The great mass of those who hear the gospel without benefit, it is probable, lay their consciences to sleep on this pillow of deception, that they have *done no harm*,—that they have never committed any flagrant offences; when, notwithstanding, they are manifestly living in the total and soul-ruining neglect of all the duties which they owe to God. Truly we have reason to believe, that omission and neglect will destroy a very large proportion of those who perish. They will perish because they would not repent; would not believe in Christ; would not yield themselves a living sacrifice to God.

It is, however, to be admitted

and remembered, that in the scale of comparative malignity, sins of commission are generally greater than those of omission. To violate actively, a known law, seems, in most instances, to require a greater force or hardihood of moral pravity, than to fall short of the requisitions of a law. There is also in sins of commission, a greater scope for aggravation, than in sins of omission. Suppose a man to omit every duty which he is capable of performing, and although it must be admitted that his guilt is inexcusably great, yet it certainly falls very far short of his, who is a blasphemer, a thief and a murderer. Men of great natural powers, and of extensive authority or influence, do, sometimes, by sins of commission, accumulate guilt that seems to resemble that of the fallen angels. In this view, infidel, and other licentious writers, conquerors, tyrants, and all extensive oppressors and corrupters of mankind, will be perceived to have incurred a criminality, which must fill us with horror in the contemplation.

After all, we are to remember, that it is not *universally and invariably* true, that sins of commission are greater than those of omission. The omission of all the duties which men owe to God, certainly renders them more guilty in his sight, than they would have been rendered by many unequitable acts done to their fellow creatures,—towards whom it is perhaps their boast, and their deceptive reliance, that they are just and benevolent. And even in regard to duties that belong entirely to the second table of the decalogue, it is plainly a greater sin, to omit to relieve the pressing necessities of a parent, than to indulge in some recriminating language, under great provocation.

But in this connexion, I think it important to warn you distinctly, my young friends, against the danger—and it is one of no small mag-

nitude—of accustoming yourselves to excuse, or extenuate guilt, by *comparing* one sin with another. This is a common, and a most pernicious evil. Probably a large proportion of mankind, under the light of the gospel, are falsely speaking peace to themselves, because they believe that they are not so guilty as many others. They seem to forget, that in making this estimate, they are both judge and party, and therefore are not likely to decide fairly. But suppose they did, what avails it, that others are more guilty than we, if both they and we are so guilty as to be adjudged to eternal death. The multitude of those who perish, will not alleviate, but aggravate the torment of every individual who helps to form the multitude. A mind truly enlightened, is always disposed to think its own sins, greater than those of many others. The reason of this may be easily assigned. Every good man *knows* his own sins, and the aggravations of them, better than he can know those of others; and therefore he is ready to suppose that others have been less vile. The apostle Paul placed himself among the chief of sinners; and to this every real penitent will be far more disposed, than to make any favourable comparisons in his own behalf.

On the whole, my dear youth, as sin is the transgression of the law, see the importance of often setting that law before you, and of comparing with it your heart and your life. Often say—each to himself—“The law of God requires me to love him with all my heart, soul, strength and mind; and to love my neighbour as myself. How can I abide the test, when brought to this standard of duty? Have I ever truly loved God at all? If not, my whole life has been nothing but unmingled sin. If I have loved him at all, yet alas! how imperfect has been that love; how far from loving him with *all my heart*—with all the powers of my nature, and without

any interruption. What immeasurable guilt does this investigation present to my view! And it is increased, when I think that, so far from loving my neighbour as myself, I have, in addition to much self preference of my temporal interests to his, had but little concern, in comparison with what I ought to have had, for his eternal happiness,—the salvation of his immortal soul. What then, though the world can charge me with no gross vices? What, though I am even commended as amiable, extolled for my virtues, and held up as an example to others?—“God seeth not as man seeth,” and he sees and knows that, when brought to the standard of his good and holy law, I am a great and inexcusable sinner.” It is in this way, my dear young friends, that persons of the most amiable natural tempers, manners and deportment, before the world—qualities that we do not undervalue—nay, it is in this way that persons of real and eminent piety—when, under the enlightening influences of the Holy Spirit, they view themselves in the glass of God’s strict and holy law—always see that, in themselves, they are vile, polluted and undone sinners; that they are justly condemned; that they have no righteousness of their own, on which they can rely; but must place their whole dependance, for pardon and acceptance with God, on the finished righteousness of the Lord Jesus Christ.

There are several other divisions of moral transgression, or of sin, which I will cursorily mention, and make only a few passing remarks. Sins are sometimes divided into *voluntary* and *involuntary*. This I hold to be altogether an improper division, if the words *voluntary* and *involuntary* be strictly taken. No involuntary act can ever be sinful. It is the choice of the will, which alone renders any act a sinful act. Habits of sin, in consequence of which men often sin without think-



ing of it, have all been formed by voluntary acts, and are still voluntary habits. If the will were constantly and steadily set against them, they would be broken and changed.

Again—There are sins of *inadvertence*, and sins of *deliberation*. Sin that is committed with deliberation, or with time for deliberation, is always, and justly, considered as more heinous than that which is committed by thoughtlessness, by the surprise of temptation suddenly occurring, or through the impulse of violently excited passion. The latter, however, is often aggravated, in no inconsiderable degree, especially when previous transgression, of a similar kind, should have produced vigilance, caution and self command. But deliberate sin, is always, in the highest degree criminal—Offences of this character are called in scripture “*presumptuous sins*.” They always, imply that conscience is either violated, or for the time inoperative.

Again—There may be sins of *comparative ignorance*, and sins against *light and knowledge*. “Ignorance, total and invincible, takes away all sin.” We must know a thing to be our duty, before we can be under obligation to perform it, Yet voluntary ignorance, when men may have easy access to information, will not take away guilt. It is conscious guilt, and hatred of the light, which often keeps men in ignorance; and this is a sin which our Saviour severely reproves. But the possession of light and knowledge, always adds, in a high degree, to the guilt of sin. “The servant which knew his Lord’s will and did it not, shall be beaten with many stripes.” I shall only remark farther, on this topick, that some seem to suppose that if they refrain from sin in the overt act—that is, in word and deed—they are comparatively innocent. This is a great and pernicious error. Overt acts may be injurious to others, in

their immediate effects and by their example. But the thoughts, the heart, the will, the affections, the desires, are the seat of all sin, in the sight of God; and here we may be, and often are, inexpressibly criminal, when no outward act indicates our guilt. He has yet to learn what sin is, who takes no account of the sins which can be known only to God and to himself. It is against inward heart sin, that every good man has his sorest struggles, and greatest and longest conflicts.

(*To be continued.*)

---

TO THE EDITOR OF THE CHRISTIAN  
ADVOCATE.

Reverend Sir,—Allow me most respectfully to state a few queries which have, more than once, of late, risen in my mind, in regard to some evils which have appeared to me likely to flow from that union and co-operation among Christians, which form one of the most striking characteristic of the present day.

I should greatly deprecate, Mr. Editor, being thought unfriendly to the spirit of union and intercourse of which I speak. I fully agree with you in the opinion expressed in several of your late numbers, that it ought to be regarded as, eminently, a token for good, and to be hailed with joy and gratitude by every friend of the Redeemer’s kingdom. When Christians of various denominations are made willing to come together, and, forgetting all their minor differences, to unite in sending the Gospel to those who have it not,—the man who can disapprove or regret such union, I will venture to say, “knows not what manner of spirit he is of.”

But while all this is granted, and ought never to be forgotten, surely no Christian will allow himself to forget that human nature is ever prone to run into extremes; that the best things are liable to most grievous perversion; and that, under the guise of duty, some of the most

serious mischiefs that ever corrupted the church of Christ have been introduced. It is the part, then, of cordial friendship to Christian harmony and co-operation, to point out the dangers to which they are exposed, and to endeavour, if possible, to avert them. Now, if I mistake not, there *are* such dangers. Permit me, among a number that might be named, to point out *one*, which impresses my mind as the most important of all.

Is there not some danger that Christians at the present day, who possess an amiable and catholic spirit, and who are frequently called to act together, in missionary and other enterprises, will be tempted to feel as if CHRISTIAN DOCTRINE were a matter of small importance, and of course, that the points concerning which some other denominations differ from us ought not to be insisted upon, or even at all preached? I have sometimes thought that a growing disposition of this kind was indicated by the plans and conversation of many excellent people. Now, if the faithful exhibition of gospel principles be of vital interest, in the conversion of sinners, and in the edification of the church,—if “*speaking the truth, in LOVE*” indeed, but FAITHFULLY, be a duty, without which no minister of the gospel has a right to expect the divine blessing on his labours, and no private Christian any reason to hope that an “unction from the Holy One” will be vouchsafed to the ordinances on which he attends; will not the gradual decline of discriminating doctrinal preaching be apt to prepare the way, not only for mischief, but for very serious mischief? I acknowledge, Mr. Editor, when I look at this subject calmly and impartially, my apprehensions are deeply excited.

As I love to be explicit, I will frankly tell you what it was that first excited my fears on this subject, and which, indeed, suggested

to my mind the whole train of thought which I am now endeavouring candidly to communicate, through your excellent journal, to the publick. It was the perusal of the constitution, and, more particularly, one article of the constitution, of the *American Tract Society*, lately formed in the city of New York. The article alluded to is that which provides, that the “Publishing Committee” shall consist of six members, of six different religious denominations; and that no tract shall ever be published to which any one member of this committee shall object.—I have no doubt that this plan may be carried very easily and amicably into full effect: but will not the principle upon which it proceeds be apt to lead to such an *emasculat*ion, if I may so express it, of all the tracts which relate to many of the fundamental doctrines of the gospel, as will greatly diminish their force, and their prospect of doing good? Will it not present a strong temptation to those who write, and those who select tracts for this society, to learn the unenviable art of dealing in vague and equivocal generalities, in reference to some of the most precious portions of evangelical truth? And, if so, will not the natural consequence be, to banish clear and discriminating views of doctrine from the printed works, and, after a while, from the pulpits, of the denominations who are thus united? I hope this will not prove to be the case, but I must be pardoned for saying, that I am not without my fears.

It must not be inferred from this expression of my feelings, that I am hostile to the American Tract Society. I am, on the contrary, warmly in favour of the great object for which it was instituted, and took the earliest opportunity of becoming one of its life-members. And my reason for throwing out these monitory hints is, not that I am prejudiced against the delight-

ful union and co-operation which the society in question aims to attain,—for all my prepossessions are the other way,—but that I may put my fellow members on their guard, and point out the rock on which, if any where, we shall be likely to split.

Those who are acquainted with the ecclesiastical history of *Massachusetts*, and especially of the town of *Boston*, will not think that I am conjuring up a mere chimera. Seventy years ago, the clergy of that town, were generally and decisively orthodox. *Mayhew* and *Chauncey* were among the leaders, in the introduction of error. When heresy began to show itself, it was by no means with a bold front, and in its most offensive form; but in a gradual and insinuating manner. The practice of systematick *exchanges*, every Lord's day, among all the ministers of the town, had been long established, and was a favourite plan for attaining the double purpose of saving labour in the composition of sermons, and of promoting fraternal intercourse among the ministers themselves; and also between the clergy and the different congregations, who were, by the operation of this plan, gratified with frequently hearing all the pastors in the town in turn. When several of the pastors began to deviate from orthodoxy, this plausible and convenient plan of stated exchanges, was still continued; as well between the orthodox and the heretical, as between those who remained uncontaminated.—The consequence was, that the orthodox, when they went into the pulpits of those who preached error, not wishing to appear hostile or uncivil, got into the habit of choosing and discussing subjects, on all such occasions, in such a manner as to give no offence. And as these exchanges occurred, not only regularly, but very often, there was a temptation, on both sides, to avoid all close, doctrinal, discriminating preaching. In a

little while, such preaching gradually went out of vogue on all hands.—The people became accustomed to a sort of sermons, which, while they were not heterodox, had no distinct, or strongly marked Christian character: in a little while, they ceased to have a taste for any other kind of preaching; and, at length, by a very natural course of things, having lost sight of the peculiar and most precious doctrines of the gospel, they were prepared for almost any extreme of error.

And I do not hesitate to give it as my decisive opinion, that, in all cases whatsoever, that plan which discourages, or banishes the undisguised, faithful preaching of the peculiar doctrines of the gospel, will be the means of banishing the knowledge and the love of those doctrines from the church, in direct proportion to the degree in which it prevails; and that where the mass of any congregation have been in the habit for twenty years together, of attending on this lax, indistinct, and indiscriminating sort of ministrations, they will be ready, at the end of that time, for Unitarianism, or for any other form of heresy that the grossest errorist may think proper to propose to them. I would ask no better preparation for introducing Socinian opinions into the most decisively orthodox church now on earth, than that their ministers, however pious, should go on for fifteen or twenty years together, to veil the truth under serious, but vague and indistinct preaching. At the end of that time, I should expect to have no trouble at all in attaining my purpose.

My queries, then, are such as these:—Will the structure of the tract society, and of all similar institutions, tend to make the tracts and other works which they circulate, vague, pointless, and but little adapted to instruct or impress their readers?—Is there not some danger that the happy spirit of union and



fraternal intercourse which characterizes the day in which we live, may tempt many to think less, and insist less, on the importance of distinguishing truth, than the word of God requires?—May not Christians, before they are aware, cherish an evil of this kind, until it becomes too strong and fixed to admit of removal?—And ought not the enlightened friends of truth, while they cultivate a catholick spirit, and while they unite in pious enterprise, as far as possible, with all denominations, to recollect that there are truths which they cannot compromit, and must not forego, to please any man?

CATHOLICUS.

---

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor—The following is an extract from a letter written by a Layman, to a younger brother about leaving the Theological Seminary at Princeton. It may be profitable for your clerical readers to consider in what light their office and their duties are frequently viewed, by intelligent and pious Laymen. The extract contains a number of practical hints too, which may be useful, especially to younger brethren in the ministry. I therefore transcribe it and leave it at your disposal.

AMICUS.

June 1st, 1822.

In all probability you are now about to leave the place of all others on earth the most endeared to you; never to return to it but as a transient visiter. Your earthly teachers must now be your books. But beware of man's wisdom. Seek the wisdom that is from above: Seek the teachings of the Spirit of God. Be earnestly and constantly engaged at a throne of grace, in behalf of your people. Take no rest to yourself until you have brought your people to pray. Their pray-

ers will not fail to bring down from the fountain of living waters, fresh streams of grace to water your labours. A praying people, it has been said, will make a preaching minister.—And by a kind of reaction, (if I may so speak) a preaching minister will make a praying people.

If you have never done it before, I would advise you to keep a secret journal, or diary; in which you should note every thing worthy of remark, either in your conversation or from observation. Never visit without giving the conversation a serious turn—a *religious turn*. And when you have retired to your room, reflect on the subject, and consider whether you might not have managed your part more to the edification of the persons present—more to their comfort and confirmation in the faith: or if there was reason to believe they were among the unregenerate, whether you might not have placed what you said in a more striking point of view, so as to have brought home conviction more powerfully to their consciences. These things note down, that you may make a second attempt with greater address.—Persevere; let no defeat induce you to withdraw from the field of contest. But never let it appear that you are contending for victory. Whenever you find that the warmth of controversy has raised your feelings to such a pitch that your opponent may think, from your manner and language, that you wish to conquer for the sake of victory—give up the controversy: which you can do by a few mild remarks, made in such a tone and manner, as to leave the impression on his mind that you care for nothing but his welfare. This impression will greatly assist you, in your next conversation.—Yea, it will in many cases have so happy an effect on his mind, that, by the next interview, you may probably find that he has changed his ground entirely—This I have known.

But above all, preach by *example*.

O! be careful in this—Your natural openness, and ingenuousness of disposition and temper, will require you to be careful—to watch and pray—for you must avoid the very appearance of evil. Be thou “an

example to believers in conversation, in charity, in spirit, in word, in faith, in purity. Give attendance to reading, to exhortation, to doctrine—neglect not the gift that is in thee.”

## Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(Continued from p. 351.)

*Genoese Brig, Mediterranean,*  
April 6, 1820.

My dear Friend,—The progress of time, which is carrying empires to ruin, and hastening the final dissolution of the world itself, equally carries forward the humblest individuals in their career of life, and finishes the incidents that go to make up the little history of their existence. The few weeks that have elapsed since the date of my last, have brought about my release from the irksome confinement which detained me so long, and so much against my will, at Messina. But in our world of hopes and wishes, rather than of enjoyment, one adverse occurrence very commonly only gives place to another. I have got free from the hardships of quarantine, but very undesirably have been compelled once more to embark on the ocean, and submit to the privations of shipboard; and that too in a vessel of such diminutive size and lumbered cargo, as puts comfortable accommodation out of the question. This is the allotment of Providence, in lieu of what my fond hopes had anticipated, viz. travelling the classick grounds of Italy, and gratifying my curiosity, by surveying all that is interesting in Rome. But shall I be dissatisfied? That is, shall I call in question the wisdom that planned the universe, and conducts all its operations; or shall I doubt the

goodness of *Him*, who “so loved the world, as to give his only begotten Son, that whosoever believeth on him might not perish, but enjoy everlasting life?” My wishes have indeed been thwarted, and my expectations disappointed; but if infinite wisdom and infinite goodness has done it, I may well change my discontent for rejoicing, assured that all is as it should be.

But as my communications have assumed the shape of history, however much the dignity of subject is wanting, it will be proper to resume my narrative where my last left it, and give, in regular detail, the incidents which have issued in my present situation. I believe I did not inform you, that we had a chaplain in the Lazaretto, who said mass once a day through the week, and twice on the sabbath. He had a little chamber in the wall, with windows opening into the yard, in which he officiated, and around which the worshippers collected, falling on their knees, and uncovering their heads. Attendance during the service was altogether voluntary, and no regard was paid to those who absented themselves, or continued their diversions, which I often noticed, at a distance sufficient to avoid giving disturbance. The chaplain, during the service, was arrayed in most splendid vestments, that gave him a very imposing appearance. I have sometimes met with him, walking in the yard in his every day dress, which was rather shabby. He possessed a countenance remarkably indicative of good natured simplicity. Having

nothing to do, and being so much out of society, I was very willing to have scraped some acquaintance with this clerical step-brother, and on one occasion took the liberty to accost him in Latin. But either my very deficient expression of the language, or his ignorance of it, prevented him from understanding me. He made no attempt to reply, except in Italian, which was just as much an unknown tongue to me.

About two weeks before our quarantine expired, we underwent a fumigation, rather more ludicrous than comfortable; designed, I presume, to destroy any pestilential taint, that might still be lurking about our persons. One of the soldiers, who had been stationed on shipboard with us, and in consequence, had to perform quarantine before he could be readmitted into the city, was furnished with an iron pot, containing burning charcoal, with a paper of rosin, sulphur, and a variety of ingredients, but little allied to spicery. Having called us into a back apartment, and closed the door and window, by throwing some of the ingredients from time to time on the burning coals, the room was soon filled with a very dense and suffocating vapour. By squatting on the floor, I for a while was able to endure it. Fifteen minutes, we were told, was the time allotted for this purification. Before much more than the half of it had expired, I took the liberty of opening the door, and extricating myself from any hazard of suffocation, by going into the open air. The soldiers soon followed me, too glad, I believe, to be themselves released, to compel my return. Surely the good folks of Messina, by their sufferings at different times from the plague, must have been frightened almost out of rationality on the subject, to be induced to adopt such absurd and rigorous quarantine regulations, to prevent its return upon them. But the thing that astonishes me be-

yond measure, is, that it should never come into their heads, to adopt any regulations favourable to cleanliness, among their preventives. Had it been the middle of summer, I would have been seriously afraid, that the amount and variety of filth, with which the place abounded, would of itself have generated some pestilential disorder. Once, during our stay in the Lazaretto, a physician inspected the health of the inhabitants, having them paraded before him in the yard: but any inspection of the state of the establishment as it regards cleanliness, I believe was never made, during this time. What the situation of things must have been, you may be able to guess, from the following statement, which, I believe, may be considered as a sample of what frequently took place. Mr. O——, myself, two soldiers, and a labourer, who had all been on board the ship together, made what might be considered one family, occupying one house in the building. This house consisted of one large room below, and two above. The lower apartment being without a floor, and having a hearth without a chimney, was used chiefly for cooking. Mr. O——, and I, assumed the right of appropriating the front room above, to our exclusive use, assigning the back apartment, through which we had to pass to get below, to our companions. They, we observed on the first day of our residence in the place, commenced their house-keeping, with the practice of clearing their table, by discharging all its offal, the dish-water not excepted, on the brick floor. And, moreover, one of the soldiers, an old grey headed man, who gave evidence of being the victim of a class of vermin, equally disgusting with fleas, I observed in the evening, went no farther than the head of the stairs, to answer the call of nature. As our companions expected some perquisites for waiting on



us, we were able, by strong remonstrances, to bring about some better management. Filthiness, is, beyond a doubt, a part of the degradation, and, I may add, depravity, that belongs to fallen human nature: and no small amount of the physical evil to which man falls a prey, is the offspring of this very depravity. We need exceedingly, in our defiled world, the power of Christianity to make us clean. It is moreover, no small testimony, in favour of the gospel, that wherever it exerts its proper influence, it is found to purify the outward, as well as the inward man. A filthy people, can hardly be a truly religious people: they may be a superstitious people; like our old soldier, who at times appeared very devout, and through the night, kept a puny lamp burning before a tawdry picture of the Virgin Mary, probably to assist his prayers to her ladyship, for protection from pestilential disease.

Our consul had told us, that he thought he would be able to beg off a few days, in the rear of the forty, to which our quarantine had been fixed. Whether he failed in the attempt, or forgot to make it, I am not able to say; but it so happened, that it was two days over the period, before the much-wished for emancipation arrived—owing, I believe in part, to the difficulties that existed in arranging the disposal of us, when released. Long after we had been locked in our apartments, when it was quite dark, and all hope of deliverance for that day (the forty-second of our confinement) had expired, to our great joy, the consul arrived with a boat, to take us from the Lazaretto. Our joy however was soon damped, on being informed that he had failed to overcome the difficulty that existed on the subject of our passports. The government was peremptory in enforcing their regulations, and these regulations enacted, that all strangers, whose passports were not

countersigned by the Neapolitan consuls, at the place where they were granted, should be escorted by the police to the frontiers, and discharged as vagrants. Some relaxation in our favour, the consul had effected. He had prevailed upon Capt. U——, of Boston, whose ship lay at the wharf, to receive us on board with him, and with great generosity, to enter bail for our safe keeping—that we should not be allowed to come on shore, nor have any intercourse with the people on shore; and, moreover, that we should leave the place in eight days. Such were the best terms that could be obtained for us; and they were so great a mitigation of the original severity of the law, as to entitle us to accept them with thankfulness. But oh! how we felt the value of American liberty, now no longer enjoyed, which gives a stranger a right of admission, into the country, without the formality of a passport, and to protection while passing from one end of it to another, if he only conducts himself with propriety.

Our situation on board Capt. U——'s ship we had reason to regard as a change much for the better, though we were still in confinement. We had here excellent accommodations for shipboard, a very orderly company, the captain much the gentleman, and very attentive to our comfort. I shall long feel myself under special obligations to this man, for his gentlemanly and very hospitable treatment, rendered without charge, in addition to the heavy responsibility, under which he came to the police for our safe-keeping. "I was a stranger and ye took me in." I think I have a right to know a little better than I ever did before, the value of this item of Christian morality, which, when exercised from Christian motives, we are sure will at last meet with a special reward. Capt. U——, however, I am afraid, is not a Christian. This I infer from his unhappy habits

of much profanity, when I was not immediately in his company. It is a very painful thing to draw this inference, concerning those we have reason to regard with special respect. What a pity, that men of cultivated minds, temperate habits, kind, friendly, and generous, should not also possess that quality, without which all others will be unavailing; viz. "The fear of the Lord, which is the beginning of wisdom."

Capt. U——'s ship lay at the wharf, about the centre of the city, which gave us an opportunity of seeing a little more of the place and its inhabitants, than we had enjoyed before. Having nothing else to do, I was not inattentive to the passing crowds, which from morning till night, thronged the broad and busy street, along the water's edge. One of the first things that struck my attention, was the numerous cavalcades of priests, which seemed to indicate quite an over proportion of this class of the population. They went generally in troops, and their variety of costume, indicated the variety of orders to which they belonged. Some were clad in long coarse garments, of dun and dusty colours, with hoods, in place of hats, and barefooted. These passed along, with slow pace, and demure appearance, that indicated, at least the profession, of being mortified to this world. Others were remarkably the reverse. They wore large cocked hats, black gowns, small clothes buckled at the knees, black stockings, and shoes ornamented with large shining silver buckles. I was amused to see, as well as I can remember, exactly the fashion of dress, (and a very grotesque fashion it was) that was in vogue, gowns excepted, among the clerical order in the United States, when I was a boy. These marched along with an erect gait and parade of appearance, which seemed to express no small amount of conscious elevation in society. Certainly so-

ciety at Messina must be well instructed, if the whole number of those, whose appearance declare them to belong to the teaching order, are themselves well taught, and diligent in their vocation. But if "the light in them be darkness, how great is that darkness!" What a heavy calamity must it be to a people, to support a superabundant class of agents, whose business it is to spread error and delusion, and perpetuate them down from generation to generation.

Another thing that struck me most forcibly, was the amount of the miserable looking, filthy, begging population, with which the place abounded. I have never seen human nature, in such abject wretchedness, as it appeared in here. It was painful to look upon human beings, covered only in part with a few dirty rags, who looked like misshapen fragments of men and women. Directly opposite to our ship, was a watering place, on the wharf. A huge stone in the figure of Neptune, discharged a large stream of fine fresh water, at which the serving part of the community, were continually filling their pitchers. Around this hydrant, was the remnant of a stone wall, with some rude seats. This place appeared to be a kind of rendezvous, for the class of beings expressed above. Here they squatted behind the wall; they rested themselves on the seats, and seemed to lie in wait for the strangers from the shipping, from whose pity they might stand a chance to wring a pittance. The place reminded me of the "gutter of the Jebusites," where the lame and the blind formed such a formidable host, that the inhabitants of the city tauntingly defied David to vanquish only *their* resistance, and take the city. I have been led, too, from what I have seen, to a more satisfactory understanding of the reason, why this miserable part of the species should be "hated of David's soul," as we are told they

were. It sounded harsh in my ears, that this class of beings, whose wretchedness called so loudly for compassion—"the lame and the blind,"—should be hated of David's soul. But I am convinced the horrid moral degradation, in which they were sunk, was cause sufficient, why they should be held in abhorrence by every virtuous mind. There are no doubt exceptions, such as existed in the case of Lazarus, but generally speaking, the very lowest degrees of moral turpitude, will be found among this offal of human nature. The American consul, in conversation, offered a very odd, but I believe too often not incorrect reason, for withholding charity from these street Lazaroni, as they are here called. He remarked, that "to give one of those fellows a piece of money, would enable him to feast on a turkey, a pig, or a chicken; and this would be putting it in the power of the worse animal to devour the better." Oh! how much is genuine Christianity needed here, with her Bible, her preaching, her Sabbath schools, &c. &c. to revolutionize society through all its branches, and bring about a healthy state of things, from the monarch upon the throne, to the homeless Lazaroni of the street.

A political revolution appears to be maturing in this country. While on board Capt. U——'s vessel we had intercourse with some of the lower classes, transacting business with the ship. Among them I found an enthusiastic passion for liberty. The greatest interest was expressed for the success of Spain, in her begun struggles in the cause. And there is abundant reason to believe, the same feeling pervades many in the higher classes. After we had taken our passage in the brig, in which we now sail, the consul thought we might venture to take a little liberty, and invited us to his house. Here, to our surprise, we met at his table, the health offi-

cer, who had reconnoitred us with his eye-glass at our first arrival, and pronounced our passports to be insufficient. He spoke very good English, and was quite sociable. He made no hesitation to avow himself entirely on the side of liberty.

Almost every thing in the shape of news, must pervade the community of Messina, through the channel of report. The single fact of there being but one newspaper, for a city of ninety, or an hundred thousand inhabitants, is of itself sufficient to manifest the unenlightened state of the publick mind. Even this paper is not daily, and is printed on a sheet about the size of common writing paper. It contains little beside mercantile information.

Having removed to the consul's house, we ventured still farther, to take a walk in company with him through the city. And no notice being taken of it, the two following days which immediately preceded our sailing, we boldly walked at large. It was very sweet to find ourselves once more at liberty. Our liberty, however, being assumed without authority, and for which we were liable to be called to heavy reckoning, was not without some uneasy feeling, similar to what the prisoner experiences, who having broken jail, looks often behind him, in terror of a fresh arrest.

I found the city of Messina to improve nothing, on a nearer acquaintance. It has indeed some fine streets, with ancient, palace-like buildings, of surprising grandeur of exterior. It has too, some very fine fountains, furnishing, from the mountains back of the town, an abundant supply of fresh water. But many of the streets are very narrow, the buildings shabby, and mouldering with age: and the whole city is most disgusting for want of cleanliness. I have often heard the Italians taxed with this vice—want of cleanliness. Cer-



tainly, all I have seen, justifies the charge in full. There must be a numerous population in the place, who use the streets, without reverencing the best buildings in them, as common necessities. It is no wonder, that the better class of citizens, should universally occupy the upper stories of their houses, that they may be a little removed from the atmosphere of the surface. And it is certainly wise, to adopt the most rigorous measures, to prevent the introduction of pestilential disorder from without. Any contagious disorder, breaking out in the midst of so much putrefaction as the city supplies, must become doubly mortal. The wonder however is, that measures of internal purification, should not, in some degree, find a place among their preventives.

It was matter of some regret, to be compelled to leave the island, without having an opportunity of looking at its interior. Friend O—— and myself, had contemplated a journey across it, to the city of Palermo, which is the capital of the country, taking a view of Mount *Ætna* on our way. Our inquiries relative to such a journey, led to some information which surprised me much. That an old country, of such dense population, should be without stage travelling, or any established mode of public conveyance of any kind, and not only that, but almost entirely destitute of roads for any kind of wheel carriages, is unaccountable—yet such is the fact. And we were informed that travellers who sought any conveyance sheltered from the weather, could be furnished with a kind of covered chairs, fixed on poles, like hand carriages; the projecting ends of these poles, resting on the backs of mules, one behind and another before. Such vehicles were to be obtained for hire. What a disgrace to the Christianity of a country, that for eighteen hundred years has failed to effect almost any

amelioration of the state of society, beyond what existed under paganism. Surely such Christianity must be something very different from that contained in the scriptures, which, rightly understood and practised, must in the course of time, produce a wise, industrious, free, and improving people. My belief is, that bad government, with all its desolating effects on society, is the result of bad religion. Calabria, or the Italian continent, is just in sight of Messina. It is said to be a country possessing many advantages. It is inhabited by a numerous people called Christians—such Christians as the Pope is not ashamed to own, and in such a state of half barbarism, that travellers would scarcely be safe in traversing it, and would find themselves almost as deficient of roads and tavern accommodations, as among the American savages. What a necessity here exists for missionary efforts? but alas! Popery, ruthless Popery, worse than paganism, makes it death for the missionary to declare that gospel which would bring wisdom, and liberty, and industry, along with eternal life, to its deluded victims.

On the 29th of the last month, we received notice from the captain of the brig in which we had taken our passage for Genoa, of his intention to sail that evening. This information required us to leave the consul's, where we had spent two very pleasant days, and repair to our prison ship. Capt. U——, who had been sponsor for our safe keeping, the Genoese captain, and the American consul, proceeded to the police office. Here Capt. U—— was released from his responsibility on our account; while the Genoese captain gave bond to take us from the place, and not to land us any where in the Neapolitan territories. These formalities being executed, a police officer, and two soldiers, guarded us like prisoners, as in truth we were, while we marched

from the ship in which we had been confined, to the one in which we were about to sail; and, to make "surety doubly sure," the soldiers kept guard, one in the ship, and the other on shore, until we sailed. As there was no probability of our sailing, before the turn of the tide, for want of wind, after dark we prevailed on the soldiers, for a very trifling gratuity, to accompany us to the consul's, where we much preferred taking our tea. We were desirous, besides, of taking a final and grateful farewell of the only individual in Messina, from whom we parted with regret. To this man, John Broadbent, Esq., I shall ever feel myself under special obligations, for special hospitality and kindness received at his hands. He is an Englishman, who has never been in the United States. But in principle, he is a thorough republican, and his attachments are entirely American. He is a bachelor, so far advanced in the wane of life, that his head is white as wool; though the health and vigour of middle life, still mark his appearance. Many years ago, he came to Messina, a wandering dyspeptic, like myself, in pursuit of health. Here he found an opportunity to fix himself in the mercantile line, in which he appears to have succeeded in a high degree. When the American trade began to take root in the Mediterranean, as no citizen of the United States was found in the place, he was appointed by the government to be American consul; and when a squadron was stationed in these seas, received the additional appointment of navy agent. Both which offices, I believe, he has filled to great acceptance. His unbounded hospitality, unitedly with the goodness of the harbour, has induced the national vessels to spend a great deal of their leisure time, and often to winter at Messina. And their presence being a source of much profit to the citizens, has contributed, in

addition to his personal qualifications, to render the consul highly popular. There are few characters in the place of equal standing and influence. But one thing, and alas! it is the main thing, seems to be lacking. It is religion. Whether a protestant of piety is to be found in the place, I had not the means of ascertaining. I heard of none. But that there are many, on whom the faith of popery has little hold, is beyond a doubt. Many embrace principles of infidelity. The fields are white for a harvest, could missionary labourers find any access; but, alas! the sword of Rome, the mother of harlots, which has drunk the blood of so many saints in former ages, turns every way to exclude their approach.

The wind having sprung up towards morning, we got under weigh, and it was a hearty adieu I bid this ancient city, the next day, as its apparently retiring steeples sunk from my sight. I felt, however, too feeble in health and sunk in my animal spirits, to experience much elevation, on an occasion that would have been otherwise truly joyful.

The month of February and beginning of March, at Messina, were uncommonly fine weather for that season. There was no frost, and much clear pleasant sunshine. The winter was considered, indeed, uncommonly mild; while farther north in Europe, it is said to have been very severe. Early in March, it came on to be windy and very wet, and for the season very uncomfortable. But what was far worse, was the wind called Sirocco, from the coast of Africa, which, to invalids, is most distressing. As I was without the comforts of a chamber with fire, its effects on my system were such, that had it continued for a few weeks longer, I must have sunk under it. This, combined with the long confinement I have experienced, has thrown me back very far, in my progress towards restoration; so much so, that I begin to re-

gard restoration, as an event that has almost ceased to be probable. It is not my business, however, to look into futurity, but to live from day to day by faith, and happily, the warrant for its exercise is always the same. The man who can say, "I know in whom I have believed," is a happy man, even though he had but another step to make, until he reached the grave's mouth, and that step lay in a foreign land, six thousand miles from his family and his home.—The information I have here communicated relative to my health, is calculated to make you feel uneasiness on my account. However, you will very probably not receive this, until it is accompanied with my next, which will very likely be dated from Genoa, and I am not without hope that enlargement, travelling, and exercise, will exceed expectation, in lifting me up from my present depression.

I remain, as ever,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

### No. IX.

GLEANINGS AND HINTS TOWARDS AN  
ARGUMENT FOR THE AUTHENTICITY  
OF 1 JOHN, v. 7.

(Continued from p. 266.)

The absence of our verse from some Latin MSS. is readily admitted by us. And the following facts may lead to the discovery of the cause of that.

Something of the nature of the superstitious custom of the Jews, of avoiding the pronunciation of the Hebrew word for Jehovah, and of using a circumlocution—"the word of four letters—tetragramaton"—had, it seems, passed into the primitive Christian church, in relation to the mysteries of the Holy Trinity. The fathers avowed this custom. "We speak not openly of

the mysteries, but many things we speak in a concealed manner: that those who believe and know may understand; and that those who know not may not be hurt." "Οὐδε τα περὶ τῶν μυστηρίων" κ. τ. ε.—And again: "The mysteries concerning the Father, and the Son, and the Holy Ghost, we explain not before the heathen." "Οὐ γὰρ ἐθνικῶν" κ. τ. ε.\*

Now it does appear that St. Jerom had given out two editions of the Epistles of the New Testament. In the edition designed for *private* use among Christians, he *inserted the verse*. But in the copies designed for *publick* use, he had *omitted it*.—This unjustifiable mode of proceeding has been, in my view of it, established against him by the learned Nolan.†—And in some parts of his prologues to the epistles, St. Jerom does seem, in no obscure terms, to avow this. "Accedunt ad hoc invidorum studia," &c. "To this may be added the zeal of the envious, who blame whatever I write. And sometimes against the dictates of their own consciences, *publicé lacerant quod occulté legunt*, they *publicly* assail what they read *in secret*. Therefore, I beseech you, Domion and Rogatianus, that you be content with the *private* reading: nor do you bring these books into the *publick*, nor heap up food to those who are full. But if there be any of the *brethren* to whom our labours are not disagreeable, to them *show the exemplar*."‡

To the evidence derived from the *most ancient* Latin MSS. which contained our verse, we may add the testimony still found on the face of a class of ancient MSS. which do not contain our verse. I allude to the singular fact that in the ancient class of MSS. to which our reference is made, there are found in

\* Chrysostom, Homil. in 1 Cor. xv. 19. tom. x. p. 379.

† Inquiry, p. 101, and 561—563.

‡ S. Hieron. tom. iii. p. 344. and Nolan, p. 101. Note: also p. 563.



the 8th verse the words "*in terra*," "*in the earth*," which had, in some unaccountable, but providential manner, escaped the erasing hands of the men who deprived these copies of our verse.—Our opponents, Porson and Marsh, were fully aware of the conclusion drawn from the existence of these words "*in terra*," in the 8th verse; that of consequence the corresponding words "*in cœlo*," "*in heaven*," must somewhere precede—and of course that the 7th verse, of which these words are a part, must precede: and they have zealously denied that these words are to be found in any genuine copy.

But it is known to the learned, that these words "*in terra*," "*in the earth*," are found in genuine MSS. Griesbach does mention such manuscripts: and he states that such have also been mentioned by Stephens, by Lucas Brugensis, and by Rentenius.\* And the existence of them is put beyond a reasonable doubt by Facundus, the bishop of Hermianum, in the year 547.—In his "*Defensio Trium Caputum*," in the council of Chalcedon, he has, according to Burgess, quoted the 8th verse, or a part of it, with *in terra* six times.† On inspection, I count the quotation seven times. Porson does indeed deny the authenticity of these words *in terra*. But he offers only his conjectures. He produces neither quotations nor MSS. to sustain his conjectures. And on inspecting the pages of Facundus, it will be seen that the phrase is not only often repeated, but interwoven into the argument. For the nature of the heresy which Facundus was combating, made it essentially necessary that the phrase "*in the earth*," should be in the sacred passage opposed to that heresy. He is proving that one of the persons of

the Most Holy Trinity came into the world, and lived *in terra*, *in the earth*, in order to redeem us. If the words, therefore, *in terra*, *in the earth*, be left out, as Porson proposes, and zealously insists that they ought to be; then the very force and life of the argument of Facundus is utterly destroyed.

Let us next turn our attention to the Latin Fathers.—The number of these fathers who quote our verse is considerable. And their authority is of the greatest weight. It is found in the version by Wickliff, the Luther of England, made in the 14th century.\*—It is quoted by Thomas Aquinas, in the 13th century;† by Abbot Ruipart in the 12th century;‡ by Peter Lombard: and by Bernard in his sermons;§ by Ambrose Ambert in the eleventh century.|| It was in the copy of the holy scriptures in daily use in the Romish church from the 8th century. And it was as extensively known to men who made any pretensions to reading or writing, as the darkness of that gloomy period would permit.

Walafrid Strabo was an eminent scholar and theologian of the ninth century. He was of the school of the venerable Bede.—He was the immediate scholar of Rabanus Maurus: Maurus was a scholar of Alcuin, the preceptor of Charlemagne: and Alcuin was the scholar of Bede.¶ The testimony derived from such a quarter must be valuable. And Walafrid Strabo does bear ample testimony to the fact

\* See Selden de Synag. lib. 2. p. 139—Cavei. Hist. Eccles. append. p. 16.—Nolan shows that Wickliff obtained this verse, through the Lollards, from the respectable and primitive apostolick church of the Waldenses. Inq. p. xix. Note.

† In two different places besides his exposition of 1 John v. 7. See Kettner, p. 174. Nolan, p. 293. Note.

‡ In Lib. de Glorif. Trinit. cap. vi.

§ Kettner, p. 174.

|| Gerhardi, Disput. p. 1322.

¶ See Wetstein Proleg. Edit. Semler, p. 229, and Burgess, p. 45, &c.

\* Burgess, p. 143, &c.

† Burgess, p. 148. He quotes from the Paris edit. of the year 1629, which gives the phrase *in terra* seven times.

that our verse was well known and publickly used in the churches. *He wrote a comment on our text,* and also on the "Prologue to the Epistles," which he tells us was written by St. Jerome. Now the author of the "Prologue," as already stated, has lamented the inaccuracy of some of the Latin copies, which did not follow the *Greek exemplars*: and he has specified, in particular, the omission of the text of the Heavenly Witnesses. On this "prologue" Walafrid Strabo comments, and he illustrates and proves these points. Hence we have the clear and decisive testimony of this distinguished scholar, in the ninth century, to these two points: 1. That some Latin copies were defective; and were declared to be defective in this part of John's epistle, by the best scholars of that time: 2. That the *Greek originals* had our text: and that if the *Latin codices* had contained our text, they would, on this point, have been as complete as the *Greek originals*. And thence all ground of complaint would have been removed.

Cassiodorus was a writer of the sixth century; and died in the year 577, aged ninety-six. He was eminent as a courtier and as a theologian. He was governor of Sicily, and a privy counsellor of King Theodoric. The following is a well known passage from his "*Complexiones*." "Testificant in terra, &c." "There are three mysteries bearing testimony on earth, the water, the blood, and the spirit, which are fulfilled in the sufferings of our Lord. But in heaven, the Father, and the Son, and the Holy Ghost, and these three are one God."\* That this contains the words of the 7th and 8th verses, but transposed, as is the case in the Vulgate, and in other copies, must be admitted by every one of our opponents.—It is certainly instructive,—I will not venture to say amusing, to view the zeal, and the

failure of Porson in his laboured effort to overthrow this testimony. "On a diligent examination of the *Complexiones*," says the Greek Professor, "I am persuaded that Cassiodorus found no more in his copy, than the words of the 8th verse: and that he gave his own, or rather Eucherius's interpretation of these words, and applied them to the Trinity."

Now what are the reasons which the learned man has alleged in behalf of this proposed correction of a well known passage in Cassiodorus? He quotes no *variae lectiones*; he appeals to no MSS. He could produce no MSS: no different readings to support him. For there are none known to favour his idea. He simply alleges the word *mysteria* used by Cassiodorus: and then supposes that with Eucherius he applies this to the Trinity—for the word *mysteria*, of course, could not be referred to any one other thing than Trinity! Yes! This "*mysteria*" must determine it to be an allegorical application of the 8th verse, to the Trinity—and to that alone: Porson next proceeds gravely to say, "And I reassert that no man in his perfect mind could possibly adopt this allegorical exposition of the 8th verse, if the 7th was extant in his copy. Even a madman would have method in his madness. I appeal to any of the orthodox, whether he would force an indirect confession of his favourite doctrine, from one text by torture, when he might have a *clear, full, and voluntary evidence from its next neighbour*."\*—We reply, First: That all this declamation is misdirected. It is wholly built on false assumptions. It betrays an ignorance truly astonishing, of the nature of the early controversies in the church. He supposes that the state of the *Trinitarian controversy* since the Reformation has been precisely similar, or in fact, the same as in the primitive times. They are exceedingly different. I do not pro-

\* Cassiod. Comp. Epist. Paulin. See also Nolan, Inq. p. 292.

\* Porson, Lett. p. 311.

pose *here* to enter into the proof of this. Let me simply say, that no man acquainted with the true state of the controversies about the Father, and the Son, and the Holy Spirit, during the first five centuries, would have uttered such sheer absurdity and errors as those which glare in the above extract from the Greek Professor. He judged the state of the primitive controversy from our modern *Trinitarian* controversy. But I defy an opponent—I defy any follower of Porson to produce one sectary, or one antagonist of the orthodox cause in the first five or six centuries, that could have been successfully opposed by our verse. There was then really no *Trinitarian controversy* as it now is: all the sects of that time admitted a three in the divinity. The doctrine of the Gnostics and Ebionites, down through the Magians, Cerinthians, and Valentiniens, and Marcionites, and Paulites, and Photinians, and Sabellians, did not clash with the *literal* expression in our text. They all admitted *the three in the Deity*. The controversy with the Sabellians approximated nearest to something like the modern controversy. Yet their heresy could quote and receive our text truly as it stands.\* They confound the three persons: and make the Father, Word, and Holy Ghost, one—even one person. The controversy of the Arians did not reach the extent of a Trinitarian controversy. It respected the Son. Now with no kind of success could the ancients have quoted our text which, as it was then explained, did seem to favour these heretics. Had they quoted it—they would have been affording apparently something like weapons against themselves.† And to prove that

the persons were distinct—that, for instance, he who on the cross was pierced, and from whose side came blood and water, must be a distinct person from the Father and Spirit, could be successfully proved from the 8th verse—and not the 7th. Hence (and Nolan has followed out the argument at some length,) in the real state of the primitive controversy, “a stronger argument was deducible from the witnesses on earth, than from the heavenly witnesses.”\* For it is a curious circumstance, that while modern heretics admit the *humanity*—they deny the *divinity* of our Lord—whereas the ancient sectaries, in what Porson absurdly calls the *Trinitarian controversy*, laboured rather to deny and overthrow his humanity, while they admitted, in their own way, his divinity—even as Porson and his followers have actually done!†

We reply, *second*, to Porson, that he has misrepresented Cassiodorus and Eucherius, in a wanton and inexcusable manner in the above quoted declamation. It is, indeed, true, Porson does but copy. It has been the cant of every writer, if I mistake not, who has written against the authenticity of our verse; that the Latin Fathers, Cassiodorus and Eucherius, and others, have allegorized the 8th verse, and have tortured out of it an argument for the Holy Trinity. This every new writer learns from the report and tradition of his predecessor. And in his turn he repeats the vile cant; and hands it faithfully down. So has the great Porson stooped to do. It is a point which admits of proof strong as demonstration, *that Cassiodorus has not allegorized the 8th verse; and that Eucherius has not*

altered: then our text would, in its *letter*, be evidently against the heretical sects.

\* We think that there is evidence that Praxeas, the antagonist of Tertullian, quoted our text against him; as Tertullian did quote it against Praxeas.

† Had the term *son* been in our text instead of *word*, the case would have been

\* See this point carefully, but briefly examined by the very learned Nolan, in his Inquiry, pp. 525—550.

† See Penn's Sandy Foundation Shaken in vol. ii. of his works, folio.



*allegorized the 8th verse into an argument for the Trinity!* And the word *mysteria*, used by the former, does not insinuate that he finds the Holy Trinity in the 8th verse. The words of Cassiodorus, above quoted, are plain and clear and obvious. And it is to me a matter of the purest astonishment, that any man, who has the humble attainment of being able to read Latin, should not, at once, perceive his meaning. "The three mysteries," he expressly says, "are fulfilled in the sufferings of Christ: *in passione Domini impleta.*" He does refer the 8th verse to the *mysteries displayed in the death of our Lord, and to that alone!* And I challenge every scholar to inspect it for himself—and he will perceive the injury and the injustice done to this respectable Father by modern polemicks; who may have been flashy and witty enough, in all conscience, but who want the brains and the solidity of the Fathers!

As it respects Eucherius; in his "*Questiones*" he also refers the *mystery* to the sufferings and death of our Lord. And no Christian will require an apology from him for applying the term to this. "Great is the mystery of Godliness." Wonderful the *mystery* in the sufferings, and agonies, and death of the Son of God! What our opponents have ascribed so erroneously to Eucherius, is by him quoted, and given as the opinion of others. For after he had given the above sentiment as his own, he quotes the opinion of "*quidam*," and of "*plures*," who refer the 8th verse in an allegory to the Holy Trinity.\* Let our opponents review the passages on the pages of these Fathers, and their candour will, I doubt not, absolve them from the sin and scandal of such allegorical interpretation. In fine, from the zeal and total failure which have characterized the attempt of the Greek Professor, we may perceive, without an effort on our part,

the force and the value of this ancient testimony to the authenticity of our verse.

We have some more testimony, which is still more ancient, and if possible even still more decisive. But this we reserve for our next number, which I calculate to be my last.

I am, Mr. Editor,  
Yours truly and faithfully,  
W. C. BROWNLEE.

Basking Ridge, July, 1825.

FOR THE CHRISTIAN ADVOCATE.

### No. III.

#### TRANSATLANTICK RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

It was on the morning of a Saturday, about the middle of the summer of 1817, that I left a little village on the borders of the Ettrick forest, in company with a friend, to travel over about twenty miles of a country celebrated for the grandeur of its scenery, the patriarchal simplicity of its shepherd population, as well as for the bright colouring with which the legendary muse had invested it. Our journey lay through a country, which might indeed have been travelled on horseback; but at the same time the shepherd-paths, by which it was intersected, were still better calculated for the pedestrian. We travelled during the whole day, as it were through a splendid vista or extensive archway. On each side arose those towering border mountains, so famed in Scottish story; and above they were arched by the lowering clouds, which poured upon us an incessant and unwelcome flood of rain. Through the valley we were accompanied by a little stream, which ever and anon approached and departed from us, as it gambolled and curvetted between its alpine boundaries, which were at sufficient distance to permit it to proceed in a most fantastic ser-

\* See Burgess, Vind. pp. 27, 28.

pentine course. This part of the country is principally devoted to sheep-walks, and as there was something in our minds which associated the sacred poetry of Old Testament scripture, and the primitive simplicity of patriarchal ages, with flocks and shepherds, and finding ourselves for the first time in our existence in the midst of them—we gave way to feelings which were too novel not to afford enjoyment, and too deep to permit us to feel much uneasiness at the continued torrent with which we were deluged. Amid such scenery and with such reflections, we were suddenly, by an abrupt turn in the road, brought into view of a church and parsonage. To find a temple dedicated to the Most High, in such a wildly romantic spot, amidst those pastoral hills, awakened feelings of the most peculiar delight. It indeed threw a sensation of sacred joy over our souls, something like the feeling produced by the "shadow of a great rock in a weary land," on the parched and lonely traveller. True it had nothing of the magnificent appearance of those splendid temples, the pomp and decorations of which seem strangely contrasted with the sublime simplicity of Christian worship—True it appeared, at first sight, as if entirely out of place, yet in its plainness and its loneliness it reminded me of those memorable words of our Saviour, "Ye shall neither in this mountain, nor yet in Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

"And this," said the shepherd, "is the church in which Mr. Boston preached." What! said I, was it in this lonely spot of the vineyard, that the great and good Boston laboured so faithfully, during his little day? Oh! that I could tell you the feelings which pervaded my heart, when I pressed the very sod

where this man of God, perhaps, poured out his soul in prayer. And is it possible, thought I, that Boston, who this day occupies such an elevated seat in glory, was called to labour in this very obscure situation, amidst a few simple and unlettered shepherds. But immediately I thought of my Divine Master, who spent the greatest portion of his time and ministry in the degraded province of Galilee, and my thoughts were hushed; for I felt my own ignorance in proportion as I felt the assurance, that "the Judge of all the earth will do right."

Again I thought of Boston, whom no man delighted to honour, and I compared him with many of our Reverend D.D.'s of the present day—But lest I should give offence to some men who are not so much honoured by their titles, as their titles are honoured by them, I shall suppress the thoughts which filled my mind. For while I can hardly pass by some of our modern D.D.'s without a smile, I rejoice to bear testimony that we have men in the present day, who would not be too much honoured, if all the *consonants* in the alphabet were appended to their patronymics. All I fear is, that our clerical patricians may live to see the day when, through the unbounded liberality and mistaken kindness of our colleges, they will be greatly the majority, and then the *honour* will consist in being *unhonoured*. The following anecdote, which I heard from a very respectable inhabitant of this place, and which I have every reason to believe authentick, will exhibit clearly the description of the congregation to which this great man preached. My informant told me, that his immediate ancestors were members of Mr. Boston's church, and that generally as many dogs as people attended on the sabbath. The reason was this—As they were, with few exceptions, shepherds, they took their dogs with them, that in going to and in returning from church, they might right their flocks. These



dogs lay quietly at their masters' feet, during all the exercises which preceded the benediction; but no sooner did the congregation arise to receive the blessing, than the dogs began to stretch themselves, and utter a sort of whining, yawning noise, which never failed to drown the speaker's voice, and prevent the benediction being heard. Such were the times, and such was the congregation, over which this man of God did not disdain to minister. No celebrated monument marks the spot where his ashes repose; but his piety, his devotedness, and his talents, have erected a monument of holy remembrance over his name, infinitely more desirable, and in better keeping with his character, than the most splendid sepulchral edifice in Westminster Abbey.—So true it is "that the memory of the good man shall live after him."

The appearance of the shepherds, assisted by their dogs, in driving the sheep into the fold, bade us leave this sacred spot, though we obeyed with reluctance. I had often heard of the sagacity of the "Scotch coly," or shepherd's dog; but I now had an opportunity of witnessing it. We beheld a shepherd standing on a high hill, separated from the principal body of the flock by a deep ravine, through which rushed a furious mountain torrent, occasioned by the heavy rain. To have reached the sheep, which were scattered on the pinnacle of the opposite mountain, would have benighted him, independently of the fatigue it would occasion; but in order to remedy this, he sent his dog. I recollect well the spot where we stood, under a heavy rain, without the least shelter, to witness the conduct of this almost rational animal. After he ascended the rugged rock-topt hill, on which the sheep were scattered, he occasionally disappeared, and on his reappearance he was always preceded by one or more of the flock. After

pursuing this method until he thought he had them all collected, he began to drive them in a mass, homeward; when the shepherd, from his elevation, descried one behind a cliff, which had escaped the notice of the dog. On this discovery, the shepherd uttered a scream, which bounding from crag to crag, and from mountain to mountain, soon caught the attention of this faithful servant, who immediately turned back, reascended the mountain, and disappeared.—After some time he again made his appearance on the very summit of a rock, without the object of his search, and stood with head erect, as much as to say, "I cannot find it." Again the shepherd made the mountains ring, in communicating with his trusty dog—and immediately he returned to his search; which proving fruitless once more, we beheld him, as before, waiting for his master's further commands. Again he is ordered back, when, after a considerable time, he appears, preceded by the lost sheep; which, without any farther hesitation, he hurries down the mountain to the collected flock. Having done this, he drives them quietly and carefully home; while the contented and confiding master, takes the easiest and shortest path, by which he can arrive at the fold, that he may assist in penning them for the night. In witnessing this, and such as this, I could not help saying with the author of "*De Physica*," in speaking of the lower animals,—"*Melius philosophari illi videntur, qui ratiocinationem aliquam brutis tribuunt.*"

Before reaching the place of our destination, we got both benighted and astray; when, descriing at some distance a twinkling rushlight, we determined to make for it, in order to ascertain our situation. It was a cotter's hut; and it was literally "the cotter's Saturday night," for the sound of sacred music met us on our approach to the



door. They were just singing the concluding line of one of the psalms of David, according to the version of Sternhold and Hopkins; and before I had time properly to reflect or open the door, the voice of the old cotter had pronounced, in an impressive tone, "let us pray." I felt I was peculiarly in the presence of God, and not daring to disturb this good man's solemnity, I remained on the outside, and joined with him in his plain but pious address to the Deity. When he concluded, I opened the latch and entered. The good man had been so near to God in spirit, during his prayer, that he seemed not to have returned as yet to earth; and my inquiry was answered by a female, who had not yet taken her seat after rising from her knees.

We found that, owing to our mistake, we must now ford a river; which though generally very shallow, was now a good deal swollen by the late heavy rain. It became therefore a matter of question among the inmates of the cot, whether we could with propriety attempt to cross it; which was finally settled by the assurance of one of the females, who had passed it that afternoon, that we might with safety ford it. Such was the noise of the river; as it tumbled over a rocky channel, a little above the ford, and such was the starless darkness of the night, together with our utter ignorance of the place, that we were indeed terrified upon entering it, lest we should find in it a watery grave. After a painful hesitation, we called to recollection the assurance which we had received from one who was in the immediate presence of her God. There was a charm and an assurance connected with the holiness of this poor family, which operated upon us something like a divine inspiration, and the confidence which it generated, made us plunge into the unknown stream; and we were rewarded by reaching the opposite bank in safe-

ty. Surely, said I, "religion is profitable for all things, having the promise both of this life and that which is to come." That little family of peasants seemed dearer and nobler to us than any title, however gilded by wealth, could make them. They were friends to God, and they were related to Jesus, and the Spirit sojourned in their habitation; and this relationship gave them a charm and a nobility, which earth cannot give, and which earth cannot take away. For my part, I am free to confess, that I would not have crossed that river, in similar circumstances, had it not been for the confidence which that woman's religion gave me, of her prudence and veracity. May God of his infinite mercy hear this humble family's prayers, for they have an interest in my heart, which nothing worldly could give them. I know nothing of their appearance, for they were too provident to allow their little rushlight to continue, while at prayer; and they had not lighted it again before our departure.—I say I know nothing of their appearance, and yet I can never forget them, while memory continues to do its office. May I not yet meet them in heaven, where our acquaintance may be renewed and increased; and where, in the light of God's countenance, I may see them, and tell them of that incident which gave them their first interest in my affections!

---

THE REV. MR. STEWART'S PRIVATE  
JOURNAL.

(Concluded from p. 363.)

Sabbath, 21st.—Mr. and Mrs. Ellis, Mr. Ruggles, and Dr. Blatchley, with all the Tahitian and most of the Hawaiian church members, being at Lahaina, we felt desirous of improving their visit by the celebration of the Lord's Supper. We accordingly observed that ordinance to-day, and were happy to have so

large a number to join us, in exhibiting for the first time on the island of Maui, the symbols of that "broken body" and "shed blood," through which only there is remission of sin and acceptance with God. The house was very crowded, many of the chiefs and natives being present, besides a considerable number of our own countrymen, who, though born and brought up "under the droppings of the sanctuary," still during the solemn feast, stood afar off "in the court of the Gentiles," thus confessing that they had no greater "part nor lot in this matter" than the heathen, by whom they were surrounded, who have ever dwelt in darkness and in the region of the shadow of death. If ever I have felt real pain of heart, since I came to these islands, it has been in seeing those who are comparatively "the children of light," sojourning of choice in Mesech, and dwelling at ease, in these tents of Kedar—"having no hope, and without God in the world."

Wednesday, 24th.—The whole district, men, women, and children, to the number of some thousands, have been daily engaged this week, in carrying stones from the old *heidu*, or idolatrous temple, on the south point, to the place where Keo-

puolani is buried, to build a wall and monument around the place in which she is deposited; headed and assisted by their chiefs, male and female, of every rank. They have engaged in the work with much spirit, and pass and repass our door in troops of a hundred and more at a time, singing their rude songs, with as much merriment, as with bitterness last week they seemed to wail. In their feelings they are like children, subject to sudden and violent excitements, and easily diverted by an opposite cause to a corresponding extreme, whether of grief or joy. The nearest relatives of the queen, except her husband and the king—Kaahumanu and Taumuarii—are engaged in this servile work, and themselves each erect her monument, with as much merriment as they would form a festal bower. They are all followed by their *Kahilés*, and I have smiled, more than once, to see a queen or royal princess carrying a large stone, while a stout man behind her, has borne nothing but a light feathered staff, to proclaim the dignity of his mistress. The females are not subject to so much drudgery as they are in most uncivilized nations, though heavy tasks of particular kinds of labour fall almost exclusively to them.

## Reviews.

The following article is extracted from the Eclectic Review, for July, 1825. We think it relates to a subject, and contains remarks, which will have much interest for many of our readers. About one half of the article is given this month, and the remainder shall appear in our next number.

*Proceedings of a General Court Martial assembled at Malta, March 1, 1824, together with subsequent Proceedings respect-*

*ing the Trial of Lieut. George Francis Dawson of the Royal Artillery, for hesitating to comply with an Order by which he was required to assist and participate in the Ceremonies of the Romish Church. 8vo. pp. 108. Price 2s. 6d. London. 1825.*

*Appendix to the Report of the Trial of Lieut. Dawson, &c. being an Appeal to the Lords Archbishops of Canterbury and York, and to the Lord Bishop of London, re-*

*lative to the Continuance of similar Usages and Orders to those in which that Trial originated.*  
8vo.

We deem it an imperious duty which we owe to ourselves, our country, and the cause of religion, to draw the attention of our readers, to the case of those gallant and meritorious officers who have been dismissed from the army, and thus turned adrift upon the world, to seek for the means even of *subsistence*, for no other than the alleged crime of having refused to participate in one of the idolatrous ceremonies of the church of Rome. A solitary instance of undeserved hardship or oppression, although not of an order calculated to prove important in its results, would, under any circumstances, awake the sympathy and indignation of every liberal mind. But the present case is one which calls for the most serious attention, not so much for the sake of the individuals who have suffered, as for the sake of the principles which, in their persons, have been so signally violated: it is not the cause of an individual or of a party, but the common cause of every Briton and every Protestant, whether churchman or dissenter, by whom the privileges of Englishmen or the rights of conscience are held in veneration. It might appear scarcely credible, that British officers could have been placed in such a situation as to be exposed to the temptation of violating the dictates of conscience in complying with the superstitious observances of the Romish church. But, among the many lasting obligations under which we are placed to the two officers in question, for the noble stand they have made for the cause of truth, this is not the least; that they have drawn the attention of the British publick to the extraordinary fact, that, not at Malta only, but in various parts of the world, are Protestant officers

compelled to degrade themselves, their country, and their religion, in the eyes of Roman Catholicks, by a direct participation in the mummeries and idolatry of papal superstition.

But, before proceeding further, it is necessary to remark, that the facts of the case under review, have been very widely and essentially mistaken. Most of our readers were, in common with ourselves, some time ago informed by the Gazette, that two British officers, Captain Atchison and Lieutenant Dawson, had been cashiered for disobedience of orders, in refusing to fire a salute upon a saint's day at Malta. Now we confess, that, from the *ex parte* statements contained in the publick newspapers, we were at first disposed to draw a conclusion unfavourable to the judgment and prudence of the officers concerned. True, we were compelled to do homage to that manly independence and religious sense of duty which had led them to brave the frown of power and the derision of the ungodly,—to forego their professional prospects, and submit to “the loss of all things,” rather than violate the demands of conscience. But we were inclined to imagine that they had been misled by a mistaken sense of duty; and we conceived that, if their conscience had in this instance been as enlightened as it was undoubtedly upright and pure, they would have seen the propriety of complying with the obnoxious order, leaving the responsibility that might attach to it, to those with whom it originated. In taking this view, we believed that a simple order had been issued to fire a salute, and that Captain Atchison and Lieutenant Dawson had assumed the privilege of inquiring into the *reason* of the order, and, finding that it was in honour of St. Lorenzo, had thought themselves bound as Christians and as Protestants to adopt the line of conduct



for which they were cashiered. Now, although we were well aware that this view of the matter did not in the smallest degree remove the load of responsibility which lay upon those higher authorities who lent their sanction to the miserable delusions of papacy, yet, we felt, that if the principle were to be admitted, that it is competent for soldiers to scrutinize the grounds upon which a simple order, *not in itself unlawful*, has been issued, there would be an end of all military discipline and subordination.

But, upon inquiry, we found—what indeed might well have been presumed—that these gallant officers had not exposed themselves to obloquy, disgrace, and ruin from any groundless or unnecessary scruples of conscience,—but that they had been placed in a situation in which they were bound, in the language of the earliest confessors of Christianity, to inquire—“Whether it be right in the sight of God to hearken unto men more than unto God, judge ye,”—and in which, as it appears to us, a Christian had no alternative, but to follow the obvious and distinct, though rugged and narrow path of duty.

In detailing the circumstances which occasioned the trial of Lieutenant Dawson, we feel that we cannot do better than quote an extract from his letter to the bishops. Like his printed defence, it is written in a manly, energetick style, and displays all that uncompromising steadiness of principle, tempered by the mild persuasiveness of Christian humility, which distinguishes this valiant soldier of the cross.

“Placed, my lords,” says Mr. D. “in the course of duty, amidst a people who are sunk in the grossest superstition, and for whom popery has done its worst to debase the mind, enslave the will, and delude the understanding, I beheld with horror the iniquitous absurdities of their idolatrous rites, among which rites none are more conspicuous than the gorgeous pro-

cession of images to which they render the same worship and adoration paid to their idols by the heathen. To these processions, my lord, I knew the utmost importance to be attached by the native inhabitants, as being considered a necessary part of the worship due to their protecting saints. I knew also, that they are esteemed incomplete, unless accompanied by salutes and tolling of bells, which being conducted, sometimes by the inferior priests, at others by British soldiers, are simultaneous with the procession and publick parade of the image, when it takes place, and are viewed as a direct homage to the same.

“It was, my Lord, THE IMAGE OF ST. LORENZO, THE TUTELAR SAINT OF THE CITY, which was thus to be honoured, together with him, in pursuance of the order of August, 1823, upon the anniversary of his festival;—a day, my lord, of no small importance to the Maltese, by whom he is worshipped as devoutly as the idol Jugernaut by any Hindoo. His image is then brought out from his temple; and at the moment of his removal, amidst the applause of the multitude, the firing and tolling is expected to commence in the fort, the priesthood performing the same process at their church as they did upon August 9th.

“Upon the receipt, my lord, of the order, (which pointedly apprized me, that it had been issued at the requisition of the ecclesiastical authorities,) I felt conscious of the inconsistency of ordering Protestant soldiers to perform that which papists consider a *necessary part* of the homage due to their saints; and reflection confirmed the impossibility under which I found myself of reconciling such a course with my duties as a Protestant. It appeared to me that, by compliance, I, as a Protestant and Christian, should give encouragement and sanction to practices which, in either character, I had been taught to abhor.—The matter stood simply thus:—God has repeatedly expressed his great abhorrence of idolatry, and forbidden any act of homage to be given to *images*, any worship to be paid to any other being than himself:—but the deluded people around me are blindly, are blasphemously attached to these their false gods,—their saints,—their images; they consider the acts I am required to execute, (viz. firing and tolling,) as deeds of homage due to their honour and praise. Personally responsible to the Almighty tribunal for my personal acts, can I, in violation of all my principles and conscientious feelings, consent to disgrace my character, and require others to relinquish theirs, by performing the part of a popish priest? Will any fancied re-

sponsibility upon the part of my superiors relieve me from the condemnation incurred by a breach of the second commandment? Reason says, no;—revelation confirms the voice: ‘the soul that sinneth it shall die.’ I cannot be the willing agent in paying this act of homage to a senseless block, and the conscious instrument of deluding others to do the same! As a CHRISTIAN, I cannot;—as a PROTESTANT, I cannot;—and as a BRITISH SUBJECT, I may expect protection in my principles;—for these principles are at the very foundation of the established church, they are the principles of the reformation.”  
—*Appendix*, pp. 115, 16.

Such were the feelings, such the reflections of Mr. Dawson, when he received the order which expressly desired him “to fire salutes,” and “to toll a bell during the procession [of the image] from St. Angelo,” on the 9th and 10th instant, “being the eve and anniversary of St. Lorenzo, the Tutelar Saint of Vittoriosa.” In obedience, therefore, to the dictates of conscience, he addressed a respectful letter to his commandant, Major Addams, requesting that he might be exonerated from the execution of the order, in consequence of the difficulty in which he felt himself placed, in issuing orders to that effect to the men under his command; conceiving that he “should thereby become a party to an idolatrous act of worship committed by those assembled to worship the image of St. Lorenzo.” After some further correspondence, in the course of which Mr. Dawson reiterated with the utmost deference these objections, Captain Atchison was, on the 9th of August, ordered to fire a salute, although he had a short time before expressed to Major Addams, in the course of a friendly conversation, his concurrence in Mr. Dawson’s scruples. Indeed, the refusal of Captain Atchison seems to have been taken for granted, as the Major himself came to the fort, and, contrary to all military etiquette, ordered the salutes to be fired by a serjeant, just as Captain A. was about to despatch a letter, begging

that his religious principles might plead his apology for declining to obey the order.

It is obvious from this statement of the established facts of the case, first, that the order was unlawful, inasmuch as it enjoined a direct participation in an idolatrous ceremony;—a participation which would have been in the highest degree criminal and degrading in a Christian and a Protestant; and secondly, that neither Captain Atchison nor Lieutenant Dawson did actually disobey any order, since, at most, they only evinced a *hesitation* not amounting to actual disobedience. But it is not on such a ground as this, that we would argue so important a question. Captain Atchison and Lieutenant Dawson were prepared to die as martyrs, rather than consent to dishonour their God; and we are willing, if required, for the sake of argument, to admit that they actually did refuse to join in the idolatrous act.

In looking at the history of the proceedings which followed this memorable transaction every one must be struck with the delay which took place before any censure was passed on the conduct of these officers. Nor is it possible, even for the man of the world, who draws his conclusions, not from the law of God, but from the opinions of men, to shut his eyes to a fact which clearly implies how strongly the highest military authorities were impressed with the idea, that the order was in itself “unlawful,” and might therefore be disobeyed with impunity. In the course of the correspondence to which we have alluded, Sir Manly Power sent a message to Lieutenant Dawson, enjoining on him “obedience at his peril.” But when it appeared that this threat had not disturbed the firmness which was throughout displayed by this Christian hero, and when the salutes had been fired in the extraordinary manner we have before mentioned, the



whole affair seemed for a time to have died away. All the circumstances of the case were, indeed, officially brought under the cognizance of Sir Manly Power: he was then commanding in the Mediterranean, with full power to order into arrest, dismiss from the island, or convene courts-martial. Did he adopt any of these measures? Oh, no! The case, it seems, was too intricate and delicate for the unassisted sagacity and penetration even of Major-general Power; and "for particular reasons," says Colonel Rait, "it was judged prudent to await the arrival of His Excellency Sir Thomas Maitland." Then, at length, one would at least imagine, that all was finally arranged, and that the line of conduct which the subsequent order from the Horse Guards determines to have been so clear, would have been at once perceived and adopted by the veteran experience of the governor of Malta. Far otherwise was the fact. The point was still too knotty to be easily unravelled; to cut it rashly, was dangerous; and two junior officers, who were afterwards accused of having set at defiance the vaunted discipline of the British army, were still permitted to go unmolested. Sir Thomas, in his turn, awaited the directions of His Grace the Duke of Wellington, who having with characteristick decision ordered an arrest on the spur of the moment, required three months to deliberate, whether it might be safe to entrust the case to the decision of a court-martial. A court-martial was at length ordered to assemble, but with express instructions not to allow the accused "to make a religious question of the case," and, after a delay of seven months, proceeded to the trial of Captain Atchison and Lieutenant Dawson.

It was impossible, after all that had elapsed during this long interval, that these officers could, under any circumstances, have a fair trial

by a court-martial. We are unwilling to speak harshly of Sir Thomas Maitland, as, in the midst of these proceedings, and before the trial commenced, he himself was suddenly summoned to appear before a more awful tribunal. But, in justice to those individuals who are suffering under the sentence of the court-martial, it is necessary to remark, that, although Sir Thomas Maitland appears to have been in some respects influenced by prudential motives, he seems to have thought himself at liberty to commit an act of injustice towards the alleged offenders, which it will be difficult to defend or to palliate. For it was among the last acts of his life, to publish a general order, denouncing their conduct in no very measured terms, holding them forth to the army as guilty of an offence meriting the severest punishment, and thus prejudicing their case by a document bearing on its front the stamp of high official authority, and addressed to those before whom the charge was shortly to be submitted for judgment.

But, as if it were not enough that two unbefriended officers in a foreign land should have been prejudged by their superiors as guilty of a high military crime,—that, for seven long months of suspense, they should have been held up to the scorn and derision of the thoughtless, the irreligious, and the profane; it was still further deemed just and proper to address the warrant for trial to Colonel Francesco Rivaróla, of the R. Malta Fencibles,—*the only field officer* in the island, whose country and religion ought to have disqualified him as a judge on this occasion. Yet, thus it was, that, in addition to the fearful odds arrayed against them, Captain A. and Mr. D. were compelled in their defence to urge home the charge of idolatry upon the Church of Rome, and to assert their rights as Protestants and



their privileges as Englishmen, before a court over which presided a Roman Catholic and a foreigner,—one who naturally heard with indignation the most imposing services and most gorgeous ceremonies of his church denounced as abominable in the sight of God, and one who little understood the tone or spirit of Magna Charta and the Bill of Rights.

Under such circumstances, it is not wonderful that the accused were hampered in their cross-examinations, and interrupted in their defence. It appears from the printed trial of Mr. Dawson,—in which he displayed promptitude, acuteness, talent, and eloquence, that would have done honour to the most accomplished and experienced counsel,—that he was interrupted when he was proceeding to prove this proposition, so clear, yet so necessary, to the establishment of his innocence, “that, whether we consider the infinite offence to Almighty God which it includes, or the demoralizing influence and the injury which it entails upon society, idolatry is by far the most heinous crime of which man can be guilty.” After some discussion as to his right to introduce quotations from the Homilies of the Church of England in his defence, he was finally stopped; and, under those circumstances, he declined making any defence, intimating his intention to appeal from the decision of the court. His appeal was not made in vain. The court-martial was severely censured for their injustice, and ordered to reassemble, to hear his defence, and to take it into their consideration. Their sentence was also so far mitigated, that, while they adjudged Mr. Dawson (as they before sentenced Captain A.) to be dismissed, they did not declare him, as they had done at first, “incapable of ever serving his majesty in any military capacity whatsoever.”

(To be continued.)

# MR. DUNCAN ON CREEDS AND CONFESSIONS.

(Continued from p. 371.)

In making his defence, Mr. D. appears to have been chiefly anxious to clear himself of the charge of wanting integrity, especially “in the matter of subscription.” This, undeniably, was both natural and proper; and we sincerely wish that his attempt to show his innocence had been successful. Such of our remarks as we deem most important on this particular, have already mingled themselves, as we foresaw they would, with the examination, contained in our last number, of his strictures on his reviewer. We have still, however, something more to offer on this point, before we dismiss it altogether. Mr. D. writes, (pp. xiii. xiv.) “There is one circumstance, however, which the feelings of the publick will not suffer me to leave unexplained; though I had supposed at first, that I had been long enough engaged in their service to shield me from an aspersion so foul. Be my opinions what they may, I had hoped that my integrity was not to be impeached.” On this we remark, that Mr. D.’s supposition that he had been long enough engaged in the service of the publick, to shield him against that impeachment of his integrity which he calls “a foul aspersion,” savours strongly, either of ignorance or arrogance. The justice of this remark does not depend on the validity of what we, or others, may have said on the point in question. It depends on the nature of the monstrous assumption here made in the abstract, that his publick character and services should have rendered him unimpeachable. No mere man, since the fall of Adam, has ever given, or will ever give, such evidence of his *inflexible* uprightness, as to render a fall from it, and a very foul one too, impossible or incredible. The sad record of what has happened in the

case of prophets and apostles, and of other eminently good men in every age, is proof enough of what we here assert. And does Mr. D. claim to have given better evidence that he would never do any thing unworthy of his character and profession, than has been given by all who have gone before him? If the fair import of what he has said does not go to this point, we do not understand him.

A man's general character, we freely admit, is his very best shield against the shafts of slander. If that character be eminently good, and long established as such, no vague rumour to its disadvantage ought to be credited—The presumption against its truth is strong; and this is what none would inculcate more zealously than ourselves. But when the error or guilt of any man, however eminent for virtue, is distinctly specified, and accompanied with such proof as cannot be gainsayed or resisted, good men will mourn over the fact, that a brother has fallen; but they will neither deny nor disbelieve it. We have never attacked Mr. D.'s general character, nor wished to do it—Let it avail him as much as it will, and the more the better. We have not "travelled out of the record." We have confined ourselves to his sermon and his book, and to the unquestionable facts connected with them. Even in the review of his sermon, we gave him liberal praise for all which it contained, that was meritorious. He has, therefore, no reason to complain of any unfairness, because we have not treated him as if he was infallible or impeccable. What he calls "a foul aspersion," we consider, and know that many others consider, as an incontrovertible demonstration of a most grievous aberration from the straight path of duty and propriety—As such we confidently believe it will be regarded by the publick in general; unless he can vindicate himself, in

a manner far different from that which he has adopted in the book before us.

Mr. D. asks (p. xx.) "Did the students hear any thing contrary to the 'system of religious belief and practice' which had been drawn out in the Confession of Faith, as explanatory of scriptural doctrines? and if not, was the subscription invalid." Again, he writes (pp. xxi. xxii.):

"Dr. G. and some others, who have been very liberal in their censure, must have forgotten what the system of religious belief and practice, proposed to the Directors of the Theological Seminary, really is. Apprehending, from the exquisite tenderness which is cherished for Creeds and Confessions, and which I have had abundant opportunity of knowing, that some such charge might be brought against me as a Director of the Seminary, I had consulted the Confession of Faith before the discourse was prepared; and had deliberately formed the opinion, that there was nothing in it which the Confession itself did not distinctly assert. Often, and very often, have warm advocates of 'our excellent standards' argued against propositions, which those very standards themselves most explicitly declare. And no wonder, for many ardent friends of the Westminster Confession of Faith seldom or ever read it.—But still farther. Suppose the whole doctrine of subscription to our own church Creed had been assailed, would *the system of belief and practice*, therein contained, have been thereby invaded and set aside? Then the Westminster Assembly itself, which made this book that Presbyterians so highly eulogise, must fall under the reviewer's lash; for that Assembly did declare, that to require subscription simply to the answers to the questions in the shorter catechism, was an **UNWARRANTABLE IMPOSITION**—as shall be shown in its proper place, in the course of the following remarks."

On these quotations we first remark, passingly, that we do consider as a gross slander, what Mr. D. here says about the warm advocates of "our excellent standards" arguing against propositions which those standards most explicitly declare; and that "many ardent friends of the Westminster Confession of Faith seldom or ever read it." This is said without one particle of proof

or pretence of proof. Had Mr. D.'s integrity been assailed in this gratuitous manner, he might with great justice have complained of "a foul aspersion." But because his assertions go to assail, all at once, the truth, honour, integrity, and intelligence, of "the warm advocates of our excellent standards," in a *body*, he considers them as no aspersions at all. We conscientiously believe, that the broad statement here made by him, is absolutely false: and all that we shall farther say of it is, that we wish it may be noted, as one among a number of unequivocal proofs, that, as we have shown in our preliminary remarks, it is he who "brings the war."—That it was he who commenced, and who still continues an attack on the whole Presbyterian church, of which we are reluctantly compelled to be the defenders.

But our main design, in placing the quoted passages before our readers, is, to give them, in Mr. D.'s own words, the strength of his defence of the course he has taken. He says a good deal of the same import, in various other places; but here we have the sum and substance of the whole, and it is this—that there is nothing in his sermon which really militates with any thing that is contained, either in the Formula he subscribed, or in the Confession of Faith of the Presbyterian church. We presume that Mr. D. himself would readily admit that this is his position, in the paragraphs before us; for if not, they contain nothing to his purpose. And in what manner does he attempt to maintain this position? Entirely, we affirm, by a wretched equivocation, in the use of the words *Confession of Faith*; and even this, we shall show, will not aid him in the least, so far as his subscription of the Formula is concerned.

The book which goes under the popular name of *The Presbyterian Confession of Faith*, bears this title—"The Constitution of the Pres-

byterian Church in the United States of America: containing the Confession of Faith, the Catechisms and the Directory for the worship of God: together with the plan of government and discipline, as amended and ratified by the General Assembly at their sessions in May, 1821."—Every part of this *Constitution*—the Form of Government and Discipline, as well as the Confession of Faith and Catechisms—every minister of our church solemnly adopts and approves, at the time of his ordination. The second and third questions, put to candidates in the ordination service, are the following—"Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures? Do you approve of the government and discipline of the Presbyterian Church in these United States?" To these questions, every individual receiving ordination, is required to return an explicit answer in the affirmative; for the constitution says expressly, that the presiding member of the presbytery "*shall propose*," among other questions, those which we have quoted, and that "the candidate *having answered these questions in the affirmative*, the presiding minister *shall propose* to the people," certain other questions, which are then specified. Now, we apprehend that the cursory readers of Mr. D.'s book, especially as he repeatedly names the "standards" of the church, would naturally suppose that he meant to affirm, that his sermon contained nothing hostile to the *Constitution* of the Presbyterian church. Such, we confess, was our own impression, on the first reading of the passages which relate to this subject. But when we recollected that the constitution imperatively requires that questions shall be proposed and answered, by the answering of which every candidate adopts and approves both the creed and the



government of the church, and recollected, too, that the burden of Mr. D.'s sermon was, that no such requisition ought to be made, and that no creed should in this form be adopted—we thought that, in all his extravagance, he would not say, that his sermon harmonized exactly with the very things which it denounced as antichristian tyranny, and popish abominations. We therefore looked more closely at his language, and then found that there was the appearance of a careful wording, so as to make the verbal purport of what he says only this—that he did not, in his sermon, oppugn any *doctrine*, or *principle*, laid down in the *Confession of Faith*, taken separately from the other parts of the Constitution.

The fair and full amount of his defence then, as contained in the quoted passages, stripped of its disguise and connected with the notorious facts of the case, is simply this—He has preached against the Constitution of the Presbyterian church *in toto*; but yet there is a part of that Constitution which contains *doctrines*, none of which he has opposed.—He has not *opposed* these doctrines, although he abhors the thought, that any one should use them as the expression of a creed—as every minister of the Presbyterian church is required to do, and actually does. If there is any thing here, better than a miserable equivocation, we will thank any one, who will show us what it is. Mr. D. himself seems to have had a little misgiving, in regard to the kind of arguing he had adopted. For he immediately puts, in the form of a supposition, what he had unquestionably done in fact. “Suppose (says he) the whole doctrine of subscription to our own church creed had been assailed, would the *system of belief and practice* therein contained, have been hereby invaded?” What a question! The doctrine of subscription *requires* that you shall solemnly adopt a

creed, and yet it is asked if you may not assail this requisition—re-vile it at pleasure—and yet not invade the system of belief and practice which contains it. It is no easy matter to get to the bottom of this man's absurdity. As to what he says, about the Westminster Assembly not requiring such a subscription as is required in the Presbyterian church in the United States, if his statement were admitted to be correct,—which we do not admit—what would it be to the purpose? Whether that Assembly required a subscription or not, our Constitution requires it; and every minister in the Presbyterian church, and Mr. D. among the number, has actually made it.

But Mr. D.'s equivocation about the Confession of Faith, will avail him still less, if possible, in reference to the Formula, than to the Constitution of the Church. The Formula expressly mentions the “Plan of Government and Discipline of the Presbyterian Church,” as well as the “Confession of Faith and Catechisms.” Yet that part of the plan of government which indispensably requires the adoption of a creed by every candidate for the ministry, Mr. D. did, in the most open and unqualified manner, reprobate before the Directors, who, as well as himself, had actually adopted it; and before their pupils, every one of whom was shortly to be called on to adopt it—What was this, but to use his utmost influence to persuade those pupils *not* to do, what in his subscription of the Formula he had solemnly pledged himself to endeavour to “form” them to do, “cordially?”—What was it, but to do all he could to fill the minds of the youth with *hatred* to a system, which he had promised to engage them, so far as he could, “to propagate and defend, in its genuineness, fulness, and simplicity?” We wish for Mr. D.'s sake, as well as our own, that his absurd defence had not called us again to expose

him, by showing the *glaring inconsistency*—it deserves a severer appellation—between his sermon, and the engagements by which he bound himself in the subscription of the Formula.

Mr. D. professes (pp. vii. viii. ix.) to “explain the motives and views which animated the bosom of the preacher,” when he composed and delivered the sermon which has led to so much controversy. These motives and views, as he states them, and as indeed they are indicated in the very title of his sermon—“A Plea for Ministerial Liberty”—may all be resolved into a desire and intention to show that Christian liberty ought not to be trammelled, by a subscription to any creed or confession drawn up by uninspired men. If our space would permit we should quote him at length; but we think he will not deny that he represents this to have been his great aim; as it is plainly the very point which he has laboured, both in his sermon and his book. The question then is, was there any sufficient call, any necessity, for this service? We believe we have shown satisfactorily, that if there was, it was attempted by Mr. D. in a very improper manner—in a manner that does justly subject him to the charge of “doing evil that good may come.” But we think it may be shown that his plea for ministerial liberty was in itself an *unnecessary plea*—that the members and ministers of the Presbyterian church had, and still have, as much Christian liberty as any reasonable being can desire. Let the Reviewer and Mr. D. be indulged with a short colloquy on this topick.—*Mr. D.* I hold that it is altogether wrong for uninspired men to form and require subscription to a creed. *Reviewer.* Well, we know you think it is wrong; but we as sincerely think it is right; and in this land of liberty, you will not deny that we may have a creed, and make a test of it too, if we choose to do so. *Mr. D.* You ought

not to impose this test on the conscience of any man—it is a dreadful snare. *R.* But pray remember, sir, that we do not impose it on the conscience of any man. All that you say on this subject is just so much of nothing to the purpose. We do not ask of any man to subscribe our creed, and take our test—We do not wish he should, unless it is his own voluntary choice—the result of a deliberate conviction of his own mind that he ought to do so; and unless he applies to us, and not we to him, when he makes his subscription. *Mr. D.* But this adoption of a creed, formed by uninspired men, prevents free inquiry—When a man has adopted it, he is afraid to examine freely, any article that it contains. *R.* No, sir, nothing can be farther from truth and fact, than your position here. We hold that the word of God is the only infallible standard of truth; and that every man may and ought to compare every sentiment and opinion he has adopted, whether it be contained in a written creed, or be the result of his own reasonings, with the revealed will of God; and if he find that in any way, or in any form, he has embraced error, he ought immediately to renounce it. *Mr. D.* Yes, but he may be afraid to renounce it, lest his brethren should censure him. *R.* He has a right to separate himself from his brethren. *Mr. D.* But they will censure him for doing that. *R.* Not if he does it peaceably; that is, without giving them or their system disturbance and opposition, till he has left their communion. *Mr. D.* Ay, but it is an ugly affair to leave all the associations of one’s youth, and all the advantages of a good settlement in the ministry. *R.* We know it is—But this is the condition of things in this mutable world. For the sake of a good conscience, a man must often suffer loss—sometimes the loss of all things, and even life itself. A man cannot, with a good conscience, identify himself

with a sect that he believes is tenacious of important and destructive errors. He is bound to let the world see, that he does not belong to that sect—does not hold their errors.

*Mr. D.* But cannot he continue with that sect, and denounce and reprobate its errors at the same time? *R.* Not, surely, when the errors which he denounces and reprobates, are, that the fundamental principles of the society are anti-christian—that the ties which bind them together ought not to bind them, but to be dissolved, and that, for himself, he considers them as dissolved, and will act accordingly. Can any thing be more absurd than for a man to say that he belongs to a sect which he treats in this manner? He does not *really* belong to it—He has put himself out of it *in fact*, and ought to do so *in form*: And if he will not, the sect ought to disown him, and turn him out. They ought to do this to preserve consistency and a regard to their own character; for the supposition is, that they still believe that they are right, and that one of their late members has gone astray. They ought to do it, too, to preserve peace and purity among themselves; and because it is far more reasonable (if there were no other consideration in the case) that one individual should suffer inconvenience and loss, than that a whole community should be incessantly disturbed and injured by his continuing in membership—When the question is, whether an individual, or a whole society, shall suffer inconvenience, it is easy to see how the question ought to be answered—Thus endeth our colloquy with *Mr. D.*

And now we ask of every reader, what any man can want, in the way of Christian liberty, more than that his subscription to a creed should be perfectly voluntary and unsolicited, at first; and that after he has made his subscription, he should have full freedom to examine and compare every article of his faith

with the infallible word of God; and that, if he becomes satisfied that he has adopted an unscriptural creed, or that he ought to have adopted no creed at all, he be at perfect liberty to correct his errors, without hindrance or censure—provided only, that he will peaceably separate himself from that association which holds the creed he renounces, as their bond of union, and with which he himself has been associated, on the condition of so holding it? We demand, if this is not liberty—Christian liberty—as much as any reasonable man can desire. And all this liberty, be it noted and remembered, belongs to every minister and every member of the Presbyterian church.

*Mr. D.* is solicitous, that if a rejoinder to his book should appear, his opponent should consider the matter in controversy by itself, and not as connected with his name or doings. He says (p. xxviii.) “Let him be ‘valiant for the truth upon the earth;’ but let him discuss the *subject*, not the *man*.” We cannot say that we wonder that *Mr. D.* is anxious that the subject, and not the man, should be discussed, in this controversy. We think that we, or any body else, in his circumstances, would have the same anxiety that he experiences. But unhappily the principal part of the existing controversy, is, and ought to be, whether what has been done by *Mr. D.* could be done with propriety or consistency, by any man in his circumstances. If *Mr. D.* had, from the first, renounced his connexion with the Presbyterian church, and declared himself an Independent, then his demand that we should discuss the subject and not the man, would have been fairly and strongly made. But the truth is, that in such an event there would, probably, have been little or no controversy. We know the principles of the Independents, and we respect them. The General Assembly of the Presbyterian church



holds a fraternal correspondence, and a very cordial one, with many of the Independent churches of New England. And we are free to say, that if Mr. D., and his friends and associates, had erected a number of orthodox Independent churches in the States of Pennsylvania and Maryland, in a fair and honourable manner, and had afterwards wished to hold the same friendly correspondence with the General Assembly, as is held by the orthodox Independent brethren of New England, we certainly would not have opposed such a measure. If, moreover, Mr. D., or any one else, had, in the circumstances we have mentioned, wished to enter into a debate on the relative or comparative merits of the Presbyterian and Independent churches, as to their form of church government and order, no opposition to such a debate should have come from us; on any other ground, at least, than that of inexpediency. We believe that all that can be said on either side of this debatable subject, has already been said; and perhaps better said, than it is likely to be speedily said again. Yet, if any should choose to bring the subject again before the publick, be it so—We have no fears for the cause of Presbyterianism, in a controversy with any sect whatever.

But we must say that Mr. D., judging of him by the sentiments he has avowed, is as little of an Independent, as he is of a Presbyterian—He is, in fact, so far as we can discern, a religious *Non-descript*. The Independents, although they have no established Confession of Faith, or plan of church government, in which all their churches agree, and by which a formal bond of union is constituted among them, yet they make more use of creeds, by a considerable disparity, than is done by the Presbyterians. Not only every minister, but every church member,

commonly submits a creed, or a profession, or a confession of his faith—no matter what it is called—to his brethren; and this, too, expressed as much in uninspired language, as any thing in our Confession of Faith and Catechisms. This, we believe, with very few exceptions, is the usage of orthodox Independent churches: and for this we certainly and warmly commend them. But how will this quadrature with Mr. D.'s favourite tenet, that no uninspired creed ought ever to be required of any man. We have heretofore said, and still think, that his system is altogether impracticable; and that he cannot get along a single step, without a confession of faith, or creed of some kind, which he must impose on all with whom he holds communion. Suppose that, to a person seeking Christian fellowship and church privileges with him, he only puts this question—Do you believe the scriptures of the Old and New Testaments to be the word of God? Here is the requisition of a creed, or a confession of faith; and to be made, too, in the words of a fallible man. Nay, the translation of the Scriptures themselves, into every language into which they have ever been translated, has been the work of fallible men. None of these translations are absolutely perfect. Yet the most of mankind cannot—possibly Mr. D. cannot—compare one of these translations, critically and accurately, with the inspired originals. When, therefore, they say that they believe the Scriptures to be the word of God, and understand, as they certainly do, that the *translation* which they read is that word, they adopt a human composition for their creed. Translators are usually called, and properly called, *Interpreters of Scripture*—They certainly are no more. And the formers of our Confession of Faith and Catechisms, professed to be exactly this, and no more

than this—although their work was of a different nature from that of translators.

Mr. D. writes (p. xxiv.) "I hope I have fairly disabused myself of the unjust and cruel insinuation of a want of *integrity*, as to the matter of subscription. If it has not been done to the satisfaction of the reader, I shall never return to it again, and shall hear of its renewal with composed silence. My feelings, on such a subject, are housed under the protection of a good conscience, and my heart is safe."—Here we really give Mr. D. some credit for ingenuity. We think he has made about as good a *come-off*, as any man in his situation could. But has he *disabused* himself? We think not; because, so far as we know, he has never been *abused*; although *he* has himself abused the whole Presbyterian church, most unmercifully. What has been said of his "want of integrity, as to the matter of subscription," instead of being "unjust and cruel insinuation," has, according to our reckoning, been, over and over again, made matter of incontrovertible proof.—The publick will judge between us. "My feelings (says he) on such a subject, are housed under the protection of a good conscience." For the word *good*, in this sentence, read *deluded*, and then Mr. D.'s statement and our own will not differ; as may be seen in our preliminary remarks.—Mr. D. promises never to return again to the defence of himself, against such a charge as

he has endeavoured to repel. This was a good resolution—the best he could have formed—and we are only sorry that he did not keep it. But he departed from it, even before he had finished the publication we are reviewing. The latter part of his book is much in the style of defence. Almost at the very close of it, we find such a sentence as this—"Neither may the brethren traduce us as disingenuous men, because we do not withdraw from their voluntary association. There is nothing disingenuous in such conduct." And then he goes on, very modestly, as his manner is, to compare himself and his no-system associates, to the disciples of Jesus, and the Presbyterian church at large, to the Scribes and Pharisees; and to argue, that as the disciples were not required to withdraw from the scribes, in "the services of the temple," so neither is there any obligation on Mr. D. and Co. to withdraw from the Presbyterian church. Right glad are we, that a comparison is not a demonstration, nor even a reason nor an argument—nor yet, in all cases, an illustration; for we remember that some witty writer, we believe it is Swift, speaks of "similes to nothing *like*." Had he met with the one before us, he might have given it as an example. Possibly we may say a little more on this subject, in winding up our review. But we are heartily glad to close, for the present, our examination of Mr. D.'s defence.

(To be continued.)

---

## Literary and Philosophical Intelligence, etc.

*Gold Mines in Amherst.*—There are several gentlemen in Amherst county, Va. near the Folly, digging for golden ore. They have an experienced miner from Europe assisting them, and present appearances encourage them to expect a rich reward for their labour.—*Virginian*.

*Fecundity of Snakes.*—Mr. Walter Dyer, who lives in the neighbourhood of Govan's town, between 4 and 5 miles from Balti-

more, a few days since killed a female snake, which upon being opened, was found to contain 64 young snakes, each measuring from five to six inches in length.

*Stone Sign Post.*—At the village of Fall River, a sign post of hewn stone has lately been erected, 32½ feet in length; 27 feet of it above the surface of the earth. Its form is octagonal, and its diameter

averages about fourteen inches, being somewhat largest at the bottom.

At the late distribution of prizes by the British Society of Arts, the large silver medal, and a purse of fifty guineas, was awarded to Mr. J. Roberts, an indigent miner, for his apparatus to enable persons to breathe in air loaded with smoke and other suffocating vapours.

It is remarkable that the Dutch flag, displayed from the vessel which brought out the Dutch minister, is the first national Dutch flag which has been exhibited in New York, since it was struck, upwards of 150 years ago, when the colony of New Amsterdam was ceded to Great Britain.

Messrs. Pizzigalli and Degaspari, of Milan, have undertaken a work which they call "Pomona, in relief;" that is to say, a collection of models of all the fruits cultivated in Europe, so perfect that it is impossible, without touching them, not to mistake them for the natural fruits. The smaller fruits are modelled in wax; the larger in plaster, with a coat of wax. Some, such as grapes, gooseberries, &c., are blown in glass.

*New Invention.*—The Newburg Gazette mentions that Captain Henry B. Myer, of that village, has invented an improved method of propelling vessels. "The superiority of his plan over the common paddle wheels," says the Gazette, "has been tested by careful and fair experiment, and at the most unfavourable trial, the result was 41 to 26 in favour of his machine, the same power being applied to each. What difficulties may attend the application of this plan to steam-boats and other large vessels, we cannot foresee; but the inventor thinks they will be comparatively trifling, and that at least one-third of the fuel may be saved by substituting his machine for the common paddle wheel now in use in steam boats."

*Vergennes, (Vermont.)*

The pig iron, manufactured from the ore which abounds on the shores of Lake Champlain, has been tested by a variety of experiments in the city of New York, and pronounced the best specimen, particularly of American manufacture, that has ever been sold in that market.

*New York.*

*New Invention.*—There is now almost completed in this city, a machine for the purpose of sweeping the streets; it possesses the power of twenty men, with the aid of one man and horse. Although very small, the power of it has been fully tested.

Recent letters from Ispahan announce, that the king of Persia has abdicated the throne in favour of his eldest son, Abbas Mirza. It is said that he proposes to visit the ruins of Shiraz, and intends to employ

his leisure moments in rebuilding that city, and restoring it to its former splendour.

At a late meeting of the Asiatic Society of London, several Burmese articles were presented. Among others, a Burmese sabre, of a very rude and awkward shape; and a copy of a curious Burmese book, the letters of which are in mother-o'-pearl. It is of an oblong shape, and composed either of wood or pasteboard, lackered.

*South Africa.*—The "South-African Advertiser" contains the following extract from a letter from Graaf Reinet.—"This morning several of the inhabitants were attracted by a cloud, which had made its appearance about a mile eastward of the town; and it was soon ascertained that this phenomenon was occasioned by a vast swarm of migratory locusts, the first which have made their appearance in this neighbourhood since 1808. They are still young; and, though their numbers, in comparison with the immense swarms with which some of us have had formerly to contend, may be termed few, they are sufficiently numerous to astonish those who have lately come among us; and they cause no small degree of anxiety to the farmer, who knows, by experience, what they may become in a season or two, if Providence be not pleased to arrest so dreadful a visitation."—*Ch. Obs.*

A subscription is in progress amongst the Unitarians, in India and in England, towards enabling Ram-Mohun Roy and Mr. Adam, a Unitarian missionary, to build a chapel at Calcutta. This coalition seems to speak as little in favour of the Christian complexion of modern Unitarianism as did the celebrated letter and epistle dedicatory to the Mohammedan ambassador from Morocco to the Unitarianism of the age of Charles the Second.

A Roman Catholic priest of the name of Stabellini, has been consecrated Portuguese Bishop of Dorilea, and Apostolical Vicar-General, in the dominions of the Great Mogul, Idulshaw, Golconda, and in the Island of Bombay, at the mother church of De Esperanca, at Bombay. The ceremony was performed by the Bishop of Antiphila, and two Vice-Bishops.

*North America.*—The temperature of newly-killed animals was, on sixteen different occasions, noticed by Captain Lyon, during the severity of the Arctic winter of 1821–2. The greatest heat observed, that of a fox, was 106½ deg. of Fahrenheit, when the surrounding air was 14° below zero. The mean of fourteen Arctic foxes, a white hare, and a wolf, gave 102° of animal heat, at extreme depressions of the thermometer, in the surrounding air. How wonderful this provision of an all-wise and merciful Creator!



## Religious Intelligence.

### MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(Continued from p. 379.)

The committee appointed on the Overture from the Synod of New Jersey, inquiring what a Church Session ought to do with members in communion, who have been absent for years without having taken a certificate of dismission, and whose place of residence is unknown, made a report, which, being read and amended, was adopted, and is as follows, viz.

That although this particular case is not provided for by a specific regulation in our book of Discipline, yet it is embraced by certain general principles, which are recognised in that book, and interwoven with many of its provisions. These principles, together with the result, bearing on the case in question, the committee beg leave most respectfully to state.

1. Every church member is amenable to some appropriate tribunal, by the wisdom and fidelity of which, in case of his falling into any error, immorality, or negligence, he may be dealt with according to the word of God.

2. No member of a church can properly ever cease to be such but by death, exclusion, a regular dismission, or an orderly withdrawing to join some other Christian denomination; and must of necessity, continue to be amenable to that church until he becomes regularly connected with another.

3. For a church member to withdraw from a use of his privileges as a member, either by irregularly connecting himself with another denomination, or by going to a distant part of the world, to reside for a number of years, without making known his removal to the church session, and asking a certificate either of good standing, for the purpose of enjoying occasional communion elsewhere; or of dismission, to join some other church; is itself a censurable violation of the principles of church fellowship, and may infer suspension from its privileges.

4. Church members, therefore, who have been absent for a number of years in unknown places, are by no means to have their names erased from the churches to which they respectively belong; but are to be held responsible to their respective churches; and if they should ever return, or be heard from, are to be regularly dealt with according to the word of

God, and the principles of our church; and although great caution and tenderness ought to be exercised toward those whose withdrawing from Christian privileges may be occasioned by the unavoidable dispensations of Providence without any material fault of their own, yet in all cases in which a church session has good reason to believe that any of the church under their care have absented themselves with design, either from a disregard of Christian privilege, or from a wish to escape from the inspection and discipline of the church, they ought without unnecessary delay to declare such persons suspended from the privileges of the church, until they give evidence of repentance and reformation: and, of course, in making their statistical reports, ought to enumerate such among the members under suspension.

A number of copies of the minutes of the last General Association of Connecticut; of the last General Association of Massachusetts; and of the last meeting of the General Synod of the Reformed Dutch Church, were received from those bodies respectively; which were committed to Mr. G. B. Perry and Dr. Cathcart, to distribute among the members.

A communication was received from the Trustees of the General Assembly, relative to the Wheelock estate, which was committed to Dr. Chester, Mr. Weed, and Mr. Hawes.

The committee appointed to examine the records of the Synod of New York, reported, and the book was approved to page 53.

The committee appointed to examine the records of the Synod of Pittsburg, reported, and the book was approved to page 248.

A memorial signed by Gideon Blackburn, John McFarland, John Breckinridge, Samuel K. Nelson, and David C. Proctor, as agents in behalf of the Synod of Kentucky, on the subject of founding a college in that state, was received and read. This memorial and the accompanying papers, were committed to Dr. Miller, Dr. Green, Mr. Wylie, Mr. S. D. Hoge and Mr. Hughes.

Adjourned to meet on Monday morning at 9 o'clock. Concluded with prayer.

May 23d, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Samuel Parker, from the Presbytery of Cayuga, the Rev. Joseph

P. Cunningham, from the Presbytery of Alabama, and the Rev. Joseph Wood, from the Presbytery of North Alabama, appeared in the Assembly, and their commissions being read, took their seats as members.

Rev. Urban Palmer resigned his seat to the Rev. Abner Morse, the alternate mentioned in their commission.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion. After considerable progress had been made in this business, the Assembly had a recess until 4 o'clock.

At 4 o'clock the Assembly met.

Mr. Welton had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed, and finished receiving communications on the State of Religion. Adjourned till to-morrow morning, at 9 o'clock. Concluded with prayer.

May 24, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Ravaud K. Rodgers, from the Presbytery of Troy, and the Rev. Samuel S. Davis, from the Presbytery of Georgia, appeared in the Assembly, and their commissions being read, took their seats as members.

Resolved, that the thanks of this Assembly be presented by the Board of Missions, to the Rev. Dr. Brownlee, for the missionary sermon which, by their appointment, he preached last evening.

The committee appointed to examine the Records of the Synod of New Jersey, reported, and the book was approved to the end of the minutes of October, 1824.

The committee appointed to examine the Records of the Synod of Virginia, reported, and the book was approved to page 83, with the exception of a resolution found in page 82, in which the Synod determined to discontinue the practice of calling upon their members for the reasons of their absence from its meetings.

The committee to whom was referred the memorial and petition of the Agents of the Synod of Kentucky, made the following report, which was adopted, viz:—

That they consider the statement and request contained in the said memorial, as worthy of the favourable notice of the Assembly. The plan which the Synod have formed of establishing a College in a central situation within their bounds, under their own management, and at the same time upon principles which shall effectually guard it against all illiberal and sectarian restrictions, appears to the committee well devised, and, if carried into successful operation, well adapted to produce effects of the most salutary kind, on

the interests of sound learning, and genuine religion in the Western Country. And although they think it would not be prudent for the General Assembly, in ordinary cases, to pledge its influence in behalf of any particular Literary Institutions, yet, in the present case, when an enterprise of this nature is undertaken by one of our own Synods, upon a plan so truly worthy of universal patronage, and which, while it is calculated to promote knowledge and piety among all denominations, cannot fail, under the Divine blessing, of benefiting our own communion, the committee are of the opinion that the Assembly would not be justifiable in withholding its countenance.

The committee therefore, respectfully recommend to the Assembly, the adoption of the following resolution, viz:—

Resolved, that in the opinion of this Assembly, the plan of the Synod of Kentucky for establishing a College under their own immediate management, is enlightened and judicious;—that, if carried into execution upon the liberal principles embraced in the plan, and to which the Synod have bound themselves faithfully to adhere, it cannot fail of exerting a benign influence on the interests of literature and genuine religion in the West;—and that they consider it as worthy of the patronage of the pious and wealthy of all denominations, who wish well to the advancement of the great cause of enlightened education, and a learned Christian ministry.

The committee appointed by the last Assembly on the subject involved in the appeal of Donald McCrimmon, did not report. Resolved that they be continued.

The committee appointed to examine the Records of the Synod of Kentucky, reported, and the book was approved to page 113.

The committee appointed to consider the papers, communicated by the Trustees of the Assembly, relative to the Wheelock estate, made the following report, which was adopted, viz:—

That since the papers have been put into their hands, a new communication has been received from Dr. Dana, the assiduous and able agent of the Assembly and the Trustees, which gives a new and favourable turn to the business, and they recommend the adoption of the following resolutions:—

1. That Dr. Dana be continued as the agent of this Assembly.

2. That the whole business be referred to the Trustees of the Assembly, with full authority to settle the concern in the best manner in their power.

The following question from the Presbytery of Baltimore, was presented by the



Committee of Overtures, viz :—"What is the course proper to be pursued by a Presbytery, when a Minister with a certificate of good standing, from a Presbytery that has no longer any existence, applies for admission, if the applicant has, in the interval, between the dissolution of the one Presbytery and his application to the other, been guilty of some offence, for which the Presbytery applied to, would refer his case back to his own Presbytery, provided it were in existence?"

This overture was committed to Dr. Miller, Mr. Hughes, Mr. Nelson, Dr. Brown, and Mr. Johnson.

The committee appointed to make arrangements for the Prayer Meeting to-morrow evening, made a report, which was accepted.

The committee appointed to take into consideration the subject of the request of the Rev. Dr. Green and Dr. Miller, to be released from their appointment, to write the history of the Presbyterian Church in the United States, and to suggest measures to be pursued by this Assembly in relation to the same, reported—That they have had the subject committed to them under consideration, and now beg leave, respectfully, to offer to the Assembly, the result of their reflections and inquiries relative to it.

The History of the Presbyterian Church, in these United States, appears to your committee to be a subject too important to be abandoned, and well worthy of all the attention which can be bestowed upon it by this Assembly. Its importance will at once appear, when it is considered, how nearly it is connected with the propagation of the pure doctrines of the Bible, the progress of vital godliness, the spread of the gospel, and the rapid advancement of the interests of science.

Your committee, therefore, are of opinion, that such measures ought to be adopted as will be calculated to ensure the continuation and completion of the History of the Presbyterian Church, with the least possible delay. The difficulties which must be encountered in the execution of this undertaking will not be diminished, but increased with time. And your committee are moreover happy to have it in their power to inform this Assembly, that they have received information of the existence, in different and distant parts of our country, of several important documents and Presbyterial records, which it is hoped, may in a good degree, supply that lack of information, that has heretofore existed.

Your committee therefore recommend the adoption of the following resolution, viz :—

Resolved, that the request made by the Rev. Drs. Green and Miller, to be released

from their appointment to write the History of the Presbyterian Church in the United States, is received with unfeigned regret. But this Assembly viewing the request under existing circumstances, to be both reasonable and proper, do further resolve that the same be granted.

Resolved, that the thanks of this Assembly be, and they hereby are, given to the Rev. Dr. Green, for his gratuitous offer of the whole result and fruits of his arduous labour bestowed in writing, in part, the desired History, as well as in collecting documents and various information, and in forming annals in relation to that part of the same, which yet remains to be executed.

Resolved, that a committee of three be appointed, whose duty it shall be, to receive from the Rev. Dr. Green, the documents, and annals, and information, prepared by him to be furnished, and to collect such other documents as may be in their power, and may be necessary to the completion of the History of the Presbyterian Church in the United States, with as little delay as possible; and whose further duty shall be to report from time to time their progress in the proposed undertaking to this Assembly.

The Rev. Ashbel Green, D. D. Rev. Jacob J. Janeway, D. D. and Rev. Ezra S. Ely, D. D. were appointed a committee for the purposes mentioned in the last resolution.

Resolved, that all the Presbyteries under the care of this Assembly, which have been formed since the year 1797, be earnestly requested, with all convenient expedition, to compile the histories respectively, of their several Presbyteries, and transmit the same to the Committee above-mentioned, resident in the city of Philadelphia; and that any Presbyteries which were formed anterior to the year 1797, and which have not as yet forwarded their histories severally, be careful to prepare and forward them with as little delay as possible.

Resolved, that an Agent be appointed by this Assembly, in each Synod within our bounds, whose duty it shall be to collect and transmit to the said committee, all such documents, printed and manuscript, as may tend, in their opinion, to throw any light on the History of any part of the Presbyterian Church.

The following persons were appointed Agents in their respective Synods, agreeably to the above resolution, viz :—

In the Synod of Genessee, Rev. Samuel T. Mills; Geneva, Henry Axtell, D. D.; Albany, Gardner B. Perry; New York, Steph. N. Rowan, D. D.; New Jersey, John M'Dowell, D. D.; Philadelphia, George Duffield; Pittsburg, Francis Heron, D. D.; Virginia, John H. Rice, D. D.



Kentucky, James Blythe, D.D.; Ohio, Robert G. Wilson, D.D.; Tennessee, Charles Coffin, D.D.; North Carolina, John M. Wilson; South Carolina, and Georgia, Francis Cummins, D.D.

The following question, from the Presbytery of Genesee was presented by the committee of overtures, viz.

"Common fame accuses two ruling elders of a church, [they being the only acting elders,] of unchristian conduct, which took place several years ago, but which has lately been made known to the Presbytery with which said church is connected: what is the duty of Presbytery in the case?"

This overture was committed to Mr. Speer, Mr. Ostrom, and Dr. Brownlee.

A nomination was made of persons to be chosen delegates to the several Ecclesiastical bodies connected with this Assembly.

An overture on the subject of establishing a Theological Seminary in the West, was reported by the committee of overtures, and made the order of the day for to-morrow morning.

An application from the churches of Granby, Oswego, and Hannibalville, in the Presbytery of Onondaga, in the Synod of Geneva, to be set off from that Presbytery, and attached to the Presbytery of Oswego, in the Synod of Albany, was made through the committee of overtures. Extracts from the minutes of the Presbyteries concerned were read, from which it appeared, that all the parties concerned were in favour of the measure; whereupon it was resolved, that the request of these congregations be and it hereby is granted. Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Latta resigned his seat to the Rev. Eliphalet W. Gilbert, the alternate mentioned in their commission.

It being the order of the day for this afternoon, an election was held for delegates to attend the several Ecclesiastical bodies connected with this Assembly. The ballots were taken and committed to Mr. Biggs, Mr. Gilbert, and Mr. Nelson.

The Board of Missions reported, and their report was committed to Dr. Brownlee, Mr. Baldwin, and Mr. Hawes.

Mr. Adrian obtained leave of absence from the remaining sessions of the Assembly.

The committee appointed to count the votes for delegates to the several Ecclesiastical bodies connected with this Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. James Hoge, the Rev. William Chester, and the Rev. Ezra S. Ely, D.D. to attend the next meeting of the General Association of Connecticut:

The Rev. James Hoge, and the Rev. William Chester, to attend the next meeting of the General Association of Massachusetts: and the Rev. Ezra S. Ely, D.D. alternate to either of them who may fail:

The Rev. Reuben Post, to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; and the Rev. Elisha P. Swift his alternate:

The Rev. Gardner B. Perry, and Mr. John L. Winne, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. Henry R. Weed, alternate to Mr. Perry:

And the Rev. Robert Cathcart, D.D. and the Rev. William Neill, D.D. to attend the next meeting of the German Reformed Synod.

Resolved, that the delegates to the German Reformed Synod be allowed the same compensation for mileage and attendance, as is given to the delegates to the other Ecclesiastical bodies connected with this Assembly.

The Rev. J. N. C. Grier, resigned his seat to the Rev. Amzi Babbitt, the alternate mentioned in their commission. Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 25, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Mr. Abraham R. Hall, a ruling elder from the Presbytery of Geneva, appeared in the Assembly, and his commission being read, took his seat.

Dr. McDowell resigned his seat to the Rev. Elias W. Crane, the principal mentioned in their commission.

Mr. Hunter had leave of absence from the remaining sessions of the Assembly.

The committee appointed to examine the Records of the Synod of Ohio, reported, and the book was approved to page 221.

The commissioners, appointed by the late Synod of the Associate Reformed Church to settle all accounts belonging to the same, reported,

That since their former report, and settlement of their accounts, they have discovered stocks standing in the name of James R. Smith, and held in trust for the Associate Reformed Church, and for which the Commissioners have received the following sums of money, viz.

One hundred and eighty dollars were received from the Trustees of the United Insurance Company; one hundred and twenty-seven dollars and fifty cents, be-

ing four dividends on fifteen shares of the New York Insurance Company; and the proceeds of the sale of the said fifteen shares, amounting to nine hundred and twenty-three dollars and ninety-one cents. The two last mentioned sums making together, ten hundred and fifty-one dollars and forty-one cents, have been paid over to the Treasurer of the General Assembly, for the use of the Theological Seminary at Princeton, as per the receipt herewith. The first mentioned sum of one hundred and eighty dollars, is reserved by the commissioners to pay for writing up the minutes of the late General Synod of the Associate Reformed Church, in conformity to a resolution adopted by the same.

The Commissioners believe that this closes the concerns of the late Synod, and that they have no other funds that can be collected, or property to be transferred, excepting three pews in the church in Murray Street in this city, and which cannot at present be disposed of.

ARCHIBALD FALCONER,

W. W. PHILLIPS,

*Commissioners of the late Synod  
of the Ass. Ref. Church.*

*New York, May 23, 1825.*

The General Assembly, taking into consideration the numerous and rapidly increasing population of that part of the United States and their territories, situated in the great valley of the Mississippi; and believing that the interests of the Presbyterian church imperiously require it, and that the Redeemer's kingdom will be thereby promoted, do resolve, that it is expedient forthwith to establish a Theological Seminary in the West, under the supervision of the General Assembly.

Dr. Green, Dr. Blackburn, Mr. Jennings, Mr. James Hoge, Dr. Miller, Mr. Breckinridge, and Mr. Robert G. Johnson, were appointed a committee to report a plan for the establishment of said Seminary.

The committee to whom was referred the overture from the Presbytery of Genesee, made a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, that the Presbytery is the competent court to try these two elders, and that it is their duty to cite the offending persons before them, and proceed to issue the case.

The committee appointed on the report of the Board of Missions, made a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the report of the Board be accepted and approved.

2. That the Trustees be directed, and

they are hereby directed, to issue a warrant for the payment of the sum now due to the missionaries who have been employed by the Board, for the last year, amounting to \$2701 66.

3. That it be recommended, and it is hereby most earnestly recommended, to all the churches under the care of the Assembly, to consider very seriously the case of the destitute parts of our country, and especially of the many thousands of families in the New States in the West, and in the South, which are growing up almost entirely destitute of the preaching of the gospel, and of all religious instruction: and that now, it is of the utmost importance to seize the opportunity offered in Divine Providence, of using every means to mould their character (which is now forming) under the influence of our holy religion. Therefore resolved,

4. That it be most earnestly recommended to all our congregations to send up annual and liberal contributions, to the Board, in order to their doing this more efficiently: it being always understood, however, that this recommendation shall not involve in censure, any Presbytery, in any of the Synods, which have the permission of the General Assembly to manage their own missionary concerns.

5. That it be recommended to the Board to appropriate a considerable portion of their funds to the location of pastors, in those destitute parts of the church, where, from the character of the population, there is a prospect of a permanent establishment, and where the pastor can, in the mean time, receive the chief part of his support.

6. Resolved, that it be recommended to the Board of Missions to appoint an agent or agents, to collect funds, with a special view to their assisting feeble infant churches in supporting in them the stated ministry of the word.

With respect to the narrative of the labours, progress, and reception of the Missionaries, your committee would recommend, that it be put into the hands of the committee on the narrative of the state of religion, that they may embody in their communication whatever is important and interesting in the statements of the Board of Missions.

Mr. Gray resigned his seat to the Rev. John L. Vandervoort, the alternate mentioned in their commission.

Mr. Janvier resigned his seat to the Rev. Thomas H. Skinner, the alternate mentioned in their commission.

The Board of Directors of the Theological Seminary made their annual report, which was accepted, and committed to Mr. Davis, Mr. Wylie and Mr. Weed, to report the items which claim the particu-

lar attention of the Assembly; and, especially, to recommend ways and means to provide for the current expenses of the Institution through the ensuing year.

Resolved, that the Report of the Board of Directors be printed, under the direction of the Secretary of said Board.

A nomination was made to fill the vacancies in the Board of Directors.

Application was made, through the Committee of Overtures, to erect a new Synod, to be composed of certain Presbyteries in the Synod of Pittsburgh. The Assembly, after hearing the papers in relation to this application read, and duly considering the subject,

Resolved, that the Presbyteries of Grand River, Portage, and Huron, be, and they hereby are, detached from the Synod of Pittsburgh, and constituted a new Synod, to be designated by the name of *Synod of the Western Reserve*; that they hold their first meeting at Hudson, on the 4th Tuesday of September next, at 11 o'clock, A. M. and that the Rev. Joseph Badger preach the Synodical Sermon, and act as Moderator till another shall be chosen, or in case of his failure, then the oldest Minister present shall officiate in his place.

The following question was presented by the Committee of Overtures, viz.—

“Is it consistent with the Constitution of our Church, and with its purity and peace, that persons who manifest a decided hostility to creeds, confessions, and ecclesiastical formularies, as unscriptural and destructive to the rights of conscience, should be received as Ministers of the Gospel, into the Presbyterian Church?”

This Overture was committed to Mr. Monteith, Mr. Fisk, and Mr. Duffield.

The following question was brought in by the Committee of Overtures, and after some discussion was dismissed, viz.—

“Is a Minister liable to censure for inviting a Minister of the Cumberland Presbyterian denomination to preach in his pulpit? or for communing in a Congregation of that denomination?”

The following Overture was presented by the Committee of Overtures, viz.—

“Can a Presbytery consistently acknowledge as valid, the ordinance of baptism as administered by those who are regularly suspended by a higher judicatory of the Church? If not, how are we to regard the baptism of the Cumberland Presbyterians?”

A motion was made to dismiss this Overture, and received some discussion, when the Assembly adjourned till this afternoon, at 4 o'clock. Concluded with prayer.

4 o'clock, P. M.—The Assembly met,

and was constituted by prayer. The minutes of the last session were read.

Mr. Stinson obtained leave of absence from the remaining sessions of the Assembly.

The Narrative of the State of Religion was read, and after some general remarks, was recommitted to the committee that drafted it, to be amended, and read as a part of the religious exercises assigned for this evening.

The Overture in regard to the validity of the baptisms performed by the Cumberland Presbyterians was taken up, and the motion to dismiss was postponed, and the overture was committed to Mr. Woodbridge, Mr. Russell, and Mr. Crane.

The committee appointed to examine the records of the Synod of Philadelphia, reported, and the book was approved to page 121. Adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 26th, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Alan D. Campbell, from the Presbytery of West Tennessee, and Mr. Samuel Bayard, a ruling Elder from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, took their seats.

Mr. Stanly resigned his seat to Mr. James Ralston, the alternate mentioned in their commission.

Mr. Morrison resigned his seat to Mr. James Stuart, the alternate mentioned in their commission.

The Assembly were informed that the conveyance of the Wheelock Estate granted to this Assembly, had been executed, and that the papers containing the conveyance, had been received by the Trustees of the General Assembly.

Resolved, that the thanks of this Assembly be presented to the Rev. Daniel Dana, D. D. for his assiduous and faithful services in this business.

The Judicial Committee reported to the Assembly that the appeal of Mr. Amos Hawley, from a decision of the Synod of Albany, had been withdrawn, and they returned the papers and documents to the Moderator of the Assembly.

The Assembly proceeded agreeably to the order of the day, to receive the votes for directors of the Theological Seminary; which were committed to Dr. Cathcart, Mr. Rodgers and Mr. Bayard.

In consequence of a storm last evening, the appointed prayer meeting was omitted; whereupon, resolved, that the Assembly will, with the leave of Providence, spend to-morrow evening, as a season of



special prayer, in the Second Presbyterian Church, and that the exercises appointed for the last evening, be performed by the persons already designated.

A letter was received from the Rev. Dr. Wm. White, President of the Pennsylvania Institution for the instruction of the Deaf and Dumb, inviting the Assembly to attend the examination of the pupils of said institution, this afternoon at 3 o'clock.

Resolved, that the Assembly respectfully accept said invitation.

The committee appointed to consider the Overture sent up by the Presbytery of Baltimore, respecting the course proper to be pursued by a Presbytery, when a minister with a certificate of good standing, from a Presbytery which has no longer any existence, applies for admission, but is supposed to be chargeable with some offence subsequently to the date of that certificate, made the following report, which was adopted, viz.—

That after the most attentive consideration of the question presented in said Overture, it appears to them that the proper answer is embraced in the following particulars, viz.—

1. It is well known, that the book of discipline of our church expressly provides, that when a minister shall be dismissed by one Presbytery, with a view to his joining another, he shall always be considered as remaining under the jurisdiction of the Presbytery which dismissed him, until he actually becomes a member of another. In the case stated in the Overture, however, as the dismissing Presbytery had become extinct, it was physically impossible to act according to the letter of this rule. In these circumstances, every principle of sound interpretation seems to direct, that, in ordinary cases, the Presbytery into which admission is sought, should receive the appli-

cant; and, if he be charged with any offence, conduct the process against him.

2. Nevertheless, it is the privilege of every Presbytery to judge of the character and situation of those who apply to be admitted into their own body, and unless they are satisfied, to decline receiving the same. A Presbytery, it is true, may make an improper use of this privilege; in which case, the rejected applicant may appeal to the Synod or the General Assembly.

3. When any minister dismissed in good standing by an extinct Presbytery, is charged with an offence subsequently to the date of his dismissal, the Presbytery to which he applies for admission, not only may, if they see cause, decline receiving him, but, if their own situation be such that there is no prospect of their being able to conduct process against him in an impartial and efficient manner, ought to decline admitting him into their body.

4. In this case, ministers dismissed by an extinct Presbytery, and not received into any other, are to be considered as under the direction of their proper Synod, and ought to be disposed of as the Synod may order.

Whereas great inconvenience has been found to arise from the method of determining the mileage of delegates to the General Assembly as heretofore pursued—therefore, resolved, that it be made the duty of the several Presbyteries, at the time of making out commissions for their commissioners, to ascertain and fix the distance which their commissioners, severally, would have to travel in coming to the General Assembly, if they should travel by the nearest practicable route; and to append an amount of the same in writing, to the commissions respectively.

(To be continued.)

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.*

Of Messrs. Hurd and Sewall, the fifth annual payment of the generous subscription of the Rev. Dr. John Codman, of Dorchester, Mass., of \$100 a year for ten years, and appropriated to the Contingent Fund	\$100 00
Of Rev. David Comfort, his third instalment for the Synods of New York and New Jersey Professorship, \$10, and \$1 from a member of his congregation for the same object	11 00
Of Rev. William R. De Witt, from "the Female Society in Harrisburgh, to aid the Theological Seminary at Princeton," for the Philadelphia Synod's Professorship	17 00
Of William Vernon, Esq., "in full for Mrs. Burril Boyring's subscription to the Theological Seminary at Princeton." The fund is not mentioned. Supposed to be for the Southern Professorship	40 00
Of Rev. Dr. Samuel Miller, per James S. Green, Esq., for the Le Roy and Banyer Scholarships	175 00
Total	\$343 00

## View of Publick Affairs.

### EUROPE.

The news which we have received from Europe, during the month which has just closed, is neither abundant nor of great interest. Throughout that most cultivated and commanding section of the globe, things appear to remain very much in *statu quo*. A process, however, is, in our opinion, going on in silence, which will ultimately be productive of great events, and most important changes.

**BRITAIN.**—Liverpool papers to the 23d, and London papers to the 18th of July, bring the latest intelligence from Britain that we have seen. The British Parliament was prorogued *sine die*, on the 6th of July: and it was confidently believed that it would be dissolved, and that a new Parliament would be chosen. It appears that among the last acts of the late Parliament was one reducing the duties on hemp, ashes, brimstone, olive oil, and a number of other articles. Mr. Brougham gave notice, near the close of the last sessions, that unless, between that time and the next meeting of Parliament, the local legislatures and other authorities in the British West Indies, should take measures to alleviate the condition of the slaves, he would bring forward a motion for a bill to compel them to do it: and he specified the points, six in number, to which the contemplated bill should refer. He also intimated, that if any occurrence should prevent his doing as he had intimated, it would be done by others; and that the measure was called for, and would be borne out, by the general voice of the people of England.—Mr. Canning had been very ill of a second attack of gout, but was again nearly recovered.—Considerable progress had been made in the digging of the tunnel under the Thames. There are to be two archways for carriages, and distinct pathways for foot passengers. The width of the tunnel is to be thirty-five feet, its height twenty, and length one thousand and two hundred. Each archway is to have fourteen feet clear width, with frequent communications from one to the other. The depth of the path below the surface of the river is seventy-seven feet. The depth of the water in the ship channel is thirty-four feet, and besides a bed of several feet of gravel and sand, it is computed there will be a thickness of fifteen feet of solid earth between the crown of the tunnel and the bed of the river. A strong arch of brick work is to be built, as fast as the excavation advances. The clay removed in the excavation of the tunnel is conveyed to a neighbouring field, and there converted into bricks, to be replaced, in their new form, in the construction of the arch. The entrances to the tunnel are to be approached by circular descents of easy declivity, not exceeding four feet in a hundred. The archways are to be constantly lighted with gas. The situation of the tunnel is such that no bridge could be permitted there, on account of the obstruction it would afford to the navigation of the river. The expense is estimated at £160,000, a much less sum than would be required for the erection of a bridge. It is expected that it will be finished in three years.

The weather in England had been unusually warm. At Liverpool, on the 18th of July, the thermometer was up to 84°, which was higher than it had risen before for a number of summers.

**FRANCE.**—The determination of the French government to acknowledge the independence of Hayti, was first known in Paris about the 8th of July. Meetings of merchants, and of others concerned in commerce and navigation, had been held in a number of the largest cities and towns of France, to make representations to the government, requesting that the independence of the South American States might be recognised; or that French commercial agents might be appointed to those states. It was the general opinion at Paris, that the French government would very soon take the same measures which have been taken by Britain, relative to the late colonies of Spain and Portugal in America. It appears that the French government is really embarrassed by its conquest of Spain. It can obtain no pay for the troops that have been, and still are, there employed. Poor Spain has nothing to give—Money she has none; and she cannot give her colonies, for she has lost them nearly all—and France has lost even their trade, by making common cause with Spain: and if Spain, in her present plight, would give herself, she is really not worth having. By her campaigns in Spain, France has for a time at least, checked the spirit of *liberalism*; but in all other respects she has been a loser.—The French chambers have terminated their late sessions.—The fleet which brought out the commissioners who negotiated with the Haytian republic for its independence, has come on our coast, and gone into Hampton roads, near Norfolk. A part of the fleet is about to return to France; the frigates are to remain till after the equinoctial season.



SPAIN and PORTUGAL remain much as they were. We cannot pretend to detail, monthly, the unimportant concerns of these degraded kingdoms. It appears that Cadiz, the chief maritime city of Spain, has not only lost the best part of its commerce, but that its population is greatly diminished.

HOLY ALLIANCE.—The powers which are known under this misapplied appellation, were about to hold a conference at Milan. On the subject of this conference there are many speculations among the European politicians; but nothing is certainly known. The prevalent opinion seems to be, that the state of Italy will exclusively occupy the attention of the royal conferees. We can only say, that if this be so, it will be *strange*. Our fears are for the poor Greeks.—These allied powers have, it appears, compelled one of the Swiss Cantons to do what has compelled a professor of law in the University of Basel, Dr. Pollen, to flee his country, and take refuge in the United States. Despotism has indeed the best reason to fear the effects of enlightening the minds of youth, in regard to the nature of civil and religious liberty. Hence we find that in Germany, Prussia, Russia, and the adjoining countries, so much attention has been given to the universities. But although there may be a temporary suppression of teachings and publications unfriendly to arbitrary power, the march of mind cannot be long arrested.—*Magna est veritas et prævalebit*.

The emperor of Germany, it appears, is endeavouring to reduce the interest of his enormous debt, from five to four per cent. By the aid of the celebrated Rothschild, he proposes to pay off all creditors, who will not exchange their five per cent. stock, for other stock at four per cent.

GREECE.—The accounts from Greece, in the former part of the last month, were extremely contradictory; nor are they yet entirely harmonized. It seems however to be pretty well ascertained, that the Greeks have obtained great advantages at sea; and that the Turks have been successful to a considerable extent in their land operations. Nearly the whole of the Turkish marine at sea, including that of their Egyptian and Algerine allies, has either been burnt and captured, or compelled to take shelter in fortified ports; where it is watched and blockaded by the Grecian vessels of war. On the other hand, the Turks have taken the Grecian fortress of Navarino. It surrendered by capitulation on the 18th of May, on condition that the garrison, giving up their arms, should be conveyed in English and Austrian ships to Calamata, a town in the Morea. The three fortresses of Coron, Modon, and Navarino, all in a cluster, in the south-western point of the Morea, are now in the hands of the Turks. Yet they have gained but a small extent of territory; and if the Greeks are able to resist their combined force, and to prevent succours reaching them by land, as they probably will be able to do by sea—the Turks must eventually surrender at discretion, or be destroyed by famine. There is still, however, a most inauspicious difference among the Greek commanders, and even among the common soldiers, which we regard as the worst feature in the present aspect of their cause. Our hope for them is in the overruling providence of God; but they are called to a far more severe conflict, in the present campaign, than we had anticipated. Both by land and sea the Turkish operations are materially assisted by some who bear the Christian name—These the Greeks, it appears, always sacrifice without mercy, as soon as taken; while they reserve their Turkish captives for slavery, or for an exchange. We are glad to see that there is even this abatement of ferocity. It is stated that the Turks have fulfilled the articles of capitulation at Navarino, except in the detention of a few officers.

#### ASIA.

The British papers which have reached this country within the last month, contain information, which renders it highly probable that the entire western part of the Burman empire will, at no distant period, be subject to British influence and control—perhaps it is so at this time. The kingdom of *Assam*, forming the north-west point of that empire, and conquered by the Burmese only about five years ago, has fallen entirely into the hands of the British. It was entered by Lieutenant-Colonel Richards, on the 27th of Jan. last; and after two battles he was, at the date of the last despatches, Feb. 4, in possession of Rungpore, the capital of the kingdom. He had taken 200 pieces of cannon, and believed the whole kingdom to be under his control.—In the mean time, in the southern part of the empire, Sir Archibald Campbell was pursuing his conquests. The native chiefs were divided—and little doubt remained that Ava, or Umrapura, would be in his possession before long.

The faith, patience, and perseverance of the Baptist missionaries at Serampore, have, we learn, been put to another severe trial. Having, by the liberality of their friends in Europe and the United States, and by their own great exertions, re-established their mission houses, printing houses, and printing presses, which, to the value of about 50,000 dollars, were destroyed by fire in 1812, they have seen them again desolated by water—producing, probably, a still greater loss. By a sudden and un-



examplified rise of the river Ganges, several hundred houses, in the town and neighbourhood of Serampore, were swept away, and some thousands of the inhabitants found a watery grave. The large mission edifice, which contained all the printing presses, was almost wholly destroyed.—Some of the types and paper, and all the manuscripts, were fortunately saved. The venerable Dr. Carey was confined in the mission house, in a state of convalescence from a fever, at the time of the inundation—he was carried out, only a little time before the house fell. It is stated that the new college, which stood on higher ground than the mission house, and the most of the town, has received no injury. This surely is instructive—It will doubtless lead to the erection of all their publick buildings hereafter, on elevated situations. Thus are we taught by calamities, lessons which nothing else will teach; and good is brought out of evil. But as the rise of the Ganges which produced this calamity, is said to have been *unexampled*, no censure ought to attach to the missionaries, for not having located their buildings before, in a place of greater safety. We trust that publick liberality will not be wanting, to enable them to repair all their losses; and even to make their printing establishments more complete, commodious, and permanent, than they have ever been. The whole Christian world, and whole learned world too, is their debtor, for the exertions they have made to translate the Holy Scriptures into the numerous languages of the most populous region of the earth.

#### AFRICA.

The intelligence received from Africa in the course of the last month, may be summarily stated in four items. The plague is raging at Alexandria.—The Pacha of Egypt is making arrangements for the extensive cultivation of indigo, as well as of cotton.—The recent discoveries of British travellers are believed to decide definitely, that the river Niger is neither lost in the sands of central Africa, nor continued till it becomes the Nile; but, by a long circuitous course, returns westward, and empties into the Atlantick Ocean.—And an extensive British establishment, countenanced by the government, is about being made, on a fertile island 60 miles long, called Fernando Po, near to Benin—which establishment is expected to furnish a station for British ships to suppress the slave trade; to be highly favourable to commerce; and ultimately to be very efficient in civilizing and christianizing the African continent.

#### WEST INDIES.

One of the most tremendous and desolating hurricanes ever known, has lately swept over several of the West India islands. Many lives have been lost, much shipping has been injured and destroyed, and the destruction of property of every kind has been great.—The naval depot, of the United States for the West India station, at what is called Key West, has been visited with yellow fever. It is said that two-thirds of the marines have died; and that of 65 marines and seamen remaining there, only nine were fit for duty.—Ought such an unhealthy station to be maintained?

#### AMERICA.

**THE BRAZILS AND BANDA ORIENTAL.**—Under this title we gave some account in our last number, of an attempt to revolutionize that part of the dominions of the emperor of the Brazils, which is called *Banda Oriental*. The advices since received, seem to leave little doubt that a very serious conflict is in prospect, or rather has already commenced. The Brazilian garrison of Monte Video, it appears, made a vigorous sortie, but were repulsed with considerable loss by the besiegers, under General Bizaro. Don Pedro I. is making vigorous efforts to preserve Monte Video, and has demanded of Buenos Ayres a categorical answer, on the subject of war or peace. There is little doubt that war will ensue, between the emperor and what are called "The United Provinces of South America," which it is stated have created a national army of nearly 8000 men. In the mean time, another insurrection against the emperor has taken place at Pernambuco, which is just about as far to the north-east of his capital, as Monte Video is to the south-west. The emperor has fulminated a proclamation against the Pernambucans, with some glances at others of his subjects who may be restive under his imperial authority. We have seen only an extract from the proclamation, but that would do no discredit to any member of the Holy Alliance. We mistake if he will not, before long, find more serious business on his hands than the issuing of proclamations.—Since penning the above, we learn by an arrival direct from Buenos Ayres—left on the 8th of July—that "no doubt was entertained in Buenos Ayres, that the war with the Brazils was to be a common cause of all the South American republicks."

The republicks of the south are, we believe, without exception, but in different degrees, approximating to a state of regular order in their civil establishments. Peru seems to be far in the rear of the rest.—The fortress of Callao still holds out.—Great

expectations are entertained of the good effects to result from the meeting of a general congress at Panama in the coming October.

UNITED STATES.—The controversy in Georgia, relative to the lands of the Creek Indians, has at length brought the executive of the United States into a direct collision with the Governor of that State. The Governor has quarrelled with and denounced every agent, civil and military, that the President of the United States has employed to settle the controversy relative to the treaty with the Indians; by which treaty it is affirmed by the Governor, and denied by them, their lands were fairly ceded to the United States for the benefit of Georgia, and their consent obtained to remove peaceably beyond the river Mississippi. In our last number we stated that General Gaines found, on investigation, that the treaty in question, had been treacherously formed by the chief McIntosh and a few of his party, in opposition to the mind and will of all the other principal chiefs, and of forty-nine fiftieths of the whole Creek population. Although this opinion of General Gaines was communicated in a manner, as seems to us, as unexceptionable as possible, to the Governor of Georgia, he replied to the communication in a style so intemperate and disrespectful, that the General returned him an answer, not indecorous, but well calculated to touch him to the quick—And this we think he richly deserved. On this, the cavalier Governor informed the General that he would hold no further communications with him. About this time, the Secretary of War of the United States, by the express order of the President, addressed two letters, of the same date, one to the Governor, and the other to the General, stating that the treaty with the Creeks, which it was affirmed had been obtained by fraud, should be submitted to Congress at an early part of their next session; and that in the mean time, as one article of the treaty as it now stands, stipulates that the lands of the Indians shall not be surveyed, preparatory to their removal, till the autumn of 1826—no attempt to make the survey should be permitted till that time. If an attempt should be made, General Gaines was explicitly instructed to seize the trespassers, and turn them over to the civil authority. A copy of the letter to General Gaines was sent by the Secretary to the Governor, and a copy of the letter to the Governor was transmitted to the General. The Governor, on the reception of his letter, directed an answer immediately to the President of the United States—not deigning to say any thing to the Secretary—in which, in the most discourteous manner he implicates all the men, measures, and motives, which have been concerned in this business, on the part of the general government—So stands the matter at present. We exceedingly rejoice, as we believe do all the friends to national justice and honour in our country, at the course which, in this delicate concern, has been pursued by the President. The letters directed by the Secretary, under his order, to Governor Troup and General Gaines, are eminently characterized by the union of dignity, delicacy, precision and firmness. We cannot believe that a majority of the inhabitants of Georgia are with their Governor in this controversy. Even on the supposition that they believe he is right, as to the object for which he contends, they cannot, we think, fail to see that he has treated the national government and its agents, in a manner that cannot be defended for a moment—in a manner, too, the least of all calculated to obtain what he seeks. For ourselves, we earnestly hope that what he seeks he will never obtain; persuaded, as we are, that if he should obtain his wishes, the most cruel injustice would be done to the Creek Indians, and an indelible blot of infamy be stamped on our national character.

During the last month, and for some time previously, a naval court martial has been sitting at the seat of the general government, on the trial of two of our distinguished naval commanders, and several officers of lower rank. We regret, in common with our countrymen generally, that there should have been an occasion for the proceedings that have taken place; but since the occasion existed, it is for the honour of the government, and of the navy too, that fair trials have been had, and that decisions, regarded as equitable by the community in general, have been made. The court is yet sitting, and the decision in the case of Commodore Stewart is not yet known.

No summer, within our memory, has given an average of heat, equal to that which is now closed. It has occasioned many sudden deaths, but has not been productive of any general sickness. Storms and tornadoes have occurred in several places, by which some lives have been lost, and much damage has been done to buildings and to the fruits of the earth, within their dreadful sweep—which however has, in mercy, not been extensive. The yellow fever exists in the town of Mobile; and it is both affirmed and denied that it has appeared in New Orleans.

#### ERRATA IN OUR LAST NUMBER.

Page 356, line 18, for *Fasau* read *Forsan*.

384, 10 from bot., for *man* read *men*.



THE  
CHRISTIAN ADVOCATE.

OCTOBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVI.

(Concluded from p. 389.)

The next answer in our catechism has been so much anticipated, that it will require but little to be added, to what you heard in this and the last lecture; and we will, therefore, dispose of it by a very short discussion at present—it is stated thus:—“The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit.”

It has already been remarked, that our first parents sinned *before* they ate the forbidden fruit. The action of eating that fruit, flowed from a heart already yielded to sin, and in rebellion against God. To ascertain this fact to the guilty parties, beyond the possibility of denial, might be a part of the design in the prohibition of that act. A sense of guilt and shame, however, does not seem to have been felt, till the outward and visible transgression had taken place.—Then, indeed, it was felt with an overwhelming force. “Their bodily nakedness (says Scott) had not previously excited the sensation of shame: but now, being stripped of the robe of innocence, and despoiled of the image of God, the defence of his protection, and the honour of his presence, they perceived that they were, indeed, made

naked to their shame; and their outward nakedness, appeared an indication of the exposed and shameful condition to which they were reduced.”

The aggravated guilt of the sin of our first parents, it is awful to contemplate. I think it cannot be better described, than in the following quotation from a commentary on Gen. iii. 6, by the excellent writer whom I have just now quoted.—“Considering this offence in all its circumstances, and with all its aggravations, we may term it the prolific parent and grand exemplar, of all the transgressions committed on earth ever since.—Whatever there hath been in any sin of unbelief, ingratitude, apostacy, rebellion, robbery, contempt, defiance, hard thoughts of God, and enmity against Him: whatever there hath been of idolatry, as comprehending faith in Satan, the god and prince of this world, worship of him and obedience to him; of exorbitant pride, self-love, and self-will, in affecting that independency, exaltation and homage which belong to God; and of inordinate love to the creatures, in seeking our happiness in the possession and enjoyment of them: whatever discontent, sensual lust, covetousness, murder and mischief, were ever yet contained in any one sin, or all which have been committed upon earth, the whole concentrated in this one transaction.—Nor have they been wide of the truth, who have laboured to prove, that all the ten command-



ments, extensively and spiritually expounded, were at once violated: and the more reasonable the prohibition, and the more trifling the inducement were, the more aggravated was the offence."

But great as the sin of our first parents was, it is comfortable to think—and how does it illustrate the boundless condescension and mercy of God to know—that there is reason to conclude that it was forgiven. There have been a few, indeed, who have held the contrary opinion, and have maintained that Adam and Eve perished in their sin. But the general current of opinion has always been against this conclusion. And to my apprehension, the scriptures, although they do not, in so many words, say that they were pardoned, yet intimate it with sufficient clearness. To them the first promise of the covenant of grace was made—the promise of salvation through a Redeemer—namely, that the seed of the woman should bruise the serpent's head: and it seems to be made in such a manner as clearly to intimate their personal interest in it. Other passages, also, lead to the same desirable conclusion. On the whole, there is, I apprehend, no reason to doubt, that Adam and Eve are among the redeemed of the Lord, and that our first parents will meet in heaven with all their offspring who shall be admitted there;—that the infinite reach of redeeming mercy claimed its first and brightest trophy, in the remission of their sin who had ruined a world; and that, in this example, as in many since, the forgiveness of the chief of sinners showed beyond a doubt, that though every unbeliever shall certainly perish, yet that whosoever believeth shall as certainly be saved.

In closing this lecture, let me lead you to reflect for a few moments—

1. On the unreasonableness of sin. The unreasonableness of any act, or system of conduct, is ascertained by its contrariety to equity, propriety and wisdom, or its violation of a

righteous precept or requisition. Now, can any thing be more equitable, proper, wise, and righteous, than the law of God, which requires us to love, obey, and serve him, with all our powers? He is infinitely amiable, and worthy of our love; he is our Creator and benefactor; and to love and obey him, is to ensure our own highest happiness, as well as to promote his declarative glory. But every act of sin is committed in disregard of all these powerful and constraining considerations, and in violation of all the sacred obligations which they involve. Can any thing be more perfectly contrary than this, to every dictate of reason? In putting this question, I wish, for a moment, to leave out of sight, if I could, the guilt of sin.—Men do not think, as they ought, of the *contrariety* of every sin, to all that is *rational* and *equitable*. If they would dwell upon this till they saw it clearly, it would bring home to their consciences, as it ought, a sense of guilt with irresistible force.

2. Let us, for a moment, think of the malignity, or evil nature of sin, as seen in its *effects*. It has awfully changed, in our world, the whole creation of God, both moral and natural. There must be something inconceivably deadly in this evil, that could thus transfuse its poison, through successive ages, into every vein and member of a universe—withering every thing that it touches—and changing every thing from all that was fair, and lovely, and holy, into all that is foul, and hateful, and hellish. And yet—

3. We are to remember and lay it deeply to heart, that this horrible and destructive evil has been cherished in our own bosoms, and has polluted us throughout. *We* are sinners—sinners of no ordinary character—sinners whose guilt is aggravated by every circumstance that can heighten transgression; and who, if our sins are not pardoned, are the heirs apparent of a peculiarly large portion of "the wrath to come." But—

4. The transcendent mercy of

God has provided a complete remedy—has provided a Saviour.—We may be “washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God.” Now is all this so!—and is it yet possible that any sinner should reject this Saviour! Yes, it is all so—sinners thus guilty, polluted, condemned, and perishing, do reject this Saviour—presented to them, and pressed on their acceptance! Ah! this is the sin of sins; the sin that cuts the soul off from its remedy, and seals its perdition:—this is the *damning sin of unbelief!* And will any of you, my young friends, continue in this sin, and risk its consequences? Can you go to your pillows this night, with a quiet mind, with all your guilt unpardoned? Raise the earnest aspirations of your souls to God with the breath that you now draw, to aid you by his grace, and so aided, seek till you find reconciliation with God, and the pardon and cleansing of all your sins, through the atoning blood and sanctifying Spirit of Jesus, our Redeeming God. Amen.

---

FOR THE CHRISTIAN ADVOCATE.

SKETCH OF THE LIFE OF JOHN ALPHONSO TURRETINE.

The city of Geneva affords to the Christian scholar subjects of contemplation, no less interesting, than those which the lover of nature finds in its romantick scenes. The very mention of its name originates a train of peculiar associations. The Romanist shudders at the recollection of heresy established by law, and of the citadel whence the most formidable attacks were made upon the chair of St. Peter. The English prelatist thinks of all that is sour and repulsive in manner, intolerant in zeal, rigid and austere in doctrine;—of Geneva caps, of absolute reprobation, and of the burning of Servetus, &c. To our minds, on the contrary, Presbyterians as we are,

all the predominant images which occur, are of the most pleasing kind. It is agreeable to call to our remembrance the very local peculiarities of this favoured city; its calm and beautiful lake, the wildness of the adjacent country, and the no less interesting remnants of ancient art within its walls. But especially do we dwell with pleasure on the constellation of holy and learned ministers and teachers, who adorned its churches at the time of the reformation, and for two centuries afterwards. We cannot think of John Calvin, and Theodore Beza, with their illustrious coevals, and of the Turretines, and Pictets, of the 17th century, without a sigh, that other men now hold their seats of dignity, and that other doctrines are now believed and taught in that ancient cradle of the reformed church.

The family of *Turretine* is one of the most celebrated which has ever graced the annals of Geneva. The fertile banks of the *Serchio*, were the scenes of their worldly grandeur and enjoyment; for, during their adherence to the Roman see, they were among the most honourable inhabitants of the duchy of Lucca. FRANCIS TURRETINE, the first of the line who came to Geneva, was long held in veneration for his integrity and beneficence: but it was left for his more noted descendants to gain the favour and applause of the literary world. And seldom have so many individuals of the same house, so well sustained an elevated character for religion and learning. BENEDICT, the son of Francis, already mentioned, devoted himself to the church; taught theology in his native city, and possessed the esteem and love, as well as the admiration of his age. He is extolled by his contemporaries as a man of pious simplicity and authoritative eloquence; and his controversy with the Jesuits, evinces his profound learning.

The celebrated FRANCIS TURRETINE, the most distinguished of the sons of Benedict, inherited all the talents of his father; and he added



to them a scholastic acumen, and a comprehensive grasp of intellect, which leave him without a rival among the Calvinistick professors. In the funeral oration of his nephew, the devout and polished *Benedict Pictet*, we have a full and interesting history of his life.—While sound theology, deep acquaintance with the holy Scriptures, originality of genius, argumentative strength, and varied learning, are held in estimation, so long the *Institutiones* of Turretine will stand first, among the works of those who have pursued the rigid systematick mode of theologizing. If he falls short of his more courtly son in grace and classick sweetness, he far surpasses him in deep research and overwhelming strength. The father was suited to the exigencies of his age, when the enemies of the truth were to be beaten off by powerful attack, and all the arts of defence. The son was useful in an age when the most winning persuasion was called into request, to heal the widening breaches between those who ought to have been united in the closest fellowship.

JOHN ALPHONSO TURRETINE, the more particular subject of this sketch, was born on the 13th of August, 1671. We learn few circumstances respecting his early years, except that he soon showed that attachment to daily composition, which characterized his subsequent life. By his proficiency in literature, he attracted the attention of *J. Robert Chouet*, professor of philosophy, and afterwards the venerable leader in the Genevese magistracy. Besides this learned preceptor, he frequently met at his father's house, *Gilbert Burnet*, who afterwards became bishop of Salisbury, and who was then spending some time on the continent.

In his seventeenth year, young Turretine was called to mourn over his inestimable parent; and submitted the direction of his studies to *Lewis Tronchin Calandrinus*, and *Pictet*. Such was the probity, the mildness, and the matured judgment

of our young theologian, that the first of these professors was wont to say, "*Hic juvenis ibi inchoat, ubi reliqui rem reliquissent.*"

Leaving Geneva, A.D. 1691, after the completion of his academical course, he sought additional improvement from the *literati* who then adorned the schools of Holland. Here he formed an acquaintance with *Perizonius*, *Le Clerc*, *Roel*, *Braunius*, *Vitriarius*, *Spanheim*, *P. du Bosc*, *Saurin*, *Jurien*, *Claudius*, *Bernard*, and other scholars of the like eminence. While at Leyden, pursuing his favourite study of Ecclesiastical History under the learned Spanheim, he published a work, showing the folly of the papists in arrogating to themselves a unity in doctrine, and pointing out some of the variations of their authors upon a single point—the infallibility of the church. It was entitled *Pyrrhonismi Pontificii*. About this period, he was attacked with the asthma; and from this painful disorder he suffered during the remainder of his days. For the improvement of his mind, and perhaps of his health, he made a visit to the University of Cambridge, where he was introduced to the acquaintance of *Isaac Newton*; a circumstance of itself sufficient to endear to him those seats of science. In this philosopher he was accustomed to say that the words of Bacon were verified: "*Parum philosophiæ naturalis, homines inclinare in Atheismum; at altiorē scientiam eos ad religionem circumagere.*" At Salisbury he was most hospitably received by Burnet, who gave him an opportunity of meeting at his house, the celebrated *Whitby* and *Allix*. He also cultivated the friendship of *Tillotson*, *Tennison*, *Floyd*, and *Wake*; men who filled high stations in the hierarchy, and with whom he maintained a frequent correspondence.

In returning, he took occasion to visit Paris. Here he was admitted into the enviable society of *Bossuet* and *Huet*, bishops of Meaux and Avranches. Here also he was grati-



fied with the company of *Bignon*, *Mabillon*, *Malebranche*, *Harduin*, *Baillet*, and *Fontenelle*.

It may be remarked, that as few men have had the advantages of such an ancestry, and such instructors as J. A. Turretine, so, perhaps, none have ever been honoured by a familiar intercourse with more learned and eminent scholars.

In the year 1694, immediately upon his return to his native country, he entered upon the labours of the holy ministry, being only twenty-two years of age. In the library which he inherited from his father, he found an invaluable treasure; yet he left it enriched with an addition of many important works. He was ever at home in the department of elegant literature; and the use which he made of the authors to whom he now devoted his attention, was manifest when he appeared in the pulpit. "In him," says one of his biographers, "nature hath strangely blended grandeur and simplicity." His eloquence was of the purest and most flowing kind. No provincial barbarism, or scholastick roughness is found in his luminous orations. All is mellifluous, lucid, and adorned with classick simplicity. Like *Grotius* and *Witsius*, he shows that divine subjects may be treated with all the grace and beauty which a writer of the Augustan age would have evinced. Besides the French, which was his vernacular tongue, he often used in his publick addresses, the Latin and Italian languages; and in a few instances, at the request of some English friends, he delivered private discourses in English. He was called to the chair of Ecclesiastical History, in the year 1697: and in the execution of his duties, produced, besides his regular lectures, a number of discourses on select subjects, and a compend of ecclesiastical history, which was published in 1733. Among these works are, his treatises on the Visit of Peter to Rome; on Pope Joan; Purgatory; Image-worship; &c. &c.

In the course of a journey through

the cantons of Switzerland, he attached himself more intimately to some of the Helvetic scholars—*Samuel Werenfelsius*, *J. J. Osterwald*, *Constantius*, *Crouzas* and *Barbeyrac*; to the last of whom, he dedicated his French version of Tillotson's Sermons.

TRONCHIN, the Professor of Theology at Geneva, died in the year 1704-5: Turretine was immediately chosen to fill his place, and commenced his labours, with the use of a method differing from the ancient plan, but rational and acceptable. Leaving the mode of *common places*, he struck out a path more liberal and convenient, and dwelt on various subjects, as he deemed them more or less important.

But the subject which occupied his thoughts with most intense interest, was the attempt at reunion amongst Protestants. To this his most active exertions in publick and in private were directed; and it is by no means certain that in the warmth of his zeal for moderation, he did not go too far, by giving countenance to the abolition of some of the formularies of the church. He was eminently a man of peace. This was the prominent trait in his character. To this he was willing to sacrifice much of doctrinal strictness; so that, in many points, he seems very far to have swerved from the orthodox faith, as taught by his father; and for the sake of reconciliation, to have leaned towards Arminianism. But waving this, we observe that about this time we find him corresponding with such men as *Jacquelot*, *Placetta*, *Jablonski*, *Nolten*, *L'Enfant*, and *Beausobre*: also with the learned Tuscan *Magliabecchi*, and the cardinals *Quirinus* and *Passioneus*.

In 1708, he was married to *Julia Dupan*, daughter of *Mark Dupan*, syndic of Geneva. This was also the date of his publications, "*De Articulis Fundamentalibus*," and his "*Nubes Testium*;" which were both intended to promote concord amongst the Protestants, and which called

forth in opposition, the talents of *Francis de Petra*, a Jesuit of Lyons, and *Theodore Crinsoz de Bionens*. He was also engaged with the famous *Buddeus* of Jena, in an amicable controversy concerning God's being the sole author of miracles, and concerning the witch of Endor. But his health was now visibly declining, so that he was forced to desist from all publick exertion. His last work, "*De immortalitate animæ*," was issued from the press only a few days before his death.

Of his last moments we hear little, except that they were rendered happy by the exercise of the same holy affections which had marked his life.

His works are commonly published in three volumes, 4to. and consist of his "*Orationes Inaugurales & Rectorales*," which are comprised in a single volume; his "*Dissertationes*," or Treatises upon important Doctrines of Natural and Revealed Theology; which fill two volumes. In separate tracts we have a number of minor works, including his compend, and his French sermons.

None of his writings are more worthy of careful study than his incomparable dissertations upon Natural Theology. They are distinguished by just views of doctrine, ingenuity and force of reasoning, variety of information, chasteness and grace of ornament, and a flow of language pure and sonorous, and not unworthy, in point of Latinity, of the most polished modern writers.

His critical works have also been much admired; and in all which has

ever come from his hands, we see the man of letters, the benevolent Christian, and the candid inquirer after truth.

In comparing him with his father, we find them both learned, both honoured with the love and confidence of their fellow citizens, both zealous opposers of popery; but in many points they differ *toto cælo*. In the character of Francis Turretine we see the love of truth preponderating over all other considerations; in Alphonso, the love of peace. The former may be said to have desired the purity of the church, even though gained by the sharpest conflict; the latter its tranquillity, though at the expense of doctrines not fundamental. And their talents were distinguished in the same manner. In the father, we have the unyielding dialectician, proposing, and defining, and distinguishing, so as to leave his adversary no subterfuge; and then dealing his blows with an exactness of aim, and a resistless vigour which ensure a conquest. In the son, all the graces of rhetorick are brought in aid of a logick, not defective, but still informal: to conceal, and not to display, the correctness of his ratiocination seems the object; and so nicely polished is the weapon, that the falling adversary, feels that he is won by persuasion rather than subdued by might.

In the facts stated above, we are indebted to the history contained in the *Bibliothèque Raisonnée*, vol. xxi. and the Groningen Miscellany.

VOYAGEUR.

FOR THE CHRISTIAN ADVOCATE.

#### THE ROCK OF AGES.

Rock of Ages! be my stay;  
Guard me through life's dreary way;  
Keep, ah keep me near thy side—  
And for every want provide.

Rock of Ages! be the goal  
Of my weary, wand'ring soul;  
And when storms of wrath seem near  
Save me from the wo I fear.

Rock of Ages! be my shade,  
Grant in weary lands thine aid;  
And when clouds o'ercast the sky,  
Let me find thee ever nigh.

Rock of Ages! be my home—  
When on earth I cease to roam;  
Be my Saviour and my friend;  
Be my way, my life, my end.

A.

#### LORD TEACH US TO PRAY.

*Luke, xi. 1.*

Saviour of sinners, deign to hear  
A wretch, who scarce knows what to say;  
And whilst I drop the contrite tear,  
In mercy, "teach me how to pray."

Fill this poor heart, with love divine,  
And lead me in the good old way,  
Let me all earthly things resign,  
And learn from thee to praise and pray.

Thee, dearest Saviour, I adore;  
Thy face I'll seek, from day to day,  
O let thy grace shine more and more,  
When I draw near to thee to pray.

Should waves of sorrow o'er me roll,  
Submissive, may I still obey;  
O shed thy beams, within my soul,  
And kindly "teach me how to pray."

And when affliction's storms are o'er,  
And Hope has shed *her* sweetest ray;  
Then shall to Heav'n my spirit soar,  
To bless the hour I learned to pray.

There I shall feel immortal rest,  
And tune to thee, a heav'nly lay;  
Then come and be my constant guest,  
And "teach me, Father, how to pray."

A.

#### THOU GOD SEE'ST ME.

*Genesis, xvi. 13.*

"Thou see'st me Lord," when in the day  
Lowly to thee my spirit bends;  
Thy beaming sheds a blissful ray;  
Thy light my erring feet attends.

"Thou see'st me," when in shades of night  
My soul reposes on thy love;  
And while obscured the earthly sight,  
The soul immortal soars above.

"Thou see'st me" when afflictions rise,  
To dash me to some wat'ry grave;  
Thy mercy clears the darksome skies,  
Thy pow'rful hand alone can save.

"Thou see'st me" when in prosperous scenes,  
I walk surrounded by thy love;  
And when my soul on Jesus leans,  
"Thou sees't me" from the realms above.

"Thou see'st me" in thy house of prayer,  
The temple of communion sweet;  
Thy Holy Spirit guards me there,  
While bending at the mercy seat.

"Thou see'st me, God," in life—in death—  
O may this thought my comfort be,  
And animate my dying breath,  
Till lost in immortality.

A.



**Miscellaneous.**

FOR THE CHRISTIAN ADVOCATE.

THE OBSERVANCE OF THE SABBATH A  
NATIONAL CONCERN.

Mr. Editor,—The desire of being like the other nations of the earth was the bane of the ancient chosen people of God. It led them to idolatry, provoked the just wrath of Jehovah, and issued in the destruction of their temple and holy city, the desolation of their country, and the captivity of their whole nation, for the period of seventy years. Among the other evil effects of their idolatry, was their disregard and violation of the Sabbath of the Lord. This is explicitly and emphatically mentioned by the prophets Jeremiah and Ezekiel: and in the historical record of the captivity of the Jews and their removal to Babylon, there is a most instructive and impressive declaration of the design of Jehovah in that event.—It was to show his people, and to show the world, that as the nation that he had taken into covenant, and to which he had given the land of Canaan for an inheritance, would not, in obedience to his command, cease from worldly occupations and pleasures on the Sabbath, he would give that land her Sabbaths, by taking away its wicked population, and making the country silent, and free from unhallowed employments and pleasures, by an awful desolation of seventy years continuance:—"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."<sup>\*</sup>

The citizens of the United States of America have often, and in my apprehension with great justice, been represented as a people peculiarly favoured of heaven. They have been represented, not only by clergymen and other religious speakers and

writers, but sometimes by those who professed no particular regard to religion—by statesmen and politicians—as a people, whom the God of heaven had distinguished above all the other inhabitants of the earth. We had, for the most part, a pious origin. Our forefathers fled from religious persecution in the old world; and in the establishments which they formed in the new world, religion entered deeply into all their views and all their institutions. Let infidels and philosophists boast of their superior intelligence and sagacity as they please, they never yet have founded states like the United States, and there is no reason to believe that they ever will. It is no exaggeration to say, that our happy country may trace its enviable civil institutions, its unparalleled freedom, in union with peace and order, to the spirit and influence of the Christian religion.

But truly, Mr. Editor, I greatly fear that as our nation has borne some resemblance to the ancient Hebrews, in enjoying the most favourable allotment and the peculiar smiles of the Ruler of the Universe, so that we are likely to resemble them also, in forgetting the Lord God of our fathers; in disregarding his ordinances and commandments, and in drawing down upon ourselves his righteous and marked displeasure. Do not suppose by this, Sir, that I look for miraculous displays of the divine indignation. I do not.—But it is the established order of God's moral government, that vice and impiety shall produce wretchedness and ruin, both in individuals and nations; and I do believe, in addition to this, that a nation peculiarly favoured of heaven, will be peculiarly visited with providential chastisements, when the requisitions and appointments of the God of heaven are generally disregarded and set at nought.

It would not be difficult to point

\* 2 Chron. xxxvi. 21.

out a variety of instances, in which the citizens of the United States, of the present generation, manifest less regard to divine institutions, than was manifested by their progenitors—even by those of whom they so often and justly boast, as having effected the independence of our country. But it is my purpose, in this paper, to speak particularly of the violation of the day of sacred rest—of a disregard to the Christian Sabbath. In this we are following fast in the track of the nations of the old world. Like the Jews, we seem to be determined, at every hazard, to resemble other nations, in disregarding the revealed will of God; at the very time, too, that we value ourselves on *not* being like them, in our political systems and civil institutions. While I live, I will honour the man—and it seems he was a foreigner too—who, as the publick papers inform us, not long since opposed the opening of the Athenæum in Philadelphia on the Lord's day; and who, when the usages of Europe were pleaded against him, admitted those usages to be as stated, and yet made this the very reason why he would act differently.—It was, he said, *a national trait* of this country, that it was a Sabbath keeping country; and he wished this trait should never be defaced;—he wished that foreigners should see, when they came among us, and wished that our own citizens, on returning from their foreign travels, should see, that this country was distinguished from all the nations of the old world, by an observance of the Sabbath. Whatever were the opinions of this gentleman on the subject of religion—and they are unknown to me—I honour him for having spoken as a wise man and a true patriot.

It is worthy of notice, by what gradual and wary advances those who wish to set aside the religious observance of the Sabbath, endeavour to carry their designs into effect. They cautiously feel the publick pulse, to find what it will probably bear. They take their first step only

a little beyond the lawful boundary, or in such manner as to render it disputable whether they have transgressed it at all. They wait to see how this will be borne, and repel with vehemence all attempts to drive them back. When the publick mind has become accustomed, not to say reconciled, to one innovation, they then make another—and then another—Proceeding in this manner, they have already put us in a fair way to be no longer *a Sabbath keeping people*, but as regardless of the fourth command of the decalogue as any nation of Europe. It is mournful to think that our national legislature has, in some measure, taken the lead in this career of impiety—I hesitate not to call it so—by the arrangements made by law, for carrying the mail and opening the post offices on the Sabbath. There was nothing of this during the American revolutionary war; when, if it had been ever necessary, there was ten times as much necessity for it, as there can be in a time of profound peace. But while our liberty and national independence were in jeopardy; while we were contending for all that we held dear and sacred, we felt and acknowledged our dependence on our Maker; we earnestly implored his interposition in our behalf, and we were in some good degree careful how, as a nation, we regarded his institutions. But now that he has given us the desire of our hearts, we forget him, and requite him with base ingratitude. The *sacra fames auri*—the accursed thirst of gain—seems to have swallowed up every other consideration. To give the earliest intelligence how foreign markets are going; how cotton, and tobacco, and pot ashes sell in England and France; what news the last arrivals have brought at our several sea-ports—for these important considerations the Sabbath of the Lord is to be desecrated by publick authority, and the whole community to be corrupted by the pernicious example. It is not long since the *regular* printing of a news-

paper on the Lord's day—for years ago we had occasional hand-bills—and the advertisement, in a publick newspaper, of a travelling vehicle to start on that day, would not only have been considered as an outrage on publick sentiment, but would probably have produced a prosecution, for a transgression of the laws of the land; for such a transgression these practices certainly are. But for some time past, a Sunday newspaper has, it seems, been regularly published in the city of New York; and it appears by the newspapers of Philadelphia, that the steam boats of that city advertise for Sunday parties, as unblushingly as for any other day of the week. What good reason, I pray, can printers and steam boat proprietors assign, why they should pursue their secular business on the Sabbath, more than those who follow other occupations? Why should not the merchant open his store, and the carpenter, and mason, and blacksmith, and porter, go on with their several businesses on the Sabbath, as well as printers and steam boat owners? There is certainly no more moral evil in the one case than in the other. And it is by no means clear, that as fair and strong a plea, in regard to publick advantage and accommodation, could not be made out in the case of merchants and mechanicks generally, as in the case of those who have ventured on the licentious practices we have mentioned.

It is, probably, the only abatement of their pleasure, which the religious part of this community has experienced in the late visit of General La Fayette—and this has been a real abatement—that in his journeyings from one part of the country to another, and in the gratulations which he has every where received, the Lord's day has, in several instances, been grossly profaned. In this, the General himself is to be far less charged, than any of the other parties that have been concerned. Besides the military habits in which a considerable part of his life has been

past, and the known customs of the French nation, in which he was born and educated, both of which were calculated to make him regard the Sabbath with less reverence than is its due, he came among us with a manifest design to conform to our usages, just as he should find them. He did so in all respects.—Where the Sabbath was observed, or there was a manifest desire to observe it, by those who showed him attention, he observed it with them; and, if influenced by no other consideration, I doubt not he would often have rejoiced to find it a day of rest and retirement for himself. In a word, if he had always seen the Sabbath sacredly regarded by others, there is every reason to believe that he would never have disregarded it himself; and if this had been realized, it would have done us honour in the eyes both of God and man. Among all the features of national character, which his visit to this country is calculated to present in a striking view to the nations of Europe, none, more than this, would have been admired and praised by the wise and the good among all these nations; and there certainly is not one, on which the eye of Him who orders the destinies of nations according to his sovereign pleasure, would have looked down with more approbation.

But you will probably think, Mr. Editor, that enough has been said in the way of complaint and censure; and will be ready to ask, if no remedy is to be proposed for the evils which have been made the subject of remark. Yes, Sir, something is to be proposed; and something which would be effectual, if publick sentiment were not already in a great measure perverted, by the prevalence of the very evils against which I remonstrate. Yet whatever may be the issue, there is a sacred duty incumbent on all who possess an enlightened love to their God or their country, in relation to this interesting concern. They ought to make a strenuous and a combined effort to save themselves and their fellow



citizens from the frowns of heaven, and from all the incalculable evils which a general disregard of the Sabbath will, if unhappily it take place, assuredly bring on our highly favoured land. That the profanation of the day which Almighty God has reserved for his own special worship and service, is among the causes to which many of the miseries of the nations of the eastern hemisphere may be justly attributed, there is no reason to doubt; and their example, instead of being imitated, should become to us a beacon, to warn us of our danger. Allow me then, very briefly, to state what, as appears to me, the friends of religion may do, and ought to do, to avert the threatening evil.

1. They ought seriously and earnestly to unite, for the execution of the existing laws against vice and immorality, and against Sabbath breaking in particular. Associations for this purpose have heretofore existed, and some good was effected. Let zeal, and prudence, and perseverance, mark the measures of such associations, and they will have a considerable effect.—They should be persuasive, and monitory; and compulsive only in cases of obvious necessity.

2. Let renewed and more united and zealous efforts be made to obtain the repeal, by congress, of the obnoxious part of the post-office law. This is of great importance. The religious part of the community is certainly not a contemptible part; and if our publick men were made to feel that their election, and the offices they hold, were put in jeopardy by disregarding the wishes of petitioners who are influenced by religious considerations, they would not treat them lightly. Let petitions to Congress, then, be multiplied on this subject; and let it be well observed and remembered by whom they are advocated, and by whom opposed; and let this enter deeply into the consideration of every signer of these petitions, when he shall give his next vote for members of Congress. Shall

the children of this world dispose of their votes with reference to their favourite objects, and shall the children of God be precluded from doing the same, in reference to what they esteem the most important? They are not, and they ought not to be precluded. The object they have in view is of more importance to the temporal prosperity of their country, if that only be regarded, than any other that can be named. Patriotism, therefore, as well as piety, is concerned in this matter. It has been the reproach and the sin of those who compose the religious part of the community in the United States, that they have suffered politicians to divide them, and to destroy the influence which otherwise they might have exerted, and which if united they may still exert, on the moral and religious interests of their country—the most important interests of all.

3. The clergy of our country ought to take a deep interest in this concern. It is their special and bounden duty to do so. They ought often to bring it before their people, in addresses from the pulpit; and to take the lead in devising and promoting measures the best calculated to arrest this wide spreading and heaven provoking wickedness. If the ministers of the gospel are silent or inefficient, in such a case as this, who can be expected to be active? and what must be the responsibility of one who is set for the defence of revealed truth, if he refuses to do all in his power, to stop an increasing disregard to one of the plainest commands of the Most High; and one too, which is closely connected with all the advantages of a preached gospel—for let the Sabbath be set aside, and the preaching of the gospel must terminate with it.—No Sabbath, no religion—is a maxim which all experience shows to be true.

4. The religious periodical publications in our country ought continually to advert to this subject. These publications are now numerous, and their influence is consi-

derable. Let them take a decided and fearless stand in opposition to Sabbath breaking, wherever it may appear—and most of all when it appears in men, or in places, where the pernicious example will have the most influence. Shall the press be free to remark on publick men and publick measures, with reference to many concerns of comparatively small importance; and shall it not be free to remark on laws and practices which go to poison the vitals of publick safety and happiness, by injuring the morals of our citizens, and destroying that virtue on which the very existence of civil liberty and free constitutions do, and must forever, depend? By no means would I recommend intemperate language, or insubordinate conduct, or wanton disrespect to men in power. All this is certainly forbidden by our religion. But religion does not forbid us to be fearless in the cause of God and truth. On the contrary, it requires us, while we render to Cæsar the things which are Cæsar's, to render also to God the things which are God's. It is one of our most precious privileges, as citizens of a free country, that while we maintain the spirit of the gospel and the language of decorum, we may remark freely on what we believe to be of injurious tendency; whether it be in existing laws, erroneous principles, current practices, or unworthy conduct in those who are intrusted with power. Against Sabbath breaking, as well as some other immoralities, many of the religious publications of our country have already borne a decided testimony. But have they done as much of it as they ought? It were well, if those who are leaders in the transgressions we contemplate, and whose example encourages others to be so, were to hear of their offences with a frequency and a pungency that should "make both their ears to tingle."

5. In every way in which it may

be practicable, the mass of the people should be enlightened on this subject; and be made to feel their obligations to keep holy the Sabbath day. For this purpose tracts and Sabbath schools may be employed to much advantage. However the fact may be accounted for, a fact I believe it is, that more deaths occur by what is called *accident*, on the Sabbath, than on all the other days of the week taken together. A disregard to the Sabbath is, also, often assigned in the dying confessions of those who suffer on the gallows, as one thing that had a principal agency in bringing them to their disgraceful end. Tracts, setting these facts in a strong light, ought to be distributed extensively. By Sabbath schools, the minds of children and youth should not only be imbued with the principles of religion generally, but particular pains should be taken to impress them deeply with a sense of the sacred obligation to observe the holy Sabbath. It must be, at last, by working a change in publick sentiment, that the deplorable evil of which we complain, must find an effectual remedy. When those who make up the mass of a community, are so well informed and disposed that they "become a law unto themselves," it is easy to restrain a few licentious individuals; but while the great body of the people are disposed to be licentious, all laws formed for their restraint will, at best, have but a very limited effect—Therefore,

6. Finally—While the friends of religion carefully, and conscientiously, and perseveringly, use the means that have been specified, and all others that may have a similar tendency, to restrain the violations, and to promote the due observance of the Sabbath, let them be much engaged in prayer for a general revival of pure and undefiled religion, and use all the means in their power to promote it. If this should take place, Sabbath breaking would

cease of course. Laws and exertions would no longer be necessary to secure a religious regard to that day whose return would be anxiously looked for, as a season in which all secular employments and worldly amusements, should give place to the hallowed and more sublime pleasures which would be found in the house of God, and in attending on all the ordinances of his appointment, both publick and private—in making preparation for the eternal Sabbath of heaven, and in anticipating its unutterable delights.

SABBATICUS.

---

TRAVELS IN EUROPE FOR HEALTH IN  
1820. BY AN AMERICAN CLERGY-  
MAN, OF THE SYNOD OF PHILADEL-  
PHIA.

(Continued from p. 400.)

*Genoa, April 12, 1820.*

My dear Friend,—My last informed you of our happy escape from the hard gripe of the Neapolitan quarantine and police regulations at Messina, by taking passage on board a small brig bound for this place. I have now to record another mercy, from the munificent hand of that Great Being to whom we owe so much, in our no less happy release from the confinement and danger of the “tempest tossed barque;” and our safe arrival at this place, after a tedious passage of eight days. How great is the debt of gratitude we are continually accumulating. It grows as life advances,—increased by the occurrences of every passing day. Here, in a spacious apartment, warmed by a good fire, during the rawness of a very rainy time, and surrounded by all the comforts to be had in a good hotel, I feel myself once more my own master; and I assure you it is a very comfortable feeling, which you in the land of liberty would know better how to prize, had you experienced sixty

days’ captivity in the regions of despotism.

It may be acceptable to your friendship, to receive some items of our passage to this place; which was not entirely without interest. When one enters on ship-board, the first objects of his scrutiny will generally be, the accommodations and the company. In point of accommodation, our vessel, at first view, presented a prospect of very slender promise indeed. Although it carried three masts, which would entitle it to rank as a ship, in size it corresponded very much with the coasters I have heard called mud larks, on the Delaware; exceeding them, however, considerably in length, but falling short in width. The cabin furnished two births on a side, of very forbidding appearance; and was so low as to allow, with any comfort, only a sitting posture. But how mercifully does Divine Providence arrange the incidents of this world, so as frequently to render one adverse occurrence the alleviation of another. This was the first vessel that offered, sailing near the direction we wished to travel; and so glad were we to get away from “the house of bondage,” that the ill prospect of its accommodations damped but little the joy we felt, in making our escape from a city which had allowed us such slender evidence of its hospitality.

Our company consisted of the captain, his son, who served as mate, and five sailors; all very shabby in their dress. The sailors were of very forbidding appearance—their dress dirty, tattered, and patched, to a degree that indicated absolute beggary. But the captain, who was in advanced life, wore a countenance expressive of so much placid good nature, as to give entire relief from any apprehension that we were got into a den of thieves. And his son, a youth of about twenty, showed such features of intelligence and benevolence, as



could hardly belie a favourable prognostication. At first, our situation promised to be very awkward and unpleasant, for want of any medium of intercourse. We spoke to them in English, and they answered us in Italian, without the smallest comprehension of what was said, on either side. Our negotiations, on the subject of passage, had been carried on through the agency of the vice consul. After, however, a few vain attempts to make ourselves understood, the mate, to my great surprise and joy, accosted me in Latin; and by the use of this language, in which he was more ready than I, (being lately from school,) we were able to get along comfortably through the passage. I regard this occurrence as a special goodness of Divine Providence, as from it special benefits resulted to me; besides the relief it furnished from a situation of great embarrassment, which might have become, under certain circumstances, distressing. It begot, at once, between this young man and myself, an attachment, something akin to what they feel who have been in classick education together. It appeared too, immediately to conciliate the regard of the good natured old captain, who manifested much pleasure at his son's being able to converse with me, in a learned language. From these men I received a degree of kindness and hospitality which served exceedingly to alleviate the discomforts arising from ship-board, particularly in such a vessel as theirs; and this, notwithstanding all the prejudices usual to popery against protestantism. The young man, being of a sociable disposition, it was not long before religion became the subject of discussion in our broken dialect; and he was soon apprized of my vocation as a protestant clergyman: but it produced no alienating effect. Very possibly, political harmony had some effect in softening religious antipathy. I found this young man

a warm republican, and such he informed me, were the mass of the citizens of Genoa; who, if they could, would very gladly shake off the yoke of the king of Sardinia which has been imposed on them; and establish a free government. The very friendly attentions of these strangers was a cordial to my drooping spirits, (drooping they were, from the increased debility induced by the long confinement from which I had just been emancipated,) which I shall never forget. Yesterday they both called upon me in the hotel, to take a final leave. The kind old captain, after wishing me every happiness, both here and hereafter, according to Italian custom, (as his son informed me,) kissed my cheeks when he bid me good bye. Had you been present, you would no doubt have smiled at the uncouth embrace of "bearded men." But if it ever falls to your lot to sojourn, a lonely stranger, many thousand miles from all the endearments of home, expressions of friendship, even with such accompaniments, proved to be sincere by preceding acts of kindness, will not be without their value. Oh! how much is it in the power of human beings to alleviate the sufferings, and minister to the comforts, of each other! And how much would it be done, if instead of the irregular impulses of humanity operating here and there on a few choice individuals of the species, gifted above the rest with a greater portion of "the milk of human kindness," the power of Christianity enforced on mankind universally its holy and blessed commandment, "Love as brethren."

After leaving Messina, the fine breeze which carried us nearly out of the straits, separating Italy from Sicily, died away, which compelled us to steer for the shore, and cast anchor, in order to prevent the current from carrying us back to the place from which we set out; which we certainly had no wish to

revisit. While at anchor, the captain took it into his head to go on shore; and shortly after arriving there sent back the boat, with a message to his son, to bring Mr. O. and myself, to him. We well knew how contrary it was to police regulations that such unaccredited citizens of a republic should set foot on the royal territory of his majesty of Naples; but as it was at the captain's risk, more than ours, and he took the responsibility on himself, we did not hesitate to avail ourselves of the relaxation and amusement which the invitation promised. We rambled about over the hilly and rugged coast for some hours, and returned to the shore towards evening, without making any discoveries. But before embarking I did make a discovery, relative to the state of my own stomach, from which I anticipate considerable improvement to its tone and vigour. It is, that it will bear the stimulus of a moderate quantity of wine. You know, that before leaving home, every thing spirituous, and every thing fermented, were rejected by it. Its being brought to bear the use of wine, encourages me to hope that it has undergone a revolution in this country, where revolutions are so much needed, which may eventuate in considerable restoration. The discovery was made on this wise: On returning to the shore, to requite the civility of our ship officers, I invited them to a publick house, which stood near, and treated them to some bread and wine. Exhausted with my walk, and both hungry and thirsty, with only bread and water to meet the cravings of appetite, I ventured once more, as I had fruitlessly done many a time before, to take a little wine with my bread. The experiment was made with fear and trembling; but, contrary to all my fears, succeeded; and I have continued the use of it since. It is a standing article of diet, in these regions,

with all classes. The sailors had it at all their meals.

After passing out of the straits, we were again within a few miles of the burning island, Stromboli, which we found continuing its volcanic operations, as when we passed it before; and in which, I believe, it has suffered little change since the remotest antiquity. When nearly opposite to it, a row boat put off from its shore, and made for us. As we had very little motion for want of wind, it soon neared us. But when within a few rods of our ship—and it was evident they were disposed to come along side—the captain, to my surprise, presented a musket, and ordered them to be off. Inquiring of the mate the reason, he told me his father was afraid, that by stopping at any intermediate place on his passage, or allowing his vessel to be boarded by persons belonging to any of those places, he might be subjected to quarantine, on arriving at Genoa. If the word *quarantine* sounds in his ears as it does in mine, I do not wonder at the excess of his caution to guard against it.

For some days the winds were very light, and our progress consequently slow; but the weather was very pleasant, which was a great mercy, as we were so ill provided for encountering either cold or wet. Our course lay up the Italian coast, about the same track Paul sailed, after his shipwreck at Malta on his way to Rome: generally we had the land in sight. On the seventh day, we were opposite Rome, about forty miles distant, agreeably to our captain's guess. We could see this celebrated city with great distinctness, the atmosphere being remarkably clear and serene. Even the dome of St. Peter's church, when pointed out to us, we could plainly discern, with the naked eye. The help of a spy-glass, enabled us to mark the varia-

tions of its parts, and distinguish the adjoining houses. To be so near this ancient "mistress of nations," and present "mother of harlots," without being permitted to enter it, I felt as a disappointment. But depression of mind, arising from the state of my health, rendered the disappointment very light. What signifies all of this world that is venerable for its antiquity, or admirable for its grandeur, to a man whom disease has reduced to a skeleton, and whose feelings tell him that he is treading on the verge of the grave. To pass by a thousand Romes, in such a situation, would hardly awaken a sigh of regret. A single act of faith in Him who is the "resurrection and the life," would be more to such an one, yes, and to any one, than all the antiquity and grandeur this world has to show.

We passed within full view of the little island of Elba, on which Bonaparte has bestowed the celebrity which is henceforth to be attached to every thing with which his name is associated. While reminded of this man, so long the world's wonder and the world's terror, I could not help reflecting, as I had often done before, how much of either good or evil, a single man, gifted with extraordinary intellect and energy, is capable of achieving. This individual, from the obscurity of humble life, in the small island of Corsica, (in sight of which we also passed,) lifted by his own efforts to an empire, almost turned the world upside down. What a gift is superior intelligence, and what a responsibility do they incur, who possess it! Alas! who would wish to be Bonaparte at the judgment day, when the criminality of all the good to his species within the reach of his mighty ability, left *undone*, is added to all the waste, and havock, and murder, committed to gratify the cravings of a detestable ambition. *Then*, the men whom superior criminality

has lifted to a "bad eminence" in this world, will occupy a corresponding depression in the ranks of the reprobate, under the visitations of that justice, which will render even the least guilty a "terror to themselves and to all around them."

The seventh night of our passage is impressed on my recollection with a vividness, I think, never to be forgotten. Until the day preceding, the weather had been generally pleasant, more calm than windy. But that day a storm came on, of very threatening aspect. Towards evening the wind had increased to the violence almost of a hurricane. "The sea wrought and was tempestuous," while the rain at intervals poured in torrents. Our captain, fearful of remaining at sea over night, determined to run into a small harbour on the coast, from which we were but a few miles distant. But the wind blew with such violence off the land, as baffled all his efforts, and compelled him to seek safety by fleeing the shore and standing out to sea. As night came on, the storm abated nothing, while the dense clouds from which the rain was discharged, rendered the darkness complete. It was indeed an hour of tremendous interest; calling for strong faith in Him who rules the raging elements, to keep peace in the bosom, throbbing under the apprehensions of a watery grave. Friend O—— and myself retired to our births, at a late hour, calculating that if the wind continued to blow off the land, and no increase took place, our little barque, which for her appearance, proved a good sailor, might weather the storm. But should the wind shift, and blow *on* the coast, with equal violence, safety would be out of the question. I had succeeded in falling into a sound sleep, when, some time after midnight, I was suddenly waked up, with an universal scream of "all upon deck," indicating the very



highest degree of alarm. To this succeeded an universal bustle, such as occurs when all hands are engaged in an instantaneous effort to put about the ship. The thought instantly took possession of my mind, that the wind had chopped about, and was driving us on the breakers. You will suppose that I felt at the moment as the man feels whose hope of life has nearly expired, and who counts on his entrance into the eternal world, as just about to take place. The cabin-boy came springing into the cabin, and carried off the dim lamp, that was kept burning there, and left us to our terrified expectations, in total darkness. We were not, however, kept long in suspense. The bustle on deck ceased, and the mate coming down, informed me, that the alarm had arisen from discovering another vessel right ahead, ready to run foul of them, but they had happily escaped the danger. You may readily suppose that the relief to our minds was such as the prisoner on the scaffold experiences, when an unexpected pardon snatches him from the hands of the executioner.

The transitions from adversity to prosperity, from feelings of alarm and terror to those of congratulation and joy, and the contrary, are often surprisingly sudden. A very remarkable instance of this we experienced on the next morning. The driving wind had carried us rapidly on our course; the storm towards the close of the night had abated; the sky had cleared off. When it was fairly day, the captain sent for us on deck, and pointed to Genoa, fully in view, and at no great distance from us. The morning spread upon the mountains is always a delightful prospect. At sea it is peculiarly so; and more especially when the weather-beaten mariner can discover, at the foot of the distant hills, which day-light has gilded, his desired haven. What must

have been our feelings, after a night of tremendous hurricane, and being brought to the very last gasp of hope, to be waked up to behold a clear morning, and the city of our destination within a few hours sail. In addition to this, the prospect which Genoa exhibited from the position we occupied, was one of beauty equal to any thing my eyes ever beheld. It is situated near the head of a gulf, of ten or fifteen miles in circumference, at the foot of a rising slope, that towers back behind it to a mountainous height. The suburbs are scattered for a long way on each side of the city, along the face of the slope, and almost the whole face of the mountain appeared studded with villas and country-seats, interspersed with trees and verdant grounds. The whole together, when the sun rose to glisten upon the spires and towers of the majestick city, (and a majestick city it is,) formed a prospect that looked like enchantment. Soon we were all eagerness to enter a place which appeared to so much advantage at a distance. But here again our hopes were excited only to "make our hearts sick," with their deferred enjoyment. Two hours of a fair wind, would have borne us triumphantly into the harbour. But a strong breeze sprang up, directly ahead, which detained us the whole day, beating against it, and left us at the approach of night, nearly as distant from the object of our desires as we were in the morning. The mate informed us, that it was almost a uniform thing to meet a head wind at the entrance of the gulf of Genoa, which often detained vessels several days; so that on the whole, we had great reason to be thankful for our success. A calm taking place in the night, the sailors, by the help of their oars, gave us the joy of awaking next morning at anchor, opposite the city. No quarantine was exacted; and we had taken special care at

Messina, that our passports from thence should not want the signature of his Sardinian majesty's consul. Accordingly, we suffered no detention, and had the great gratification of taking our breakfasts the morning we arrived, in the hotel where we have taken up our residence, called the Grand Cross of Malta. It is one of the best, I believe, in the place; and particularly suitable to us, from the circumstance that the landlord speaks English. At almost all the good taverns in the Italian cities, we are told people are to be found, who speak French. But our acquaintance with that language is too limited to allow much facility, either of understanding or being understood in it.

The residence of a few days will allow a stranger little opportunity of acquaintance with a place, that may qualify him for giving an accurate account of it to others. It is certainly little less than presumption, for a traveller passing hastily through a country—as not a few have passed lately through the United States—to undertake to describe the country, its inhabitants, manners and customs, &c., passing sentence decisively, on all that has come under his notice, and on much that has *not* come under his notice. All, I conceive, that a transient stranger has a right to undertake, in his communications relative to the countries of his sojourn, is merely a faithful detail of what he sees and hears, being very sparing of his comments and conclusions. This is simply what I intend. And a particular circumstance threatens to render my opportunities of seeing and hearing at this place, much more limited than they otherwise would be. It is an inflammation in my foot, which has prevented my walking abroad almost altogether, since I have been here. Anxious, however, to be abroad, and to enjoy every advantage of exercise which I so much

need, after such long confinement, I have taken several rides in a gig, with a driver, and shall give you the result of my superficial observations on the exterior of this very interesting place.

One of the first things that will strike a stranger on his entrance into Genoa, is the height and magnificence of the houses, in the principal streets. You see whole streets, where the houses, built of the finest polished marble, some white and some variegated, tower to the majestick height of from ten to thirteen stories, and of dimensions and ornament corresponding; each of them worthy to constitute a palace for the accommodation of royalty. We have met with an English gentleman at the hotel, who has access to the interior of some of the principal of these superb edifices. He speaks of their decoration within, with the highest admiration. Nothing that he has seen in London or Paris, is at all equal to them. It serves to give a very high idea of the immense wealth, which this city must have accumulated in the days of her mercantile prosperity. Some of the buildings appear in a dilapidated state, indicating age and neglect: and the whole shows to be the work of former ages. You see no new buildings going forward. All the houses have an air of antiquity, as if they had stood for centuries.

I have been able yet to call only on one of the gentlemen to whom I have letters of introduction. He is an English merchant, who has been long a resident of the place. He informs me, that the style of living among the merchants, who from their wealth constitute the really higher class of citizens, does not at all correspond, in point of luxury, with the magnificence of their dwellings; and never did. A republican plainness characterizes the mass of the wealthy merchants of Genoa; so much so, that a remarkable deviation from it, on the

part of any individual, would expose him to more obloquy than he would be able to withstand. And on this principle he accounted for the immense splendour of their edifices. The simple style of living, imposed by the universal manners of the place, cut them off from the usual vent of surplus wealth, by numerous retinues of servants, splendid equipages, luxurious tables, &c. And hence they were led to display their vanity, by burying their immense amount of dead capital, in the gorgeous marble structures which adorn their streets.

Another thing that will strike a stranger, at least one from America, with surprise, is the *narrowness* of their streets. There are only a few of them, that *will admit the passage of a wheel carriage at all*. Several of them I found only the width of two good steps, from one front of the immense marble structure to another. They are paved with stone, and all of them without footways. What motive could have given rise to this excessive crowding, I have not inquired, and cannot myself conjecture. The steepness of the mountain back of the city allows, indeed, no room to extend in that direction; but along the shore, on both sides, there is no lack of situation for building. One advantage arising from this narrowness of the streets, will be coolness; which is, no doubt, of great importance in this hot climate. There are few spots in any of the streets, where the rays of the sun will ever reach near the pavement. But this abundance of shade will be more than counterbalanced by a deficiency of light, in their lower stories. In cloudy days, as I noticed in the under apartments of our hotel, they light candles, to enable them to see to carry on business. It is only the upper stories that can be occupied, as I conceive, with entire comfort; and verily, their

great height makes it a serious labour, as well as a grievous waste of time, to mount up to them. Our dining and sitting room in the hotel, are at the top of an immense flight of superb marble stairs, consisting of no less than eighty-three steps.

Another consequence of the narrowness of the streets, which will not fail to amaze a stranger, is the immense crowds with which, especially the streets of business, are gorged. To make your way through them, is like meeting the current at a church door, when it is emptying. The widest street I have noticed, is the one in front of our residence. It is, too, a principal street of passage to the shipping in the harbour, at no great distance off. And here is to be seen and heard, from morning until night, one of the oddest spectacles I have ever witnessed. It is the mass of living animals, horses, mules, asses, &c. dragging drays; but far more carrying burdens on their backs, mixed with men, women, and children, many of them, too, loaded with heavy burdens, all jammed on one another, all in motion, and trying to make progress, without any of them seeming to get along. Some of the first times I rode out, not considering at what expense to my patience I was accommodating my lameness, the gig was brought to the door. Our progress, until we reached the termination of the crowd, was about the rate of twenty yards in twenty minutes. This estimate was made, by marking the time on my watch, and afterwards stepping the distance travelled during its loss. The hubbub of noise too, especially when heard from the small balconies that project from the windows of our dining room, adds exceedingly to the curiosity of the exhibition. Here in high elevation above the whole scene, like Cowper's crow perched on the dizzy top of the steeple, I



have sat for an hour at a time, looking down on

"The bustle and the raree show  
That occupy mankind below;"

listening too, to the wild uproar of their noise, like the confused sound of the ocean, to the entire oblivion of home and every thing beside the objects below me, the discomfortable feelings of my own stomach not excepted.

I remain, my dear Friend,  
Yours, &c.

---

THE REV. MR. STEWART'S PRIVATE  
JOURNAL.

(Continued from p. 408.)

Friday, 26th.—Mr. Ellis and myself have been occupied for the last few days with the sketches, that are to accompany the report of the tour of Hawaii, now preparing for the respective societies in England and America. Mr. E. has a correct and cultivated taste in drawing, and many of his sketches will be highly interesting. The volcanic views are grand, and more perfect than any thing of the kind I have seen. Ever since the exposures at night which I underwent during the sickness of Keopuolani, I have been considerably indisposed from a heavy cold; so much so, that for the last day or two I have scarcely been able to do any thing at the sketches. As a change of air may be beneficial, and as there is much important and interesting business before the mission at Honou-ruru, I have been persuaded to accompany Mr. Ruggles and Mr. Hume-well to Oahu in the *Waterwitch*, this afternoon. We sail in a few minutes, and as it is probable I shall write much during my absence, I must bid you farewell for the present.

Tuesday, Oct. 28th.—As was my expectation when writing the above, I sailed for Oahu the same evening, now more than a month ago, and

after a passage of nine hours, was at the mouth of the harbour of Honou-ruru, which we entered at sunrise. I was detained there much longer than I expected to be, not meeting with any opportunity to return till last Saturday, when the young prince came up with about seventy of his attendants, in a small pilot boat. I never suffered more than on the passage of forty-eight hours, being exposed during the night to very heavy rains, and during the day to a burning sun, from which I could find no retreat. I did not leave the deck for a moment; for though a part of the small cabin and a birth were assigned to me, and reserved for my use during the whole time, the heat and crowd below was so intolerable, that I preferred lying in the rain and water on deck, to enduring it even whilst the rain was most heavy and sun most powerful. At 5 o'clock, however, the captain of one of the whale ships recruiting here, kindly took me from the schooner in his boat, before we had come to anchor, and brought me to my rude but neat and happy cabin, and to the bosom of my precious little family, doubly dear from a separation protracted to a painful length. Mr. and Mrs. Thurston sailed from Oahu the evening before I did, to take their station at Kairua' on Hawaii: the brig in which they were, anchored here during the night, and we had the happiness of receiving and welcoming them to our establishment to breakfast, after the *severe trial* of a voyage of four days in a dirty, crowded, native vessel—*trial* I say, for I absolutely have known none equal to those of that voyage I last made, since I have been a missionary—A gale in the Gulf stream, or passage round Cape Horn, in a decent vessel, in point of comfort and enjoyment, is not to be compared with it. Nothing of particular moment occurred while I was at Oahu. It was the season at which the whale ships recruit at the islands on their way from Japan to the American coast, and I had the pleasure of seeing the cap-

tains and officers of near thirty ships in that business. The harbour looked quite like a busy sea-port; and greater part of the time, besides the whale ships, there were several merchantmen, some discharging their cargoes, just arrived from Canton—others from the N. W. coast and from the United States; some taking in sandal wood for China, whilst others hove down, stopping leaks, &c. &c.; two small vessels were on the stocks building, to sell to the government. I made many pleasant and interesting acquaintances, but looked in vain for my friends of the Thames: she had passed on to the main without touching. The distribution of the missionaries to their several stations took place before I returned, and arrangements were happily made for occupying two stations, *Kairua* and *Waiaked*, on the island of Hawaji. The most important event that took place at Lahaina, during my absence, was the marriage of our friend Hoapiri, the husband of Keopuolani, to Kalakua, one of the *queens dowager*, and mother of Kamehamaru, the favourite wife of Rihorihohi. I received the information of it in a letter from Harriet, before I left Oahu, in which she says, "Hoapiri was this day joined in *holy wedlock* to Kalakua; they were married in the chapel by Mr. Richards. A large audience attended; the ceremony was well conducted and solemn, and would have *honoured any land*." This, my dear M., is a most happy innovation on the former habits of the people; it is the first Christian marriage ever known among the chiefs, and the second ever solemnized on these islands—Hopir was married by Mr. Bingham more than a year ago—and like the funeral of our late patroness, will stand as a precedent, which I doubt not all friendly to the mission will readily acknowledge and be anxious to imitate. Polygamy is an evil that will probably be among the last eradicated from the nation; but whatever has the least tendency towards its abolition, is desirable and

gratifying. Had Hoapiri followed the ordinary custom on such occasions, immediately after the burial of Keopuolani, or even before, he would have taken one, two, or more wives, without any form or ceremony; and in fact, she was scarce deposited in her tomb, before there were five candidates for his hand—the highest females in the nation, he being one of the most wealthy and respectable of the chiefs. But he immediately declared that he designed to follow the practice among Christians, of deferring his marriage for some time, and then taking one wife alone, being married to her publicly in the house of God. This was also the wish of Karaimoku, which of course was earnestly recommended by the mission, and has happily been accomplished, both parties having been fully instructed in the reciprocal obligations of the marriage contract, as understood and entered into by the members of Christian churches. Thus, my dear sister, we are enabled to take courage in our labour of enlightening and Christianizing this people—hoping for a bright day of glory, and rejoicing even in this, "the day of small things." Six or eight ships have recruited here, and two yet remain—the Foster, Capt. Chase, and the Boston, Capt. Joy. Many of the officers and men were very kind in their attentions to the family, and some of them, we believe, are of the number who love and serve God. I had not the happiness of seeing some, who excited the liveliest interest.—In one of Harriet's notes to me, she says, "Our hearts have been greatly cheered and refreshed, by meeting *Christian brethren*, among the captains and seamen now with us—come down that you may enjoy an interview with them." It is indeed a joy to meet in this land of pollution and sin, those who exhibit the light, the purity, and the blessedness of the Christian character. O that every wanderer "o'er the mountain wave," and "dwellers on the deep," may

speedily become a light and a blessing to all the dark places of the earth which he visits.

Monday, November 30th.—Duties accumulated so on my hands, after my return from Oahu, in consequence of my protracted absence, that I have been under the necessity, my dear sister, of neglecting my journal to you almost entirely. Having an opportunity of sending this immediately, I will close it, and promise to be more particular in my notices in future, than I have been for the last month. Some circumstances of interest have taken place during it, which it would have given me pleasure to have enlarged on while passing—I will barely mention them, in order to keep up the chain of facts which I have recorded since leaving America, and which I know you wish to continue uninterrupted. Mr. and Mrs. Thurston remained with us one week, gaining strength for the remaining part of their voyage, and then left us, in fine spirits, to take their station and unfurl the banner of the cross on the rocky shores of Hawaii. I admired the spirit with which Mrs. T., after bidding us farewell, sprang into a rude canoe, with her two children; and watched them with the glass, with no little interest, as they were paddled through the breakers to the open sea. No preparation appearing to have been made to hoist her on deck in a chair, which is usually done, she intrepidly mounted the ship's quarter by the man-ropes, and stood ready to wave us a distant farewell, before many others could have determined even to attempt ascending to the quarter-deck as she had done. A few days afterward, the brig Arab, Captain Meek, of Boston, from Oahu, paid us a visit of a day, and then passed on to Kairua, where the king had gone in the Princess Mary, an English whale ship. The Arab returned in about a week, bringing Rihoriho and his train, when it first began to be stated that the king would speedily embark for Great Britain. In a few days a grand

council of the chiefs was called on the subject, at this place, when we had the pleasure of again entertaining our sincerely respected and beloved friends, Messrs. Bingham and Ellis, who had been requested by the heads of government to attend the meeting, and who arrived in the *L'Aigle*. After one or two sittings, it was determined that the king should go, and his suite, consisting of Boki, governor of Oahu, and brother of Karaimoku, Kuini his wife, Naiki, Tutui-Kuanava, (two particular friends of Rihoriho) and Manua, a servant, besides Kamehamara, the favourite queen.

The whole body of chiefs, headed by the king, was most earnest in their desires for Mr. Ellis and his family to accompany the party; offered a large sum for his passage, and at one time even made his going a *sine qua non*, and determined, in case Captain Starbuck could not accommodate him, that the barge should be fitted up for the expedition. Mr. Ellis himself was desirous of going, principally on account of the very critical state of the health of Mrs. Ellis; but Captain S. stating that he could not possibly take him, the king and chiefs were obliged to assent to his remaining. We all regretted this, for we wished the king to have the benefit, during his absence, of so wise and in every respect competent a counsellor, but most especially out of regard to the welfare and happiness of our dear Mrs. E. and her family. We fear she cannot long survive without some excursion of the kind; and wished her, after eight years of missionary suffering and toil, to be restored to the bosom of her country and her friends—though the loss of Mr. E.'s services at this time would be most sensibly felt by the mission in all its branches, in translations, &c. &c.

The king embarked from this place, on board the *L'Aigle*, on the 18th instant; and at the time, and for two days before, we were almost stunned with salutes from the squadron at anchor before our door. He



left us with no inconsiderable display of the "pomp and circumstance" of royal embarkation; signals for sailing, &c. &c. were made from the *L'Aigle* early in the day, in which she was followed by all the vessels, among some ten or dozen, excepting the American brigs *Arab* and *Owhyhee*, and one or two small schooners; but all waited till the *L'Aigle* should lead the way, which was not till near sunset. As soon as she had well cleared the moorings, the whole squadron was in motion, and with a fine breeze beautifully "filled away," amidst columns of smoke, and fire, and a roar of cannon, that the waters and mountains of *Maui* probably never heard before. I have a sketch of the scene, including a view of the island of *Ranai*, which I did intend sending with these sheets, but must defer it till the next packet. I designed also to have sent a view of *Lahai* and of *Maui*, one of mission enclosure, &c. &c.: but must wait another opportunity, for want of time at present to prepare them. We have heard that the king left *Oahu* on Thursday last, the 27th. We are happy that he has actually undertaken the visit, and think and believe it cannot fail of benefiting himself and party. We think the party a good specimen of the chiefs: *Boki* is a pleasant man, but not to be compared to his brothers; the queen is a very fine woman, and *Kuisni*, the

wife of *Boki*, is one of *Harriet's* greatest favourites; she is the daughter of our friend *Hoapiri*: they have it in expectation to visit *America* before they return—I think it doubtful however, though I cannot but hope they may. Should they, I doubt not they will receive such attention and kindness as will make their visit gratifying. Nothing would rejoice me more than that you should see them. I think you would afterwards feel no surprise at the anxiety I have that these subjects and countrymen may be enlightened. They certainly are a most interesting race, and "my heart's desire and prayer to God is that they may be saved."

Before the king embarked, *Dr.* and *Mrs. Blatchley* arrived in the brig *Owhyhee*. They are still with us, and we are anticipating the pleasure of their society for some time. *Captain Meek* of the *Arab* has been extremely polite and kind to us; also *Mr. Elwell*, a young gentleman from *Boston*, who came up in the *Owhyhee*. He is the agent of a large house in *Boston*, and keeps a store at *Honoruru*, fitted up very much in the manner in which the stores in our villages at home are, and where almost any articles of dry goods and groceries can be procured.

For the present, farewell.

Yours, affectionately,  
CHARLES SAMUEL STEWART.

---

## Review.

---

MR. DUNCAN ON CREEDS AND CONFESSIONS.

(Continued from page 420.)

III. We are now to finish our review, by examining some of *Mr. D.'s* arguments, or at least what he has been pleased to denominate such—against the lawfulness of *Creeds and Confessions*. And we have no hesitation in saying, that this part of the volume before us,

is one of the most *unanswerable* productions we have ever seen. There are two sorts of composition to which it is extremely difficult to reply. The one is that in which the reasoning is clear, the testimony unquestionable, and the conclusions demonstrative. We have always had a most particular aversion from entering the lists, with an adversary whose polemical weapons were of this temper. The other, is that in

which there is manifested a total misapprehension of the arguments attempted to be answered; an utter incapacity, or at any rate a total failure, to perceive and meet the points of the reasoning professed to be assailed; and a sort of declamation, or rather vapouring, too airy and unsubstantial to be seen or felt by the most attentive examiner: and we really dislike an opponent of this latter character, nearly as much as the former. "Give me an adversary," said an old logician, "who understands me." Now we have not counted, but believe we have repeated this wish, at least a hundred times, during our perusal of Mr. D.'s book. He seems to think, all along, that he is fairly arguing the matter with his opponents, and every now and then, in coming to a resting place, he formally announces that he *has* completely refuted their reasoning. But, to say nothing of ourselves, unless some of the most enlightened and impartial judges in our land are deceived, he is, in almost every case, merely "beating the air."

We cannot undertake to answer for Dr. Miller, or to predict what he will do, in reference to what Mr. D. has thought proper to say of him and his "Introductory Lecture:" but if we were in his place, we certainly should not think ourselves called on to take the least publick notice of any thing that Mr. D. has said. The latter, most assuredly, has not even looked in the face, much less fairly answered, a single argument which the "Introductory Lecture" contained. We have no doubt that he will consider this assertion as dictated by the most extravagant and blinding prejudice. But we have quite as little doubt that every enlightened and impartial individual, who has read both productions, is with us, in this opinion.

We have assigned our reasons in the introduction of our review, why we have consented—very reluc-

tantly indeed—to reply, at some length, to this laboured inanity of Mr. D. But we also there stated, that we should not follow him *seriatim* through his volume. In what remains of our task, therefore, we shall select a few of his principal, and, as we verily think, his most plausible positions, and having shown that they are perfectly untenable, we shall leave the rest to the discernment of the publick. We have never, indeed, so far as we remember, read a book of nearly three hundred pages, which it was so difficult to analyze or to abridge. We have a formal division, it is true, into *two parts*, and each part subdivided into a number of *sections*; yet we cannot perceive the smallest advantage imparted to the discussion by this arrangement. We shall therefore pay little attention to it. But our readers shall have as fair a sample of what they are to expect from a perusal of the whole, as we are able to present.

Mr. D. enters on that part of his work in which he attempts to show the unlawfulness of Creeds, by giving a definition to suit his own purpose. Dr. Miller had defined a Creed to be—"An exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the Holy Scriptures, and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in Christian fellowship, are really agreed in the fundamental principles of Christianity." Mr. D. dislikes and rejects this definition, as by far too favourable to Creeds; and insists on substituting the following—"By a Creed or Confession of Faith, we understand, not only an exhibition of supposed scriptural doctrine; but that exhibition, when it is made, *imposed upon the human conscience, as a term of communion in the ordinances of God's house.*" Now, Dr. M., in the very Lecture which Mr. D. undertakes to answer, had

repeatedly and solemnly disavowed all friendliness to Creeds *imposed* on the consciences of men, as indefensible and worthy of the severest reprobation. And we know of no Presbyterian in the United States, who would not cordially join in that disavowal. Yet, in spite of all this, the same unjust imputation is insinuated, or openly urged, again and again, with as much confidence as if it were admitted to be the doctrine of all the advocates of Creeds. Is this the spirit of candid or honourable controversy? We have always thought that the alleged consequences of any sentiment, even when legitimately deduced, ought never to be laid at the door of those who explicitly disavow all belief in them. And we still suppose a rule of this kind to be acquiesced in by all sober and decent polemicks.

Still, however, if the serious charge implied in Mr. D.'s definition, and so frequently insisted on by him, be legitimately made, it is incumbent on the friends of Creeds, however unjust the charge may appear to them, not to content themselves with disavowing it, but to meet and answer it with all deliberation.

We ask Mr. D. then, and all who adopt his opinions, whether there be, or be not, any foundation in Scripture for the distinction between *fundamental* doctrines, and doctrines *not fundamental*? That is, whether there be *any* doctrines of revelation whatever, the *real* belief of which is indispensable to the character of a true Christian, and the *professed* belief of which is indispensable to the character of a *visible* or *professing* Christian? We would fain hope that Mr. D. will not deny that there *are* such doctrines. Indeed he has virtually, if not explicitly, acknowledged it over and over again. He has, in fact, told us, as we understand him, that no man who denies the divinity and atonement of the Saviour, ought to

be allowed to take his seat at a sacramental table; and that no one who rejects the doctrine of the Trinity, ought ever to be permitted to offer up his child to the God of Christians in baptism. And this, though they might both profess to believe the Bible. If Mr. D. were asked, by what *authority* a church would act in excluding such persons, we presume he would say, without hesitation—by *Divine* authority. Because, although there is not to be found in the great Statute-Book of the Redeemer's kingdom, any law which, in *so many words*, directs that no such persons be received in any act of Christian communion; yet the *spirit* of such a law is plainly enjoined in many parts of Scripture. What would he reply, then, to an infidel, or Socinian blusterer, who, for secular purposes, should wish to join his church, and who should complain, that a list of "supposed scriptural doctrines was *imposed upon his conscience*, by human authority, as a term of communion?" Would he not deny the charge, and pronounce it as unreasonable as it was cruel? Would he not contend, that when a church acts in *conformity with Scripture*, its acts are to be considered as resting on the ground of *Divine authority*?

Our readers will readily perceive the application of these principles to the case in hand. If a church, in forming her creed, do really introduce into that creed no article but what she finds in the Bible; if she call upon those who seek admission into her bosom to believe nothing but what the Bible calls upon them to believe; and if she demand the reception of those articles, not because she herself believes them, but because the Bible teaches them;—can she, in this case, be charged with *imposing* any thing on the human conscience, in virtue of *her own authority*? Surely nothing would be more unjust than such a charge.—Again; sup-



pose the church in question not only to put nothing into her creed but what she really finds, or thinks she finds, in scripture; but also to insert no article but what she is verily persuaded the Bible authorizes her to insert, for promoting "the unity of the faith:"—suppose, finally, that she asks none to adopt this creed, but those who voluntarily beg her to receive them, and *voluntarily offer* to adopt it. Could this creed be said, in any rational or legitimate sense of the term, to be *imposed* upon such applicants, and much less to be *imposed* upon their consciences by *human authority*?—If a church, indeed, substitute "for doctrines the commandments of men," and call upon those who wish to come within her pale, to believe what Christ himself does not call upon them to believe; then she is justly chargeable with guilt in the sight both of God and man. But if the divine authority is that on which she really rests, and to which she constantly appeals, in all that she does; and if this authority is made to operate only on those who deliberately and of choice bring themselves within its reach;—it is manifestly an abuse of terms, as well as an unjust accusation, to speak of her as *imposing* her dogmas upon the consciences of men.

Mr. D. next makes large quotations from *Mosheim*, *Dupin*, and others, respecting the ambitious encroachments of many of the clergy, in the second, third, and fourth centuries; and also on the origin and use of ecclesiastical councils, and the degree of importance to be attached to their decisions, and those of the Fathers generally. On this department of his subject he expatiates, and declaims, and asserts, and pronounces, and concludes, with an air of as much positiveness and pomp of syllogism, as if he were making out a chain of demonstrative reasoning. We shall not stop to inquire whether the representations made by the cele-

brated historians, whom he quotes, are correct or not. This inquiry would lead us into too wide a field. We will, for the present, admit that Mr. D.'s extracts are a perfectly fair exhibit of the real course of things in the centuries to which he refers. And what can he fairly infer from them? Nothing—just nothing to his purpose. His logic amounts to about this—"Many of the clergy in the second century, and still more in the third and fourth, were ambitious, aspiring, and tyrannical;—therefore it is an act of tyranny and oppression to form a creed!" Again; "Ecclesiastical councils were employed as an engine very materially to alter the state of the church—therefore it is a daring and criminal act of usurpation to exhibit a summary of the doctrines of scripture, as a means of ascertaining agreement, and promoting harmony in the church!" Again; "The Fathers are by no means an infallible guide, either in faith or practice;—therefore it is wrong for the church unitedly to employ means for ascertaining the meaning of scripture, and agreeing to walk by the same inspired rule!" Of all the books we have ever read, we would recommend this of Mr. D. as the best—to those who wish to see striking examples of what logicians call a *non sequitur*. When we had reached the end of the sections in which he displays the extracts alluded to, and his comments upon them;—familiar as we had been with his wild declamation, and illegitimate conclusions, we could not help looking back with a little amazement that he should have been able so far to impose upon himself as to imagine that the whole, or any part of it, was really more to his purpose than if he had written a treatise on mineralogy or galvanism.

The extracts which our author produces from Dr. Miller's "Letters on the Christian Ministry," published nearly twenty years ago,

and the attempt which he makes to show that the sentiments delivered by Dr. M. at that time, are inconsistent with those which he urges in his "Introductory Lecture," really afford about as amusing a picture of Mr. D.'s way of thinking and reasoning, as any thing we found in his volume. If every word that he has extracted from the "Letters" had been written on the same day, and printed side by side, with the "Lecture," we do not believe that any body except Mr. D. *et id omne genus*, would have dreamed of any inconsistency between them. At any rate, we affirm, that if we had the honour to claim the authorship of both, we should feel that we had nothing to explain—nothing to reconcile, in consequence of what Mr. D. has written.

Before we quit this part of the volume, we cannot help taking notice of the assertion, in page 87, and elsewhere, that the primitive churches were all *independent*, that is, were not united in one body, by any common confession, judicatory, or plan of government; but that each particular church was entirely independent. We are persuaded that Mr. D. will never be able to make good this assertion. To go no further, the synod of Jerusalem, of which an account is given in Acts, xv., lightly as he treats it, we have no doubt might be shown to be an unquestionable example of an authoritative judicatory, binding together, and ministerially pronouncing the law of Christ to the whole Christian church. But even if it *could* be made out that the primitive church was strictly *independent* in its form of government, still this would furnish no real aid to our author. Most of the independent churches that have ever existed, as we have had occasion heretofore to remark, have not only had creeds and confessions of faith, but have made as much use of them, and attached as much importance to them, as any other churches that we have

ever known. Of this many examples might be cited, if we had room for the purpose. The late excellent Mr. Fuller, and other eminent independents of *Great Britain*, and the great mass of that denomination in our own country, might all be shown to be zealously on our side. Mr. D., in his wild excursions, would receive as little countenance from sober and rational Independents as from Presbyterians. We hope, however, he will make the experiment before long, and see how any class of *evangelical* Independents will like his plan and his company.

Mr. D. has, in our opinion, grossly perverted the greater part of what Dr. Miller advanced in his "Introductory Lecture," respecting the warrant for creeds to be found in the New Testament. The obvious scope of Dr. M.'s remarks on that branch of his general subject, was simply this:—That the inspired apostles enjoined upon those churches to which they wrote not to be contented with a mere general profession of belief in the Bible; not, by any means, to sustain, as a matter of course, a declaration of respect for the gospel:—but to examine carefully *in what sense those who came to them understood the Bible*,—and how they interpreted and preached the gospel, before they should either receive them into their houses, or "bid them God speed." For they show that artful men, under the guise of this general profession, might bring in, and actually had brought in, "another gospel." And what remedy do they propose? Why, that those to whom they wrote, with the scriptures in their hands, and with what they had heard from the apostles, in their memories and hearts, should *bring false teachers to the test*;—try them; examine them; and ascertain what was the precise character of that belief, of which they made a general profession. Now this, Dr. M. observed, was, "in effect," employing a creed, or confession of faith, to ascertain how far they were

*orthodox*. "Agreed," says Mr. D.; "but was this a *human* creed?"—Yes, we reply; it was a *human* creed, in precisely the same sense for which we contend in any case. It was the fair and honest application of the *inspired rule*, by human, and, therefore, by fallible minds, to an actual case. If they rightly apprehended the unerring rule, and applied it faithfully, their decision might be said to be dictated by the great Author of the Bible. But if they erred, either in interpreting or applying the rule, the result would be an erroneous judgment. And precisely so is the fact in any other case. We contend for no other creed but that which is faithfully drawn from scripture; which speaks as the Holy Ghost speaks; and which proposes to the belief of those who adopt it, the very same principles, as far as it goes, which the scriptures propose to their belief. Does this deserve to be stigmatized as a mere *human contrivance*, and as setting up another standard "in opposition to the Bible?"

Mr. D., in page 249, expresses himself thus—

"We are very much surprised, when scripture precepts like the following, are introduced to condemn our opinions:—'Be ye perfectly joined together in the same mind and in the same judgment.' We know it is a very easy thing to quote scripture, and that it is very often done with great thoughtlessness and inaccuracy; but this is too glaring. Did the apostle mean, when he thus commanded the Corinthians, that those who were of Paul, should go and form a voluntary association by themselves; and that those who were of Apollos, should go and form a voluntary association by themselves; and that those who were of Cephas should go and form a voluntary association by themselves; and that those who were of Christ should go and form a voluntary association by themselves? Why surely every man, who reads the words in their own connexion, must see, that this is a pure burlesque on all scriptural investigation. So far from this being the fact, the apostle exhorted them to be of one mind by quitting their divisions: his words are—'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined to-

gether in the same mind and in the same judgment;' moreover our brethren will not say, that a command to separate from the unholy, means that we should separate from the holy? They will not say that a command to reject unbelievers, means that we should reject believers? Yet, by our voluntary associations, are not Christians shut out from Christ's ordinances; and Christian ministers denied their seats in Christ's heavenly places? Are not those, who are giving every evidence by which their Christian character can be substantiated, refused the privileges which Christ purchased for them by the shedding of his blood? And do not Christians themselves, decline receiving the ordinances of grace, at the hands of ministers whom the Master has owned, and blessed, and honoured, in his holy providence. O, our brethren must not talk about the excellence and blessedness of their voluntary associations. They are no blessing; they are a curse, to the church of God." p. 249, 250.

No such use as that which Mr. D. reprobates with so much scorn, was ever intended to be made of the passage referred to, by Dr. M., or by any other friend of creeds; and we are very sure that Mr. D. never met with any one who proposed such a use of it. Dr. M. however, in his "Lecture," made a very different use of this passage, and one which, we think, accords with every dictate of reason, as well as with the whole current of scripture. The use is this—The apostle exhorts the church—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; that there be no divisions among you;—but that ye be perfectly joined together in the same mind, and in the same judgment." Here is an important duty solemnly enjoined—the church is bound to be entirely harmonious in her faith, in her professed doctrinal opinions, as well as in her practice. She is, in all her bounds, to *speak the same thing*, to be *perfectly joined together in the same judgment* about spiritual matters. Now the question asked by Dr. M. is, how is this happy agreement in the faith, to be attained and manifested? It is not sufficient—it never has been sufficient, from the days of Paul to the present hour, for all to agree in professing to receive



the Bible; for the greatest hereticks, who daily deny the Lord that bought us, and with whom no Christian can consent to hold communion, are always ready to make, and actually *do* make, this profession. If, indeed, all were agreed in their mode of *construing* the scriptures, no other profession would be necessary. But this is notoriously so far from being the case, that in a hundred different professors of a general belief in Christianity, it is possible that we may meet with as many different plans of explaining the scriptures, as to radical points. How then are any body of Christians, constituting a church of Christ, to be expected ALL to *speak the same thing*—to be of the same mind, and to be perfectly joined together in the same judgment? Dr. M. insists that the only practicable method of attaining this object, is to resort, more or less formally, to a creed or confession of faith; not setting up such a document in *opposition* to the Bible; not making it an *independent* rule of faith; not even presenting it as something, strictly speaking, *in addition* to the Bible; but merely as a fraternal agreement in what sense THE BIBLE ITSELF is to be explained and received.

And this, by the way, suggests to us one of the most essential and palpable defects in Mr. D.'s book. In our review of Dr. M.'s "Introductory Lecture," and Mr. D.'s "Sermon," at Princeton, we remarked, that the arguments of the former appeared to us unanswerable; and that we should be glad to see so much as an *attempt* to answer them. Mr. D. appears, from page 11th, to be a little nettled at this intimation, and to have no doubt of his ability to do much more than "attempt" the answer in question. But confidence is not talent—if it were, Mr. D. would do a great deal more mischief than we believe he is ever likely to effect. We know that we only speak the publick sentiment, when we say that his attempt has been completely *abortive*. With regard to Dr. M.'s first and most im-

portant argument, what he says in reply scarcely deserves the name of an *attempt*. He says nothing that can be called even *plausible*, to show how a pure church is to keep out of her communion the worst and most mischievous hereticks; since they all profess to believe the Bible, and are all as warm and clamorous as himself, in lauding it as the best of books. He will have no other test, in any case, if we understand him;—and to be consistent with himself he *can* have no other test, either *written* or *nuncupative*, than the unexplained Bible, "*without note or comment*." How, then, we still ask, would he keep out of his communion those who, with all their professions of belief in the Bible, reject, with bitterness and scorn, every peculiar doctrine of the gospel? Nay, unless we misapprehend Mr. D., in his remarks on an extract from *Milton*, he thinks that pronouncing any man, however erroneous his opinions, a *heretick*, a high-handed offence against the charity of the gospel, and, of course, against Christ, the head of the church. Having gone thus far, he must, to be consistent, go one step further; and contend that it is an infringement of Christian liberty to keep, or put, any man out of the church for immorality of practice. "There is"—to adopt the language of one of the most eminent Independents of the present age—"there is a great diversity of sentiment in the world concerning *morality*, as well as *doctrine*: and if it be an unscriptural imposition to agree to any articles whatever, it must be equally an imposition to exclude any one for immorality, or even to admonish him on that account; for it might be alleged, that he only thinks for himself, and acts accordingly. Nor would he stop here: almost every species of immorality has been defended, and may be disguised; and thus, under the pretence of a right of private judgment, the church of God would become, like the *Mother of harlots*—the habitation of devils,

and the hold of every foul spirit, and a cage of every unclean and hateful bird.\*"

It seems to be considered by our author as a conclusive argument against Creeds and Confessions, that they have not been found sufficient to banish discord and division from the church. His reasoning is to this amount. "Creeds are intended to promote union and harmony among those who adopt them. But in churches in which the best Creeds are received, we find concord and harmony frequently interrupted. Therefore Creeds do not answer their intended purpose, and ought, of course, to be laid aside as at least useless." We will just give what we really think a few complete parallels to Mr. D.'s reasoning in this part of his book—They are the following—All the civil constitutions that have ever been formed, and all the laws that have been enacted under them, have never been able to render society perfectly safe, peaceful, and happy. Murders, and thefts, and riots, and disorders innumerable, have still taken place under the best constitutions and laws that were ever formed; and therefore all these constitutions and laws are plainly good for nothing, and would better be abolished, and leave men to a state of perfect natural liberty. Again—All the physicians that have ever lived, and all the remedies that have ever been invented, have never been able to prevent, or to cure, a great number of the most deadly diseases to which mankind are exposed, and constantly subject—Consumptions, and cancers, and pestilence, and hydrophobia, still prevail, as if there were no physicians or remedies in the world; and therefore it were far better that we had no physicians and no remedies, but that in all cases, diseases were left to take their own course, without any attempt to check or interrupt them.

Once more—The Bible, which professes to be a revelation from Heaven, and to contain doctrines and rules of duty calculated to make mankind happy, both in this world and the world to come, after all the attempts that have been made to teach and inculcate its principles and injunctions, has never been able to prevent mankind from becoming profligate and wicked—vice, and immoralities of every kind, still abound, even where the Bible is read, and its requisitions are enforced by all the arguments and eloquence that the powers of man can devise and urge—Therefore the Bible is a useless book, and mankind would do quite as well, and probably better, without it than with it. We do seriously affirm, that after as careful and candid attention as we have been able to give to this part of Mr. D.'s book—and it is by far the most plausible part of his book—the nature and amount of his reasoning is, we think, fairly exhibited in the foregoing parallels. It proceeds entirely on the false and foolish assumption, that any means or efforts which do not *perfectly* accomplish their purpose, ought to be rejected as *altogether worthless*—Creeds and Confessions do not perform *every thing*, and therefore they are good for *nothing*. "No," we reply,—“Although there are some men who disregard them utterly, as you have done, even after adopting them in the most solemn manner, yet the good they do is incalculable; just as good laws, and good physicians, and the best of all books, although they cannot prevent or remedy all the evils, moral and natural, that afflict the world, yet are, beyond all estimation, beneficial. Whatever of soundness in the faith and purity of Christian practice remains in the church, is, in a great measure, to be attributed to the influence of scriptural articles of faith, and scriptural principles of church order, well digested into system, by wise and holy men, not under

\* Rev. A. Fuller. Works, viii. 304.

the guidance of supernatural inspiration. No work of mere man is perfect, and the best human institutions and efforts never effect all the good at which they aim; and yet, to these imperfect works, and institutions, and efforts, under the Divine blessing, nearly all the good that there is in the world is to be ascribed. Your argument against Creeds is, in its true spirit and tendency, an argument against all that is useful and excellent in human institutions and endeavours."

Mr. D. in the second part of his volume undertakes to show that "*the scriptures are most explicit in their condemnation of all such ecclesiastical instruments*" as creeds. This undertaking he endeavours to accomplish by stating and enforcing such propositions as the following:—

1. "*The Bible is the word of the living God, and all that it says is necessarily obligatory on the human conscience for that reason.*"

2. "*The Bible being the word of God, it must necessarily be precisely suited to human beings, as sinful and fallen; and therefore it embraces in its provisions all that is peculiar either in their character or their condition.*"

3. "*The scriptures have expressed their most pointed disapprobation with all human institutions that interfere with the authority of God over the conscience.*"

Now we see not but that all these propositions may be granted in their fullest extent, without touching Mr. D.'s main point. To him, however, it appears otherwise, Give him these,—give him his *Που στω*,—and like *Archimedes* of old, he is confident he can move the whole world for which he is fighting.

As a specimen of Mr. D.'s attempt at reasoning, in the explanation and enforcement of these several propositions, we offer the following extracts.

"We feel anxious that this principle should be distinctly apprehended. That *the Bible is the Word of God*, is a proposition which none of our brethren will controvert, we know; but at the same time, it is one which no man can admit, without conceding to us the whole subject of

controversy. All opposition withers under its influence; or if any thing remains to impede our course, there must be some deficiency in apprehending this simple truth. No living man can want any better testimony on moral subjects, nor any better arranged system of religious truth, than *THE WORD OF GOD*. Its statements are like mathematical axioms: they are in the moral world, what facts are in the natural world; and as well may you attempt, by a fine and ingenious effort of philosophy, to alter the arrangement of those orbs that stud the firmament, or modify the nature of these dying creatures on earth, whose generations descend so rapidly to the tomb, as to mend by your theology the spiritual analogies of God's evangelical world. Now let us be charged with heresy as we may, our great principle, on which we rest all that we have to say, is, that the gospel is *the wisdom of God, and the power of God* unto salvation, to every one that believeth. And as the salvation of our own souls, and the maintenance of a good conscience, depend upon adhering to it, we cannot, and will not give it up;—no, not in the smallest item." p. 181, 182.

"Now, if we have fairly represented the scriptures,—and we certainly did intend to give a faithful representation of them—if they really form a plain and simple revelation of truth from God himself, what other book or books can we want for the direction of the human conscience? How can any theologian tell us, that if we have nothing else than the Bible to regulate us, then anarchy and confusion, discord and strife, must necessarily follow? What room is there for contest, where every thing is plain and perspicuous? If 'nothing more is necessary, to enable a simple, unlettered man, to read the word of God, with intelligence and profit, than common sense, accompanied with an humble and teachable disposition,' how is it, that with a law of such sensible excellence, the church cannot pass up through this wilderness in harmony and love; but must present to every beholder a 'miserable Babel,' instead of that beautiful city, which God hath so magnificently adorned? Can the thing be a *fact*? And when the advocates of Creeds declare that such consequences must follow, and urge them upon us with such impassioned language and minute detail, can they possibly be right? Let the reader review again the premises, and ask himself seriously whether such a conclusion does logically follow?—For our own part, we have often been not a little startled by the remarks which we have heard upon this subject, and have been very much surprised that ministers



of the gospel should suffer themselves to speak so 'untenderly about the Bible:'—for if their Creed will create harmony, and the Bible produce discord, then is not their Creed the best book of the two?" p. 199, 200.

"But still further;—If Jehovah indited the Bible, and intended it for such beings as we are, it is to be presumed that he made it *just what it ought to be*; that he presented it in its most appropriate form; and that no man, nor any set of men, can frame one which shall be *better adapted* to the infirmities of human nature. Surely, no man will undertake to dispute this: or, if any one could be found thoughtless enough to do it, surely the church would not receive him, when thus trampling under foot an elemental principle of morals, as orthodox. If such ideas are in practical force, while theoretically denied, we beg leave to enter our most unreserved protest, and to inform our readers, that we think them quite as heretical as the denial of the inspiration of the scriptures. Most certainly, he who knows the secret thoughts of human hearts, who sees the end from the beginning, and from ancient times the things that are not yet done, needs no counsellor, from among the sons of men, to assist him in constructing an evangelical law. The whole gospel is his own divine contrivance, something too sublime to fall within the range of human thought; too perfect and consistent, to be criticised by human wisdom; and too circumstantial not to be applied to every human occurrence." p. 201, 202.

"But perhaps it may be denied, that our Creeds do alter the form in which truth is brought to bear upon the conscience. We must then make our assertion good. Are not our Creeds professed *summaries*? And what is a summary? Is it the same thing with that which it abridges, or is it a different thing? If the original and the abstract be drawn out by different hands, will they present the same intellectual image? Is this summary needed? Did the master give us one, or empower us to make one, because his Bible was a deficient instrument of operation upon the human spirit? Every man at a glance may perceive that he has not framed the scriptures upon the same principle on which our theological systems are constructed. The Bible is not a collection of abstract propositions, systematised into regular order, nor is it a schedule of difficult, metaphysical subjects, arranged under general titles, such as, the attributes of God; the divine decrees; the perseverance of the saints, &c. On the contrary, it is a transcript of

social transactions; it is an exhibition of human life; it is that species of composition which, all the world knows, is most interesting to the mass of mankind. It is true, some lofty speculators, some profound thinkers, who are capable to reason both matter and spirit out of God's creation, might prefer a volume of mental abstractions; but then the reader must remember, that the Bible was written for the poor; that it was intended to throw a beam of the life that shall never end upon the infant mind; to cheer the humble, the lowly, and the contrite spirit; and, while the dews of its blessing are falling upon the dying old man, to stretch the bow of the covenant of grace across the firmament of truth, that his closing eyes may be opened upon the cloudless light of an eternal day. Had such an epitome or compend of moral truths, as our Creed professes to be, been the best form of revelation by which the human mind could be spiritually enlightened, doubtless God himself would have adopted that form: for he declares, he has done for man, all that he could do for him; and, indeed, he has too much pity and compassion for this fallen child of his love, to leave any thing undone which could have been done. If he had intended to write a book for a race of philosophers, instead of rejecting such for being wise in their own conceits; and if philosophers really know how to make systems, or are themselves best instructed in that way, doubtless he would have given them his revelation in a more logical form. Most certainly, however, he has not done it; and the inference fairly is, that our systems are constructed on false views of human nature, or that our Creeds are not at all fitted for man in his present state. There is a better way of teaching mankind the science of morals: for Jehovah himself, who needs not that any should tell him what is in man, has adopted another way. Surely we may safely follow where God leads, and to imitate his example, never can jeopard the prosperity or peace of his church." p. 203—205.

In this style the author declaims through many pages. It appears to us utterly vain to argue with a man, who is capable of advancing such matter as argument, or as any thing that resembles it. Nothing can be plainer than that, if there be any force in his remarks, they prove by far too much. They prove that every attempt to explain the Bible, either in public or private, is a sin against God and his church.

They prove that Mr. D. himself, every time he preaches, or attempts in any way to illustrate and enforce the word of God, for the benefit of his hearers, is a high-handed offender against his own avowed principles. They prove that every book that is written for the purpose of rendering the contents of the Bible more familiar and level to the minds of men, is an insult to the Bible and to Him who gave it. Why preach? Why attempt in any way to explain and inculcate the scriptures of truth? Can we speak or write any thing better than the Bible? Can we produce any thing that ought to *supersede* the Bible? Certainly we cannot. Why then do not ministers of the gospel impose perpetual silence on themselves; or charge themselves to do nothing more than repeat the very words of scripture, "without comment?" Such are the extremes of preposterous error to which men are driven, when they give themselves up to the impulses of one radical absurdity!

Mr. D. employs a whole section to show that the "Scriptures never recognise the church as a voluntary association; but do uniformly represent it as a community separated from the world, and under law to Christ." With whom is Mr. D. contending in the maintenance of this general proposition? Does any body,—especially does any friend of creeds deny it? We have never met with such an individual. The "Introductory Lecture," the principles of which Mr. D. labours to demolish, explicitly asserts that the church is "not a mere voluntary association, but a community instituted by the authority of Christ, and subject to his laws alone. If Mr. D., instead of expending so much rhetorick on the general proposition, had reserved a little more of his strength, for showing how he supposed it would promote his object, he would have written more to the purpose. The church is a com-

munity constituted by Christ, and under law to Christ." And what then? Why, then, Christ is the supreme head and king of the church, and no one has a right to make laws for her, either with respect to faith or practice, but himself. So far all are agreed. But who is to judge what the laws of Christ are, and what he has commanded? Is not the church herself, under the highest responsibility to her master, to decide this matter? "If not, who as Dr. M. asks, is to judge for her?" Is she to seek every day for a miraculous response for her direction, according to the privilege of the Old Testament church? Or is she, from her master's own Statute-Book, to inquire and decide what his will is? The latter, it is admitted on all hands. Then assuredly the church is at liberty to agree, and of course to express her agreement, what she considers her Lord's authority as requiring. She may, indeed, mistake in forming the articles expressive of this agreement. And if this can be shown, she ought to correct her mistake. But it is one of the unalienable rights of conscience, on this great subject, to inquire and judge for herself. For though the church is not a voluntary association, made up of persons independent of Divine authority; neither is it a community of *slaves*; but a body of *Christ's freemen*; who call *no man master, for one is their Master, even Christ.*

The closing section of Mr. D.'s second part is employed in attempting to show that "*Creeds and Confessions of Faith are every day growing into disuse, and falling by their own weight; society being both unable and unwilling to bear the heavy burden any longer.*" We totally disbelieve Mr. D.'s allegation here, and consider all that he has said to "make it good," as founded on an entire misapprehension both of principles and facts. We have no disposition, however, to enter on



this part of the controversy at large. But there are two points, under this head, on each of which we wish to say a word.

Mr. D. seems to understand Dr. M. as expressing in his "Introductory Lecture," great fears and lamentations that the clergy of the Presbyterian church in the United States are daily becoming more and more indifferent, or rather disaffected to creeds. We can only say, that we did not so understand the writer of the lecture; nor do we believe the fact to be as alleged. And if Mr. D. expects to be joined in his no-creed belief by one dozen of all the eleven hundred ministers in connexion with the General Assembly, we predict, without pretending to be prophets, that he will find himself wofully disappointed.

The second point on which we wish to offer a passing remark or two is that which is embraced in the following extracts.

"In another part of his lecture, Dr. M. makes the following most painful and overwhelming remarks;—'It is truly humiliating and distressing to know, that in some churches it has gradually become customary, to consider articles of faith as merely *articles of peace*; in other words, as articles, which, he who subscribes, is not considered as professing to *believe*: but merely as engaging *not to oppose*—at least in any publick or offensive manner. Whether we bring this principle to the test of reason, of scripture, of the original design of Creeds, or of the ordinary import of language among honourable men;—it seems equally liable to the severest reprobation, as disreputable and criminal in a very high degree. Nor does it appear to me to be any alleviation, either of the disgrace or the sin, that many of the governors of the churches referred to, as well as those who subscribe, publickly avow their adoption of this principle; admit the correctness of it; keep each other in countenance; and thus escape, as they imagine, the charge of hypocrisy. What would be thought of a similar principle, if generally adopted and avowed, with respect to the administration of oaths in civil courts? Suppose both jurors and witnesses, feeling it a grievance to be bound by their oaths to speak the truth, were to agree among themselves, and openly to give out, that they did not

mean, when they swore, to take on themselves any such obligation: that they did not so understand the import of their oaths, and did not intend to recognise any such meaning? And suppose the judges were freely to admit them to their oaths with a similar understanding? Would a witness or a juror, in such a case, be exempt from the charge of *PERJURY*, or the judge from the guilt of *SUBORNATION OF PERJURY*? I presume not, in the estimation of any sober minded man. If it were otherwise, then bad men, who form a majority of every community, might, by combining, violate all the principles of virtue and order, not only with impunity, but also without sin.\*

"The foregoing—we write it with deep and mournful feeling—is one of the most awful paragraphs we remember ever to have read, since books were first put into our hands. For if we should admit it to be true, what then? If jurors and witnesses, and judges, in civil courts, were to act thus, what would the consequence be? Must not revolution and ruin follow? Would not God be avenged on such a nation as this?—And what but similar results can occur in the church, if found in similar circumstances? But are not these honourable men? Are they not useful men? And shall we approach them with such a charge? Is any man bound to keep an oath, the subject matter of which oath, is not lawful? And if ministers of the gospel are thus embarrassed by Creeds, has not the church magnanimity enough to part with ecclesiastical instruments, whose character is betrayed to be so bad, by their own practical operation? Heaven's bride should be dressed in robes, white as the driven snow. Her ministers should possess all that is lovely, excellent, and elegant, in the Christian profession, like those who can say,

"I will greatly rejoice in Jehovah;  
My soul shall exult in my God.  
For he hath clothed me with the garments  
of salvation;  
He hath covered me with the mantle of  
righteousness:  
As the bridegroom decketh himself with  
a priestly crown;  
And as the bride adorneth herself with  
her costly jewels."†

"But leaving this harsh opinion of the conduct of men, who evidently feel themselves most grievously oppressed by these human rules, and whose consciences are vexed by such arbitrary law, does not the fact confirm our proposition? If Creeds are become *articles of peace*,—which, by

\* Pp. 69, 70.

† Is. 61. 10. Lowth.



the way, is an amusing use of terms,—instead of *articles of faith*, are they not practically abandoned? For while they do not possess a sort of ubiquity, whereby they can be tests of orthodoxy, where they are not visible; neither are bonds of union, nor guardians of truth, where they are not to be found; they cannot be considered as a rule of faith, where they have been converted into mere articles of peace. And are these ministers, about whom such things, when said in relation to their sectarian standards, are true, declining into heresy, abandoning the word of God, and sinking into sloth, as to ‘the general discharge of their duties?’ Then why declare these human institutions to be in force when they are not? Or, why condemn us for translating facts into words, or uttering with our lips, what men are demonstrating by their lives?—‘Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.’” p. 255—259.

Mr. D. seems to take for granted, that, among the “some churches,” spoken of in the beginning of this extract, the author of the “Lecture” certainly meant to include the Presbyterian church in this country. We think that no one who had not some special inducement to assume this construction of the passage, would have thought of it. We can only declare for ourselves, that when we read the passage in question, we considered the writer as referring to some foreign churches—more particularly to those of *England* and *Scotland*, among some of the ministers of which sentiments of the kind referred to, have been long and openly avowed;—and as deprecating the introduction of similar principles into our own country and church. Mr. D. might, therefore, have spared the “deep and mournful feeling,” with which he read the “awful paragraphs” alluded to; as well as the horrible picture which he draws of the moral waste already effected by creeds on the consciences of American clergymen. We think the feelings excited, and the sentiments drawn forth by Mr. D.’s own defection from sound principles, plainly show that, in this representation, he has “reckoned without his host.”

Mr. D. speaks of the terms “*Articles of peace*,” as very “*amusing*.” We had thought that every well-informed man was familiar with this phraseology, as one of very frequent occurrence among the best popular writers on the subject of creeds. We had supposed, at any rate, that no one whose compass of reading extended as far as, *Paley’s Moral Philosophy*, would have been either very much “amused,” or very much surprised by such a use of terms. The expression is just as suitable as it is familiar and established. The temporizing and dishonest system which it is intended to designate, is, no doubt, degrading and criminal enough. May its detestable approaches be long averted from the Presbyterian church!

We have now devoted as much room as we can spare—and more perhaps than we ought to have spared—to what may be called the *leading features* in Mr. D.’s book. There are still a few passages, not falling exactly within the scope of any of our preceding remarks, on each of which we take leave to bestow a passing and very short notice.

The first passage is that which occurs in page 109, and again in 127 and 128.

“There is nothing about which theologians differ more than they do about words. *The Council of Nice was riven by such a dispute.*”—p. 109. Again—

“The famous Council of *Nice* was convened under the auspices of a civil ruler, who was more crafty than religious, to quell the controversy which had arisen between two speculating theologians, who divided and distracted the whole church with matters which were ‘too high’ for them.—p. 127. Here was a speculation arrayed against speculation; the simplicity of scriptural instructions was exchanged for abstract reasonings, and subtle inventions; great and learned men were arguing about things that neither of them understood; and the whole church was involved in grievous and *unprofitable* controversy.”—p. 128.

Now we have always supposed that the controversy respecting the blessed Redeemer’s person which drew together and occupied the council of *Nice*, was much more

than a mere dispute about words. We had thought that something far more important than mere "speculation," on both sides, was involved in that great ecclesiastical conflict; and that however undesirable and painful many of the circumstances which attended it undoubtedly were, it could by no means be said to be an *unprofitable* controversy, any more than that of *Augustine* with *Pelagius*, and that of *Luther* with the Romanists. We are truly astonished to find Mr. D. expressing himself in such language. We have no suspicion that Mr. D. is an Arian, or that he has any leaning toward that heresy. But we think we can see that the radical absurdity for which he contends, betrays him into something worse than absurdity, with regard to almost every allied subject that he touches.

Mr. D. seems to think (p. 152, and elsewhere) that there is a great impropriety if not absurdity, in applying creeds, if they be proper at all, to *ministers* and *other church officers* only, and not to *private members*.

"Why not," says he, "*try and examine Christian people, as well as Christian teachers?*" Truth is just as important to the *people* as it is to their *teachers*; their souls are just as precious; and the Bible is equally binding upon them."

We would recommend to Mr. D. before he writes on this subject again, to review his Bible—especially the Epistles to *Timothy* and *Titus*; for, really, he does not appear to be as much at home in that blessed book as he ought to be; more particularly, as he holds himself up as the zealous champion of the Bible against all the host of creed-mongers. Does he really think that the scriptures make no difference between the *trials* and the *qualifications* applicable to teachers and rulers in the church, and those which apply to common church members? The Holy Ghost has expressly taught in his word,

if we do not misapprehend that word, that candidates for the ministry are to be *tried*—whether they be "*sound in the faith*;"—whether they "*hold fast the faithful word*;"—whether they be capable of "*rightly dividing the word of truth*;"—whether they be "*apt to teach*;"—whether they be able "*by sound doctrine both to convince and to exhort the gainsayers*;"—whether they are "*wise*," "*prudent*," "*sober*," "*grave*," having "*their children in subjection with all gravity*," &c. &c. Similar directions are also given for trying *elders* and *deacons*, both of whom, as well as *pastors*, are required to have suitable and appropriate qualifications. Now we have no recollection of finding any such trials enjoined by the great Head of the church, with respect to private members. Besides; independently of explicit divine direction, which settles the matter, does Mr. D. see no reason for subjecting the faith, practice, and universal qualifications, of those who are to be *teachers*, *guides*, and *watchmen* in the house of God, to a more strict and solemn test, than those of private members? We never expected to be called upon to argue such a point as this with a man of common sense.

Our author not only asserts, that Creeds and Confessions have utterly failed of producing the harmonizing and purifying effects for which they were professedly formed; but he goes further, and confidently maintains that their effect has always been to corrupt and divide the church. If this were really so, then we ought in all cases, to find those religious denominations which are most free from the charge of having written creeds, most orthodox, pure and scriptural in their whole character. Is such the fact? Are those sects, in our own and other countries, who have most signalized themselves by opposing and rejecting all creeds, most distinguished also by



soundness in the faith, and universal purity in practice? We verily think that even Mr. D., though certainly not very scrupulous as to making round assertions on very slender grounds, would not venture to advance such a claim in behalf of his friends. The fact is, as we have already said, that the greater part of whatever of purity or orthodoxy there is to be found in the church, is fairly traceable to the influence of scriptural and well digested creeds and articles of faith—either made by individuals, when they enter into ministerial or church fellowship, or published as their standards of faith by a whole sect or denomination.

We now take our leave of Mr. D. We are truly sorry that we have found so little to praise in this volume. We do indeed think that the style of his book is considerably better than that of his sermon. He is not so often *in nubibus*, as we found him in our former review—If it would not savour of vanity, we should take some credit of his improvement to ourselves—to the advice we gave him to read Campbell's *Philosophy of Rhetorick*. He is still exceedingly *wordy*; but yet in many parts of this little volume, it is no more than his just praise to say, that his style is handsome, easy, and flowing. But here

our commendation must stop. We have no recollection of having ever perused a volume of equal size, which contained more crude, immature thinking; or which, with so much ostentatious *rhetorick*, contained so little tolerable *logick*. We say this without the least ill will to Mr. D. On the contrary, we cordially wish him every blessing, and shall be unfeignedly glad to hear that he has come to a better mind. But so long as we stand before the publick as the "Advocates" of sound Christian principles, we shall not hesitate to expose, without reserve, any production, from whomsoever it may come, which we think hostile to scripture, and to the best interests of the Church of Christ. Such we verily think is the volume of which we are now closing our review; and that it is not likely to do extensive mischief, is not owing to the innocence of the principles which it espouses, or to the want of zeal in the writer; but to that entire want of mature and scriptural wisdom which he manifests, and which cannot fail, we are persuaded, to destroy its influence with all discerning and sober minded readers.

[We are obliged to postpone till the coming month, the conclusion of the Review of "Proceedings against Lieutenant Dawson."]

---

## Literary and Philosophical Intelligence, etc.

---

*From the London Literary Gazette, July 23.*

A TREATISE ON CHRISTIAN DOCTRINE,  
COMPILED FROM THE HOLY SCRIPTURES ALONE. BY JOHN MILTON.

*Translated from the Original,\* by Charles R. Sumner, M.A. Librarian and Historiographer to his Majesty, and Prebendary of Canterbury. 4to. pp. 709. London, 1825. C. Knight.*

Of the discovery of this remarkable manuscript, the Literary Gazette was the foremost to give any intimations to the publick; and we have frequently since laid particulars concerning it before our

readers. We are thus saved from the task of dwelling on its authenticity; on the details of its being found by Mr. Lemon† (whose zeal is likely to be rewarded

"† In the latter part of the year 1823, however, a Latin manuscript, bearing the following title, JOANNIS MILTONI ANGLI DE DOCTRINA CHRISTIANA, EX SACRIS DUNTAXAT LIBRIS PETITA, DISQUISITIONUM LIBRI DUO POSTHUMI, was discovered by Mr. Lemon, in the course of his researches in the Old State Paper Office, situated in what is called the Middle Treasury Gallery, Whitehall. It was found in one of the presses, loosely wrapped in two or three sheets of printed paper, with a large

---

\* Latin edit.



by many further interesting results); on the ability with which it has been translated and edited by Mr. Sumner; or on the liberality of his Majesty's command, to which we are indebted for its publication. It cannot fail, however, to be exceedingly interesting to the literary world, in foreign countries as well as throughout the British Empire, to have a complete abstract of the contents of so striking a posthumous remains of so extraordinary a man. This we accordingly insert.

*Book I.—On Faith, or the Knowledge of God.*

Chap. 1. On what may be considered as Christian Doctrine, and the several parts thereof: namely, Faith, or the Knowledge of God; Charity, and the Worship of God.

2. Of God; his Names and Attributes.

3. Of the Divine Decree, general and special, and of the Efficiency of God to Man, internal and external.

4. Of Predestination, or the Special Decree of God to Man.

5. Of Christ, the Son of God, and his Attributes.

6. Of the Holy Spirit.

7. Of the Creation of the World, and all things invisible and visible.

8. Of the General Providence of God in his Government of all things created.

9. Of the Special Providence of God, by the Agency of his Angels.

10. Of the Providence of God towards Man before the Fall, and of the Institution of the Sabbath Day, and of Marriage.

11. Of the Fall of our First Parents, and the introduction of Sin into the World.

12. Of the Punishment of Sin by Death—spiritual and corporal.

13. Of Corporal Death, or the Extinction of Life.

14. Of the Redemption of Man, by the Blood of Christ.

15. Of the Office of the Mediator, and

number of original letters, informations, examinations and other curious records relative to the Popish plots in 1677 and 1678, and to the Rye House plot in 1683. The same parcel likewise contained a complete and corrected copy of all the Latin letters to foreign princes and states written by Milton while he officiated as Latin Secretary; and the whole was enclosed in an envelope inscribed, 'to Mr. Skinner, *Mercht.*' The address seems distinctly to identify this important manuscript with the work mentioned by Wood, though an error has been committed, either by himself or his informant, with respect to its real title."

his triple function of Prophet, Priest, and King.

16. Of the Administration of Salvation to Man by Christ, in his Life, Death, and Resurrection.

17. Of the Renovation of Man, and his Calling to a state of Grace.

18. Of the Regeneration of Man, by the Word and Spirit of God.

19. Of Repentance from Sin, through an humble sense of the Divine Mercy; which is the first effect of Regeneration.

20. Of Saving Faith, or a steadfast belief in the Promises of God through Christ; which is the second effect of Regeneration.

21. Of the Engrafting on Christ, and its effects on Man, leading to a new Life, and a knowledge of Eternal Salvation.

22. Of Justification through Christ, and the Remission of Sin, not by Works but by Faith.

23. Of the Adoption of the Just by Faith.

24. Of the Union and Communion of Regenerated Man with Christ and the Mystic or Invisible Church.

25. Of the commencement of Glorification, or the certainty of Salvation by the influence of the Holy Spirit.

26. Of the Manifestation of the Covenant of Grace, as well under the law, as under the Gospel.

27. Of the Gospel, or new Dispensation of the Covenant of Grace, by Christ and the Apostles, by which Man is delivered from the servitude of Sin.

28. Of the External Signs of the Covenant of Grace; which, under the Law, were Circumcision and the Passover—under the Gospel, Baptism, and the Lord's Supper.

29. Of the Visible Church, or Assembly of the Faithful, universal or particular; and its Ministers.

30. Of the Holy Scriptures, or the Inspired Writings of the Prophets, Evangelists, and Apostles.

31. Of particular Churches and their Ministers, Priests, or Bishops, and Deacons, and their respective Duties.

32. Of Ecclesiastical Discipline, which is the common bond of the Church.

33. Of Eternal Glory; the second Coming of Christ, the resurrection of the Dead; the Final Judgment, and the conflagration of this World.

*Book II.—On the Worship of God.*

Chap. I. On Good Works, or whatever is done by Man, through the influence of the Holy Scripture, for the Glory of God, the certain Hope of Salvation, and the benefit of our Fellow Creatures.

2. Of the Cases immediately tending to Good Works either general or special;

defining Wisdom, Prudence, Sincerity, Promptitude, Constancy, &c.

3. Of the Virtues appertaining to the Internal Worship of God, Love, Confidence, Hope, Gratitude, Fear, Humility, Patience, and Obedience; contrasted with the opposite vices, Hate, Presumption, Doubt, Despair, Ingratitude, Assurance, Pride, Impatience, and Disobedience.

4. Of the External Worship of God;—defining true Religion, as opposed to Superstition, and Hypocrisy.—Adoration, Prayer, Thanksgiving, Fasting, &c.

5. Of Swearing, or calling God to witness,—either by Oath or by Lot, or Chance.—On idolatrous Invocation of Saints, &c.

9. Of Zeal and Holiness of Life;—Reverence of the Name of God:—Profession to his Service; and the opposite qualities.

7. Of the Time and Place of Divine Worship:—of the Sabbath Day, the Lord's Day, and Feast Days.

8. Of the Duties to be performed towards Men, and the general Virtues appertaining thereto:—namely, Charity and Justice:—with Definitions and Examples thereof.

9. Of the first kind of Special Virtues, which appertain to the Duties of Man towards himself;—namely, Temperance, Sobriety, Chastity, Modesty, Honesty, Contentment, Frugality, Industry, and Magnanimity, contrasted with the opposite vices of Gluttony, Drunkenness, Lust, Obscenity, Fraud, Avarice, Sloth, Pride, and Cowardice.

10. Of the second kind of Special Virtues appertaining to the Duty of Man towards himself:—Fortitude and Patience, as opposed to Timidity, Rashness, Impatience, and Weakness of Mind.

11. Of the Duty of Man towards his Neighbour, and the first kind of Virtues appertaining thereto;—namely, Charity, Humanity, Benevolence, Pity, Brotherly Love, and Friendship, as contrasted with Uncharitableness, Cruelty, Malice, Envy, Hatred, &c.

12. Continuation of the Duties of Man towards his Neighbour, exemplified by Honesty in Life and Actions, Innocence, Mildness, Gentleness, Purity, &c.; and contrasted with Dishonesty, Guilt, Anger, Revenge, Fornication, &c.

13. Of the second kind of Virtues appertaining to the Duty of Man towards his Neighbour, exemplified by Truth, Candour, Simplicity, Fidelity, Gravity, Silence, Affability, Urbanity, Liberty of Speech, Admonition, &c. contrasted with Lying, Suspicion, Duplicity, Betraying, Levity, Loquacity, Moroseness, Perverseness and Derision.

14. Continuation of the same subject,

exemplified by Integrity, Confidence, Mutual Justice, Beneficence, Liberality, and Gratitude, and contrasted with Theft, Fraud, Oppression, Usury, Prodigality and Ingratitude.

15. Of the Mutual and Private Internal Duties of Man towards his Neighbour, exemplified by the several Relations of Husband and Wife—Parents and Children—Brethren and Kinsmen—Preceptors and Scholars—Age and Youth—Superiors and Inferiors, Masters and Servants.

16. Of the Mutual and Private External Duties of Man towards his Neighbour, exemplified by Alms and Relief to the Poor, the Sick, the Widow, and the Orphan—Hospitality to the Stranger—Assistance to the Destitute, &c.

17. Of the Publick Duties of Man towards his neighbour, exemplified by the reciprocal Duties of the Magistrates towards the People, and of the People towards the Magistrates—the making of Peace or War—and the Duties of the Ministers of God towards the whole Church.

*School Fund.*—The Common School Fund of the small State of Connecticut (which contains a population of only 300,000 souls) amounts to \$1,756,233, in well husbanded productive securities on interest, under the management of Seth P. Beers, Esquire, Principal Commissioner in the place of Mr. Hillhouse, resigned.

*Projects in Egypt.*—It is stated in a late French paper, under the head of Alexandria, (Egypt,) May 1st, that the great demand for indigo from foreign countries has induced the Viceroy to order the cultivation of this plant in several of the provinces to the eastward of Cairo. The Viceroy has also ordered the construction of a new canal which will cross Cairo and extend more than 30 miles into the *Serkeani*. To execute this great work, thirty million of talar, (120 millions of francs,) and four years' labour will be necessary. Three thousand houses in the city will be demolished. The owners of these houses will receive indemnity in lands, with the obligation to plant them with indigo. More than 50,000 men will labour day and night in digging the Canal which will convey a great quantity of water into the provinces beyond Frajum.

[*N. Y. Mer. Adv.*]

The King of Spain has authorized the printing of the Autograph Journal of Columbus, and those of several other illustrious navigators, which has been preserved in the Escorial with the greatest care, but which no one hitherto has been allowed to peruse.

## Religious Intelligence.

### MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(Continued from p. 428.)

The committee appointed to examine the records of the Synod of Geneva, reported, and the book was approved to page 413, with the exception of a resolution on page 383, respecting an order of the General Assembly.

A motion was made to send a proposition to the Presbyteries, to have the form of government so amended, as to alter the ratio of representation to the General Assembly. After considerable discussion, this subject was committed to Dr. Miller, Mr. Wylie and Mr. Bogue.

The committee appointed to count the ballots for directors of the Theological Seminary, made a report, from which it appeared that the following Ministers and Elders were elected for three years, viz.

*Ministers.*—Rev. John Chester, D. D. Thomas McAuley, D. D. Eliphalet Nott, D. D. Ezra Fisk. Asa Hillyer, D. D. Benjamin M. Palmer, D. D. Eliphalet W. Gilbert.

*Elders.*—Mr. Zachariah Lewis, of New York. Eliphalet Wickes, of Jamaica, L. I. Mr. John Van Cleve, of Princeton, N. J. And, that the Rev. Joshua T. Russel, was elected for two years, in the place of the Rev. John B. Romeyn, D. D. deceased; the Rev. William W. Phillips, for one year, in the place of the Rev. John E. Latta, deceased, and Col. Robert G. Johnson, of Salem, N. J. for one year, in the place of Mr. Divie Bethune, deceased.

The appeal of Mr. David Price from the decision of the Synod of Geneva in his case, was made the order of the day for to-morrow morning.

The committee on the reference from the Presbytery of Cayuga, reported, that it is inexpedient for this Assembly to give an opinion on the case referred. This report was adopted by the Assembly.

The committees appointed to examine the Records of the Synods of North Carolina and of Tennessee, reported respectively, that the Records had not been put into their hands.

The Assembly proceeded to read the narrative on the state of religion by paragraphs, and having made some progress in this business, adjourned till this afternoon at half past 4 o'clock. Concluded with prayer.

½ past 4 o'clock, P. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. Avelyn Sedgwick, from the Presbytery of Rochester, appeared in the Assembly, and his commission being read, took his seat as a member.

The Assembly resumed and finished reading by paragraphs, the narrative on the state of religion. The narrative thus amended was adopted.

Resolved, that it be committed to the Stated Clerk; and that he have 1500 copies printed.

Mr. King, and Mr. Osborn had leave of absence from the remaining sessions of the Assembly.

Mr. Studdiford resigned his seat to the Rev. Nathaniel Pratt, the alternate mentioned in their commission.

The committee on the overture in regard to the validity of the baptisms performed by the Cumberland Presbyterians, made a report. After some discussion, the Assembly adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

May 27, 9 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Brownlee obtained leave to resign his seat to the Rev. Jacob Kirkpatrick, the alternate mentioned in their commission.

Mr. Breese had leave of absence from the remaining sessions of the Assembly.

The report of the committee, under consideration when the Assembly adjourned last evening, was resumed.

A motion was made indefinitely to postpone that part of the report which related to the first question in the overture, viz.—“Can a Presbytery consistently acknowledge as valid the ordinance of baptism as administered by those who are regularly suspended by a higher judicatory of the church?” The motion indefinitely to postpone, was carried in the affirmative.

After considerable discussion of that part of the report of the committee which related to the second question in the overture, viz. “How are we to regard the baptism of the Cumberland Presbyterians?”—this question was recommitted to Dr. Blackburn, Mr. Woodbridge, Mr. Russell, Mr. Nelson, Mr. John M'Farland, Dr. Green, and Mr. Biggs.

The order of the day for this morning, viz. the appeal of Mr. David Price, was postponed until this afternoon.



The committee appointed to consider and report to the General Assembly the measures which may be necessary and expedient for carrying into effect the resolution of the Assembly relative to the establishment of a Theological Seminary in the West, brought in a report, which, being read and amended, was adopted, and is as follows, viz.

Resolved, 1. That the style or name of the contemplated institution shall be the Western Theological Seminary of the Presbyterian Church in the United States.

2. That in the opinion of your committee, the plan of the Theological Seminary at Princeton, ought to be also the plan of the contemplated Seminary in the West, with no other alterations whatever, than those which are indispensably necessary to accommodate it to the local situation and circumstances of the new institution, and a single provision of a temporary kind, which will be specified in the next particular.

3. That a Board of Directors, consisting of twenty-one ministers and nine ruling elders, be appointed by ballot by the present General Assembly, who shall continue in office no longer than till they shall have had opportunity to report to the Assembly of the next year, and till that Assembly shall have made provision for a future election, agreeably to an arrangement to be made for the purpose by said Assembly.

4. That five commissioners be appointed by the present General Assembly to examine carefully the several sites which may be proposed for the contemplated Seminary, as to the healthfulness of the places and regions where these sites may be found, as to the amount of pecuniary aid and other property, which may be obtained from the inhabitants of the sites, and their vicinity, severally, in establishing the contemplated Seminary; and as to all other circumstances or considerations which ought to have influence in deciding on the location of the Seminary; and that these commissioners report the proposals that shall have been made to them, and their opinion on the whole subject of the location, to the Board of Directors, and that the Board of Directors, after considering the report of the commissioners, recommend to the next General Assembly, the most suitable place in their judgment for the establishment of the Western Theological Seminary. These commissioners are first to meet at the time and place of meeting of the Board of Directors specified in the next article.

5. That the first meeting of the Board of Directors appointed this year by the Assembly, shall be on the 3d Friday of July next, at 2 o'clock, P. M. at Chilli-

cothe, in the State of Ohio, when they shall choose their officers, and do whatever else shall be found necessary to their full organization; and that the Board afterwards meet on their own adjournments, as often as they shall think it expedient. And it shall be the duty of this Board to take under consideration the plan of the Seminary at Princeton, and point out and report to the General Assembly of 1826, such alterations in said plan, as in their judgment may be necessary to accommodate it to the local situation of the Western Seminary. Nine members of the Board of Directors shall be a quorum, provided that at least five of this number be ministers of the gospel.

6. That a suitable number of agents be appointed by the present Assembly to solicit donations in behalf of the Western Seminary; and report thereon to the Board of Directors of said Seminary; and that said Board of Directors take such measures as they shall think most proper for the safe keeping of the monies or other property which the agents shall obtain.

7. That it shall be considered as a principle fully understood in the establishment of the Western Seminary, and to be regarded as fundamental in all time to come, that no part of the funds already obtained, or which shall hereafter be obtained for the Seminary at Princeton, shall on any consideration whatever, be appropriated or employed, or loaned, in aid of the Western Seminary; and, in like manner, that no part of the funds obtained for the Western Seminary, shall ever be employed or loaned in aid of the Seminary at Princeton.

After the adoption of the above resolutions, the Assembly united in prayer, returning thanks to God for the harmony and unanimity manifested on this subject; and imploring the Divine blessing upon the Seminary which the Assembly had just resolved to establish.

Resolved, That it be the order of the day for to-morrow morning to nominate Directors for the Western Theological Seminary; and that the election for the same be held on Monday morning. Adjourned till 4 o'clock this afternoon. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Dr. Miller obtained leave to resign his seat to the Rev. George S. Woodhull, the alternate mentioned in their commission.

Mr. Vansinderen, Mr. Urie and Mr. M'Nair, obtained leave of absence from the remaining sessions of the Assembly.

The following extract from the mi-

notes of the Synod of Virginia, was presented by the committee of Overtures, viz.—

“A communication was laid before the Synod, from the Synod of North Carolina, requesting, for reasons stated in their memorial, the concurrence of this Synod with that body, in an application to the next General Assembly, to change the boundary line between the two Synods, so as to make the Dan river the line from ten miles below Leaksville, to the eastern boundary of Warren, North Carolina.

Whereupon, on motion resolved, that this Synod will concur with the Synod of North Carolina, in referring the proposal for changing the boundary, to the next General Assembly, and that the Rev. Samuel B. Wilson, be requested to transmit to that Synod an attested copy of this resolution.”

Resolved, That the application contained in the foregoing extract be granted, and the boundary line between the Synods of Virginia and North Carolina, is hereby altered agreeably to the above Overture.

The committee to whom was referred the proposed alteration in the Form of Government, respecting the ratio of representation in the General Assembly, made a report, which being read and amended was adopted, and is as follows, viz.—

That in their opinion, this General Assembly ought to propose to the Presbyteries, that the second section of the 12th chapter of the Form of Government of the Presbyterian Church, be so altered as to read as follows.—

“The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery, in the following proportion, viz.—each Presbytery consisting of not more than twelve ministers, shall send one minister and one elder; each Presbytery consisting of more than twelve ministers, and not more than twenty-four, shall send two ministers and two elders; and in the like proportion for every twelve ministers in any Presbytery—and these delegates so appointed shall be styled Commissioners to the General Assembly.”

Resolved, That all the Presbyteries be careful to send up in writing to the next General Assembly, their decisions respectively in regard to the above proposed amendment to the Form of Government.

The order of the day for this afternoon, viz: the appeal of David Price, was further postponed until to-morrow morning.

Resolved, That the Trustees of the General Assembly of the Presbyterian Church in the United States of America, be and they hereby are authorized, to accept the conveyance, under date of the

12th day of May, 1825, by the Rev. Dr. William Allen, President of Bowdoin College in the State of Maine, and Maria Mallenville Allen, his wife, executed to the Rev. Doctors John\* Carnahan, Samuel Miller, and Archibald Alexander, for the real estate therein mentioned and described, which had been devised by the Honourable John Wheelock, Doctor of Laws, and formerly President of Dartmouth College in the State of New Hampshire, by his last will, dated the 29th day of March, 1817, in trust for the use of the Theological Seminary of the said Church, located at Princeton; or such other deed as may be hereafter executed upon the same trusts and conditions to the Rev. Doctors James Carnahan, Samuel Miller and Archibald Alexander, and to accede to the terms and conditions expressed in the said conveyance.

Resolved, That the Trustees remit to the Rev. Dr. Dana, for the purpose of being paid to the Rev. Dr. William Allen, the sum of one hundred and twenty-six dollars, being for rent and interests of the Brigham Farm in Hanover, previous to the year 1819.

The following petition from the Presbytery of Abingdon, presented by the committee of Overtures was taken up, viz:—

“The Presbytery of Abingdon respectfully represent to the General Assembly that they fully believe, that the interests of religion would be promoted in this region of country by a new Synod being formed, to be composed of the Presbytery of Abingdon, and such Presbyteries of the Synod of Tennessee, as may be willing to be thrown into a connexion of that kind: and the Presbytery of Abingdon, moreover, having obtained satisfactory evidence that a correspondent feeling exists to a considerable extent amongst the members of the Tennessee Synod, do therefore pray your Reverend body to separate them from the Synod of Virginia, and attach them to the Synod of Tennessee, with a view to the forming of a new Synod as above stated, which measure we wish might be forthwith adopted.”

Resolved, That the prayer of the above petition be granted, and that the Presbytery of Abingdon be, and it hereby is detached from the Synod of Virginia, and annexed to the Synod of Tennessee.

Mr. Crane obtained leave to resign his seat to the Rev. John M'Dowell, D.D. the alternate mentioned in their commission.

Mr. Wood resigned his seat to the Rev. Lebbeus Armstrong; the principal mentioned in their commission.

\* John is here a misnomer for James.



The Overture on the subject of an annual correspondence with the Protestant Church in France, was taken up, and indefinitely postponed.

Mr. Snodgrass obtained leave of absence from the remaining sessions of the Assembly.

The committee appointed to inquire into the reasons why the publication and distribution of the minutes of the last Assembly were so long delayed; and why the Statistical accounts were not published with them as ordered by the last Assembly, &c. reported, and their report after being read and amended was adopted, and is as follows, viz:—

That after the most diligent inquiry they could make on the subject, it appears that the causes of the delay and deficiency in question, have been such as are not likely to recur.

They would therefore submit the following resolution, viz:—

That it be made the duty of the stated clerk, as heretofore, to procure the publication and distribution of the Minutes by the Printer and Agent of the Assembly, and that he be directed to take special care to have them published and distributed as soon as possible after the rising of the Assembly. Adjourned till to-morrow morning, at 9 o'clock. Concluded with prayer.

May 28, 9 o'clock, A.M.—The Assembly met and was constituted with prayer. The minutes of the last session were read.

Rev. Joseph Badger was appointed an Agent in the Western Reserve Synod, to collect and transmit to the Committee in Philadelphia, all documents which may tend to throw light on the history of the Presbyterian Church.

The Prayer Meeting appointed for last evening was duly attended.

The Committee appointed to receive and examine the Synodical and Presbyterial reports, and read to the Assembly such parts as they might judge necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the compendious view, reported; and their report being read, it was directed that the stated clerk transcribe it into the compendious view. It was agreed that the following part be entered on the Minutes, viz:—

From the compendious view, it appears, that there are under the care of the General Assembly, 13 Synods, comprising 82 Presbyteries—8 of the Synods and 75 Presbyteries have sent up to this Assembly, reports, more or less complete. Those 75 Presbyteries which have sent

up their reports, have reported the number and names of Ministers and Congregations, and almost all have reported the number and names of licentiates, and the number of candidates. 75 Presbyteries, and 982 congregations have reported the number of communicants, and 74 Presbyteries, and 818 congregations have reported the number of baptisms. Deducting the number of Presbyteries and congregations, which have reported upon these subjects respectively, from the whole number under the care of the Assembly, there remain 7 Presbyteries and 655 congregations which have not reported the number of communicants, and 8 Presbyteries and 819 congregations, which have not reported the number of baptisms. Generally, however, the congregations delinquent in these particulars are vacant. Fourteen Presbyteries have reported collections for the Presbyterial fund, leaving 68 which have not reported; 51 Presbyteries for the Education fund, leaving 31 which have not reported; 53 Presbyteries for the Missionary fund, leaving 29 which have not reported; 65 Presbyteries for the Commissioners' fund, leaving 17 which have not reported; 17 Presbyteries for the Theological Seminary, leaving 65 which have not reported.

Sixteen Presbyteries pay their own Commissioners. The number of ministers reported is 1021; the number of licentiates 173; the number of candidates 193; and the number of congregations 1637. The number of communicants added last year in 761 congregations, has been 8666, and the whole number of communicants in 982 congregations is 103,531. The number of adult baptisms in 439 congregations has been 1709, and the number of infant baptisms in 818 congregations has been 9730. On comparing these reports with those of last year, it appears that the number of congregations from which reports on the number of communicants have been transmitted to the Assembly is 110 less than last year.

On the recommendation of the committee, the Assembly adopted the following resolution, viz:—The General Assembly again direct the attention of the Presbyteries to the importance of great care in sending up their Presbyterial reports annually, as perfect as possible, and according to the form some time since sent down to them by the Assembly.

A nomination was made for Directors of the Western Theological Seminary, and also for Commissioners in regard to the location of the said Seminary.

The appeal of Mr. David Price from a decision of the Synod of Geneva, affirming a decision of the Presbytery of Cayuga,



affirming a decision of the Session of the 1st Church of Genoa, by which he was suspended from the sealing ordinances of the church, was taken up. The Rev. Dr. Ezra S. Ely was, at the request of the appellant, appointed counsel in his case. All the documents on the subject were heard. Dr. Ely was then heard on the behalf of Mr. Price; and members of the Synod were heard in explanation of the grounds of their decision. The Assembly then adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

The Assembly resumed the consideration of the appeal of Mr. Price. Dr. Ely was heard in behalf of the appellant; and the Synod was again heard, in explanation of their decision. The parties and the members of the Synod then withdrew: after which the roll was called agreeably to a constitutional rule, to give the members an opportunity to express their opinions on the case. After considerable progress in this business, the Assembly adjourned till Monday morning, at 9 o'clock. Concluded with prayer.

May 30, 9 o'clock, A. M. The Assembly met, and was constituted with prayer. The minutes of the last session were read.

Mr. Sedgwick and Mr. Smith had leave of absence from the remaining sessions of the Assembly.

The Assembly resumed and finished calling the roll, in the case of Mr. David Price.

The final vote was then taken, when it was resolved that the appeal of Mr. Price be, and it hereby is sustained.

Mr. Frost, Mr. Jennings, and Mr. McFarland, were appointed a committee to draw up a minute on this subject.

Mr. Weed obtained leave to resign his seat to the Rev. Isaac W. Platt, an alternate mentioned in the general commission.

Mr. Steele and Mr. Leavitt had leave of absence from the remaining sessions of the Assembly.

An election was held for Directors of the Western Theological Seminary. The ballots being taken, were committed to Mr. Woodhull, Mr. Whelpley, and Mr. Hawley.

The Assembly proceeded to elect commissioners, in regard to the location of the Western Seminary; when the following persons were appointed, viz.

Gen. Andrew Jackson, of Tennessee; Hon. Benjamin Mills, of Paris, Kentucky; Hon. John Thompson, of Chillicothe,

Ohio; Rev. Obadiah Jennings, of Pennsylvania; Rev. Andrew Wylie, of Pennsylvania.

The Assembly proceeded to make choice of Agents to solicit funds for the establishment of the Western Theological Seminary, when the following persons were appointed, viz.

Rev. James Hoge, of Columbus, Ohio; Rev. David Montfort, of Millville, Hamilton Co. Ohio; Rev. James Culbertson, of Zanesville, Ohio; Rev. Thomas Barr, of Wooster, Ohio; Rev. William Wylie, of Wheeling, Virginia; Rev. Elisha P. Swift, of Pittsburgh, Pa.; Rev. Obadiah Jennings, of Washington, Pa.

Adjourned till this afternoon, at half past 3 o'clock. Concluded with prayer.

Half past 3 o'clock, P. M. the Assembly met, and was constituted with prayer. The minutes of the last session were read.

Mr. E. Williams and Mr. Wood had leave of absence from the remaining sessions of the Assembly.

The Assembly proceeded to the election of persons to fill up the vacancies in the Board of Education, when the following persons were declared duly chosen for four years, viz.—

Rev. John H. Rice, D. D.; Rev. Moses Waddel, D. D.; Rev. Henry Axtell, D. D.; Rev. Archibald Alexander, D. D.; Rev. Stephen N. Rowan, D. D.; Rev. Thomas H. Skinner.

*Elders.*—John Woodworth, Esq. of the Synod of Albany. Alexander Henry, Esq. of Philadelphia. Mr. Horace Hill, of the Synod of Geneva. William Kirkpatrick, Esq. of Lancaster, Pa.

The committee appointed to make an apportionment of the Commissioners' fund, made a report, which was adopted.

Resolved, That the Treasurer of the Trustees of the General Assembly pay to the Commissioners, severally, the sums apportioned to them by the committee.

The committee to which was referred the report of the Directors of the Theological Seminary, submitted a report which being read and amended was adopted, and is as follows, viz.—

In the first place, they are compelled to notice with regret, the prevalence of what they deem a serious evil, not only to the Seminary, but to the church at large, in the number of Students who annually leave the Institution, before the prescribed course of studies is completed. By a reference to the report of the Directors, it will be seen, that a large majority of the last class is included in this delinquency. The unhappy consequences of this practice are too obvious to require a

minute statement from your Committee. It is to be hoped however that some adequate remedy may be applied.

Another item which claims the attention of the Assembly, is the insufficiency of the Contingent Fund to meet the current expenses of the Institution. On this point the report exhibits a deficiency of \$2,000; to raise which sum, your committee after a careful consideration, would recommend as the most eligible plan, the appointment of a special agent, whose instructions, if it is thought proper, might also extend to the completing of the unfinished Professorships.

The Rev. Isaac W. Platt, was appointed an agent agreeably to the above recommendation. Resolved, that he be allowed for his services and expenses, at the rate of \$50 per month, while engaged in this business.

Resolved, That in case of necessity, the Directors of the Theological Seminary be, and they are hereby authorized to address a circular letter to such churches as they may judge proper, soliciting a collection for the Contingent Fund.

Resolved, That the Rev. John M'Dowell, D. D. the Rev. Henry R. Weed, the Rev. Samuel S. Davis, and the Rev. Joshua T. Russell, be and they hereby are appointed General Agents, with discretionary powers, as to the places in which they shall pursue their Agencies, respectively.

Resolved, That the Agents be, and they are hereby directed, in their solicitations, to pay particular attention to the increase of the Permanent Fund, and when they solicit for the Permanent Fund within the bounds of the Synods, which have resolved to endow Professorships in the Seminary, the Agents are hereby directed to solicit for the endowment of said Professorships.

Resolved, That there be appropriated for the payment of professors' salaries in the Theological Seminary, for the ensuing year, the sum of \$4,800.

The General Assembly having witnessed with high gratification the progress of the American Colonization Society, in a great work of humanity and religion, and believing that the temporal prosperity and moral interests of an extensive section of our country, of a numerous, degraded and miserable class of men in the midst of us, and of the vast continent of Africa, now uncivilized and unchristian, are intimately connected with the success of this Institution,—Therefore,

Resolved, That this Assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society, and particularly that they take up collections in aid of its funds,

on the 4th of July next, or on the Sabbath immediately preceding or succeeding that day; and whenever such course may be thought expedient, to give their assistance, in such manner as may be most conducive to the interests of the general cause.

The committee appointed to count the votes given for Directors of the Western Theological Seminary, reported, and from their report it appeared, that the following persons have been elected Directors of said Seminary for one year, viz.—

*Ministers.*—Rev. Gideon Blackburn, D. D., Rev. Matthew Brown, D. D., Rev. Francis Herron, D. D., Rev. Robert G. Wilson, D. D., Rev. Duncan Brown, Rev. Randolph Stone, Rev. William Wylie, Rev. James Scott, Rev. James Hoge, Rev. John T. Edgar, Rev. Alan D. Campbell, Rev. Obadiah Jennings, Rev. Elisha P. Swift, Rev. William Speer, Rev. John Breckenridge, Rev. John Seward, Rev. James Culbertson, Rev. John Thompson, Rev. James Blythe, D. D., Rev. Murdock Murphy, Rev. Donald McIntosh.

*Elders.*—Edward Ward, of Florence, Alabama; George Plummer, of Robstown, Pa.; Walter Dunn, of Chillicothe, Ohio; Samuel Hudson, of Hudson, Ohio; Matthew B. Lowry, of Pittsburgh, Pa.; John Milligan, of Steubenville, Ohio; Thomas T. Skillman, of Lexington, Ky.; Samuel F. M'Cracken, of Lancaster, Ohio; Thomas P. Smith, of Paris, Ky.

Ordered, that the Stated Clerk give timely information of their appointment, to the Directors, Commissioners and Agents of the Western Theological Seminary.

The committee appointed to prepare a minute to be adopted on the subject of the appeal of David Price from the decision of the Synod of Geneva, made a report, which, being read and amended, was adopted, and is as follows, viz.

The Assembly sustain the appeal of David Price from the decision of the Synod of Geneva, on the ground that the charge of intoxication was not sufficiently supported by the testimony; although it does appear, principally from his own confession, that he had made an unbecoming use of ardent spirits: and that an admonition was, in the view of the Assembly, deserved, and would have been sufficient.

The judicial committee reported the appeals and complaints of Newton Hawes and Harvey Chapin; from which report it appeared, that the Records of the Presbytery of Genessee are not present: Therefore resolved, that this Assembly cannot proceed to try and issue said appeals and complaints.



Mr. Calvin Colton had leave of absence from the remaining sessions of the Assembly.

The committee appointed on an overture respecting the consistency of admitting into this church ministers who manifest a decided hostility to Ecclesiastical creeds, confessions and formularies, made the following report, which was adopted, viz.

1. That the Constitution, as is well known, expressly requires, of all candidates for admission, a solemn declaration that they sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.

2. That the last Assembly, in a report of their committee, to be seen on the minutes, have so explicitly and fully declared the sentiments of this church in regard to her Ecclesiastical standards, and all

within her communion who may traduce them, that no further expression of our views on this subject is deemed necessary.

The committee to whom was referred the overture respecting the Cumberland Presbyterians, made a report, which was discussed at some length, when the Assembly adjourned till to-morrow morning at half-past 8 o'clock. Concluded with prayer.

(To be continued.)

[The Treasurer's Account of Receipts for the Theological Seminary at Princeton for the past month, will be published, with his report for the month of October, in our next Number.]

## View of Publick Affairs.

### EUROPE.

No news of great importance has reached us from Europe within the past month. The last accounts which we have seen, were from London of the date of August 15th, and from Liverpool of August 16th.

**BRITAIN.**—A university is shortly to be erected in London, for the education of those youth of the metropolis, whose parents are unable to educate them at the universities of Oxford and Cambridge. In those ancient seats of learning, the expense of education is stated to be about three times as great as they are expected to be in the London University. The new institution seems likely to receive a very liberal patronage, and the specified course of instruction is very ample. No religious test is to be required.

A society has also been lately formed under the name of the "*Language Institution, in Aid of the Propagation of Christianity.*" Its principal object is to teach missionaries to the heathen, before they are sent out, something of the languages of the people among whom they are destined to labour. Pupils, however, are admitted whose views are entirely secular—It is patronized by various religious denominations. Instruction is confined to the languages, manners and habits of the heathen; and nothing is to be said on those points of doctrine and discipline on which Christian denominations are not agreed.

Milton's Latin "*Treatise on Christian Doctrine,*" which was not long since discovered, has been translated and published—An outline of this treatise, (which is soon to be republished in this country) is inserted in another part of our work.

There has been a failure of some mercantile houses in Liverpool, for sums of very large amount—occasioned by the fall in the price of cotton.—The prospect of an abundant harvest was said to be general throughout the island.

Another expedition into the interior of Africa, under Captain Clapperton, of the royal navy, was on the point of setting out. It is to proceed by the *Bight of Benin*; and one part of it to make for the newly discovered city *Soudan*, the other for *Timbuctoo*.—A comet had been observed in England in the constellation Taurus—it has since been seen, and is now visible, in our hemisphere.

**FRANCE.**—It is said that the great financial measure of M. Villele is likely to be carried, and to be completely successful—Its object is to provide an indemnity of 30 millions of francs per annum, for the emigrants, without increasing the national debt. This, it appears, may be effected by reducing the interest on the whole of that debt from 5 to 4 per cent. Much and warm opposition has been made to this reduction; but it appears that it will take place, and that the national debt, so far from being increased by this measure of M. Villele, will be diminished, by no less a sum than ten millions of francs—The holders of the old debt will lose one per cent. of interest an-



nually; but money enough can be obtained at 4 per cent.—All the ministers of foreign courts who were present at the coronation of Charles X. have been complimented with golden medals, commemorative of that event—Mercantile failures have taken place to a considerable extent, in France as well as in Britain.—The weather, as elsewhere, has been unusually warm and oppressive; and the drought in the neighbourhood of Paris was extreme—Vegetables had almost disappeared from the market. There is a degree of mystery yet hanging over the declaration of the independence of Hayti; which probably will not be fully cleared up, till the return of the commissioners who have gone from Hayti to France. By the ordinance of the king, as published in the *Moniteur* of August 12th, the whole that has been yielded to the Haytiens is represented as a matter of mere grace and favour, on the part of the French monarch. His sovereignty over the French part of the island of St. Domingo, is not renounced but maintained. The favours conceded to the Haytiens are represented as granted in consideration of the reduction of one half in the duties on French merchandise, and the payment to France of 150 millions of francs, to indemnify the losses sustained by those who have fled from St. Domingo. For these considerations, the King of France declares “the ports of the French part of St. Domingo open to the commerce of all nations,” and grants “to the actual inhabitants of the French part of the Island of St. Domingo, the full and entire independence of their government.” For ourselves, we do not believe that the French have any real intention or expectation of enforcing any further or future claim on Hayti. By the measures that have been adopted a point of national pride may have been saved; the system agreed on by the Holy Alliance may not, at least in terms, have been violated; and a guarded caution has certainly been used not to appear to interfere more or less, with the part of St. Domingo which formerly belonged to Spain—France negotiates with only one of her own colonies—with the French part of St. Domingo. By the late measures also, as given in the *Moniteur*, the French may intend to leave their concerns with the Haytiens in a measure unsettled—more with the expectation of obtaining farther pecuniary advantages, than with the intention of attempting to reduce them to a colonial state. But whether it was wise in President Boyer and the authorities of Hayti to accept those conditions, is another question. The whole is certainly not yet known; and as we have intimated, will probably not be known, till the return of the Haytien commissioners from France. Their mission thither shows that there are points not yet settled. When the whole is known it may appear, and we have sanguine hopes that it will, that Hayti is really and permanently independent, and that, in the late transactions, Boyer and his counsellors have acted wisely, and deserved well of their country.

GREECE.—The anxieties which a month ago we felt for the cause of Greece, are in a considerable degree relieved. It appears that the commander of the Egyptian forces, Ibrahim Pacha, flushed with his success in the capture of Navarino, pushed forward across the country, expecting to carry all before him. Success for a time attended his arms, and cruelty and desolation marked the progress of his troops. But his victorious march was not more than about 30 miles in extent. By the last accounts, on which reliance can be placed, he was hemmed in on every side by the Greeks, in the defiles of that chain of mountains which runs through the whole of the Morea, from the Gulf of Maratonisi on the south, to the Gulf of Lepanto on the north. It is said that he was permitted to pass these defiles with the intention to prevent his return. He has suffered some partial losses, has been repulsed from Napoli di Romania, and the siege of Missolonghi has been raised. The Grecian General Colcotroni commands against him. Rumour, indeed, had represented Ibrahim Pacha as already in the hands of Colcotroni—This we suppose may have been premature, and we know that what is called *the fortune of war* is ever fluctuating and uncertain; yet there is much reason to hope that this whole Egyptian army is now in captivity. If so, the arduous part of the present campaign is over for the Greeks; and the Turkish fortresses of Coron, Modon, Navarino, and Patros, on the southern and western coasts of the Morea, must surrender; since the Grecian fleet is triumphant on the water, and the garrisons are too feeble to make incursions into the country. It is, however, stated, that the Egyptian fleet had succeeded in landing 5 or 6 thousand men in the neighbourhood of Navarino. The pressure of their affairs seems to have united the Greeks for the present, and we wish the union may be lasting. It were much to be desired, that they had a Washington, or a Bolivar, who should at once deserve and possess the entire confidence of his countrymen.

#### ASIA.

Some details of the British military operations in the war with the Burmese have reached us, in the course of the last month. *Aracan*, the north-western part of the

Burmese empire, is said to be entirely in the possession of the British—If so, the capital must have fallen; yet we have not seen this expressly stated. There has been a good deal of hard fighting; and in one instance the British were repulsed from a fortress and compelled to retreat. Sir Archibald Campbell has published a proclamation, stating to the Burmese the cause of the war; laying the blame both of its commencement and continuance on their rulers; and assuring them that they shall not be injured if they remain peaceably in their dwellings. The *Christian Observer* for July says—"The causes of this war are still an enigma to the publick."—Sir Archibald's proclamation had probably not reached England, when this was written. The proclamation states that the causes of the war were the wanton murders of Englishmen, committed by the Burmese rulers, and other grievous violations of good neighbourhood; and the utter refusal to give any satisfaction or explanation relative to those enormities—And he affirms that these rulers still refuse to come to any terms of accommodation, or to give any assurances of better conduct in future. Doubtless, the Burmese would tell a different story; but we now know the *alleged* causes of the war, on the part of the British.

We have seen it stated, since the publication of our last number, that the account which we there gave, on authority which we thought unquestionable, of the destruction of the printing establishment of the Baptist missionaries, is entirely false. We hope that this last statement may be true; but we hardly know as yet which account is the most worthy of credit—Both come to us by the way of Britain.

#### AFRICA.

Beside what we have already mentioned, relative to a new exploring expedition into the interior of this vast continent, we have nothing new to report, except that it appears that the plague is making dreadful ravages in Egypt.

#### AMERICA.

**BUENOS AYRES AND BANDA ORIENTAL.**—The Congress of "The United Provinces," of which Buenos Ayres is the capital, and from which the executive is always chosen, has met—The Congress found fault with the executive for not taking more active measures in support of the Banda Orientals, although no authorized provision had been made to enable him to do it. In consequence of this, the chief executive officer resigned. The Congress, apparently finding themselves in the wrong, and that they could not dispense with the services of the officer, recalled him and sanctioned his measures. Endeavours are used to preserve peace with the Emperor Don Pedro, but we think they will not be successful—perhaps nothing more is sought by the Buenos Ayreans than to gain time. A Brazilian fleet has arrived at Monte Viedo, which is still held for the Emperor; but the whole surrounding country is under the control of the Patriots—They look to the Congress of the United Provinces for aid, and we think they will ultimately receive it, and hope that ere long they will achieve their independence.

**UNITED STATES.**—The controversy between the Governor of Georgia and the government of the United States is, for the present, quiescent; and we think it will not be revived—The governor seems to have had enough of it. General Gaines has lately written him two letters, of a very caustick character—not however in the character of agent for the United States, but as an individual whom the governor had treated with disrespect and insult.

General Fayette has, for a time, bidden farewell to our country, and embarked in the Brandywine frigate for France. He carries with him the good wishes and benedictions of a nation of freemen—a greater honour, if rightly received, than to wear the proudest diadem that ever glittered on the head of kings or emperors—The farewell address of the President and the General's reply, cannot be read without emotion, by any sensible American. Intimations were given in both these addresses, that the General expects to return, if his life shall be prolonged, to the United States—We devoutly pray for his happiness in time and in eternity.

The trial of Commodore Stewart has been closed, and his acquittal is unqualified and complete. His sword is returned to him, and his honour has not received even the slightest stain. In this we exceedingly rejoice. But is it right to publish such charges as were specified and published in the case of Commodore Stewart? Although proved to be false at last, it is mortifying in the extreme to have them circulated throughout the civilized world. We cannot but admire the order which exists in the judicatures of the Presbyterian church, that he who brings charges against a gospel minister which he cannot support, shall himself be censured as a slanderer. Perhaps, in this, the state might learn a useful lesson from the church.



THE  
CHRISTIAN ADVOCATE.

NOVEMBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVII.

The important and interesting subject of discussion now before us, is thus stated in our catechism:—“The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.”

The first point demanding attention in this answer is, that the covenant made with Adam related not only to himself, but to his posterity. Let us examine what evidence we have of the truth of this position.

We have heretofore shown that a covenant was made with Adam; and that the promise of it was eternal life, and the penalty eternal death. But how does it appear that this promise, or penalty, was to reach all his offspring, as well as himself? Can it be clearly shown that Adam was the representative and covenant head of his posterity, so that they were to be considered as standing or falling with him? Yes, my young friends, this is clear, beyond all rational controversy. It is clear, both from the unequivocal statements of scripture, and from observation on the actual state of the world. The Apostle Paul, in

more than one instance, runs a parallel between the ruin brought on the whole race of man by the disobedience of Adam, and the benefits procured by Christ for all his sincere disciples: and this parallel is run in such a manner as to put it beyond a reasonable doubt, that Adam was a covenant head in the fall, and Christ a covenant head in the redemption and restoration of man. In a word—and that the word of inspiration—“By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

Farther.—Observation on the actual state of the world demonstrates that there is much moral evil in it. This is not denied as a fact, by any but atheists. It is readily admitted by many of those who deny altogether the prevalent tendency of our nature to evil,—which is to be particularly considered in a subsequent discussion. If mankind, then, are admitted to be actually in a state of depravity, and it be inconsistent, as heretofore shown, with all our ideas of the divine character and perfections, that man should have been originally formed by his Creator in a sinful or depraved state, it follows, that he is not now in the state in which he was originally formed. Without revelation, indeed, we could not know that he fell from that state by his connexion with his first



parent as a federal head; but the fact that he is fallen being ascertained by observation, it strongly confirms the representation of scripture, that he did fall in his original progenitor.

Let us now shortly consider the equity of this constitution. As it was the appointment of God, we know indeed before hand, that it was perfectly equitable and righteous; because all the Divine appointments certainly possess this character. We are, however, permitted humbly to investigate the Divine proceedings, and to discover, as far as we can, the ground on which they rest. In the particular before us, I am of the opinion that we can discover a part of the ways of God, and that a part must be resolved into his holy sovereignty, or into our own weakness.

We are acquainted with two orders of moral and dependent beings,—angels and men. Between these there is, as in many respects, so in this, a wide difference—that angels were not formed to be propagated like men, in successive generations. Angels were all formed at once, by the immediate agency of the Creator. Of the human race only two were formed at first, and from these all the rest have descended by ordinary generation. As all angels were created at once, each was capable of acting for himself, in the full maturity of his powers. Accordingly it appears, that each did act for himself; that there was no federal head among them; that each individual stood or fell for himself. That it was otherwise in the case of man, seems to be a kind of necessary consequence of that law of his nature, by which each generation is derived from that which immediately precedes it, and all from the first. This law is not peculiar to man, but extends, not only to all animals, but to all the vegetable tribes. It is an invariable law of the whole, that like shall

produce its like—that the offspring shall resemble the parent. On this law depends the preservation of that beautiful variety of beings which was at first created, and that knowledge of what we are to expect in their successive productions, so useful, if not essential, to our comfort and existence. Observe then, that Adam's being made the federal head of his posterity, both standing and falling, was just one instance of this universal law of propagated beings,—that like shall produce its like—that the offspring shall resemble the parent: So that the question really comes to this, whether it was equitable for the Creator to ordain such a law, and to extend it to man?—and this is only, in other words, to ask whether it was equitable for Him to make the world which he hath actually made, and as he hath made it.

I am fully aware, my young friends, that what I have just been saying affords no solution of the difficulty before us. But I do think, that by presenting it under a new aspect, it affords some relief to a contemplative and humble mind. It shows that if Adam had not been the federal head of his posterity, there would have been an anomaly in creation—a violation of the law which the infinitely wise Creator hath ordained for all propagated beings—that like shall produce its like. Think, for a moment, that if Adam had retained his holiness, all his offspring would, like himself, have been holy and happy. Would not this have been equitable? If it would, it must be equitable that his offspring should be unholy, when he became so. The principle is the same, however it may affect the actual condition of our race. If hereditary holiness and happiness would have been equitable, hereditary depravity and misery must be equitable also. Accordingly we are told in scripture, that after man fell, “he begat a son

in his own likeness"—in his moral likeness, as well as in his bodily organization.

If Adam, after his fall, had been the father of a progeny as holy as he himself had been at his first creation, this would indeed have been a strange occurrence. And if we could suppose that this order might have continued—that although parents, in their successive generations, should occasionally, or frequently have sinned, yet that still their offspring should have been born holy,—the consequence must have been, either that those who sinned should all have perished without hope, or else that a Saviour should have been provided for one portion of the human race—for those who had sinned—whom the other portion—those who had not sinned—did not need:—Because those who had never sinned would certainly have needed no Saviour. Thus, on this plan or supposition, there would have been two races of men, proceeding from one and the same stock,—the one sinful and needing a Saviour, the other sinless and needing no Saviour;—two streams from the same fountain, the one polluted, the other pure;—two kinds of human beings, the one mortal, the other immortal;—two descriptions of candidates for heaven, one to possess it in their own right, and the other as the purchase and gift of their Redeemer. See into what strange and absurd consequences this attempt to mend the order of infinite wisdom would carry its contrivers.

Let it farther be considered, that men were to be born in a state of infantile weakness. Now, during the state of this weakness, would they have been as competent to resist temptation, as Adam was in the perfection of his powers. It has been often said on this subject, and I think with truth, that every individual had a fairer prospect of a favourable issue to a state of probation, by being represented in Adam,

than if he had stood for himself—That is, if he had stood for himself, he would have been far more likely to fall than Adam was. The responsibility of Adam—the knowledge that he stood for his posterity—was doubtless a strong inducement to him to maintain his integrity. In a word then, the whole remaining difficulty lies here—why, when Adam had fallen, was he not cut off at once, and not permitted to propagate a race of sinners? Here we are to bow to the sovereignty of God—Not, however, without having light enough to see, that he hath manifested his infinite goodness, as well as his sovereignty, even in this dispensation. On the continuance of a race of sinners—as I recently had occasion to remark—is grounded the whole plan and work of redemption by Christ: a work which will ultimately display the glory of God, more than any other; a work which will raise the redeemed of the Lord to higher happiness than they could have known, if they had not fallen: and a work which, notwithstanding the endless misery of those who perish, may produce—for aught we know—an infinite counterbalance of happiness, in the moral and intelligent creation. On this subject, as well as on those related to it, the remarks of the excellent Witsius, are as satisfactory as any thing I have met with. They may be seen in the last five sections of the second chapter of his treatise on "The Economy of the Covenantants." They expand and illustrate the ideas which I have now suggested; and such as may have the opportunity may read them with advantage. We have not time to repeat them at present.

*(To be continued.)*

---

FOR THE CHRISTIAN ADVOCATE.

ON HUMILITY.

"Be clothed with humility," says the apostle Peter, alluding to a robe

or outer garment, that spreads over and covers all the rest—teaching us that humility should mix with, and adorn all our graces, and that, like a robe, it hides defects, and adds a beauty to all our duties. Humility is the highest excellence, the brightest ornament of the Christian character. It is a grace purely Christian, for it held no place in the moral or religious systems of the ancient heathen sages—It has been observed that they had not even a term by which to express it. As it is a virtue purely Christian, so it enters into the very essence of our religion. It may with confidence be asserted, that he who is destitute of it, is destitute of all real piety. “Behold,” says the prophet, “his soul which is lifted up is not upright in him.” Hab. ii. 4. Hence it is that humility is so frequently enjoined and so highly commended in sacred scripture. Three things claim our attention in relation to this virtue.

I. Its nature and its sources.

II. Its effects.

III. The considerations which urge to its cultivation.

I. Let us endeavour to ascertain its nature and its sources. In general, it is *lowliness of mind*, arising from a consciousness of our own imperfection, guilt, and weakness; especially when we contrast ourselves with the spotless purity of God, and the requirements of his law.

Humility is to be carefully distinguished from *mean spiritedness*. It is not only consistent with, but in the highest degree favourable to, true magnanimity. It is naturally productive of the highest elevation of sentiment, and the greatest firmness, fortitude and courage, in the discharge of duty. An humble man, indeed, does not, and cannot pride himself, on mere external and accidental advantages, such as fortune, fame, birth, and worldly power and influence; but then none but weak and little minds do so.

Still, he is the most likely of all men to be firm and resolved in the discharge of what he conscientiously believes to be his duty; for the temper he possesses leads him to look above the mere accidental advantages of fortune, or other adventitious circumstances, and to aspire to that excellence which alone gives true dignity to man.

1. Genuine humility arises from a deep sense of the spotless purity and infinite majesty and glory of God. It is owing to the very slight apprehensions which men have of the Divine character, that they are so prone to exalt themselves, and to imagine that they possess virtues which should recommend them to the Divine acceptance. Spots and defects which are unseen in darkness, when they are brought forth to the light of the sun, are discovered in their full deformity. Thus those defects which deform our nature; those spots of pollution which defile all our actions, which had long been both unseen and unfelt, when they are brought, so to speak, before the Divine holiness and majesty, appear in their true colours. Then it is seen and felt that no flesh can glory before the Lord. The spontaneous language of the soul is “if thou, Lord, shouldst mark iniquities, O Lord! who shall stand—I have heard of thee by the hearing of the ear, but now mine eyes seeth thee; wherefore I abhor myself, and repent in dust and ashes.”

Frequent and devout thoughts of the infinite excellencies of the Lord Jehovah—of his almighty power, his spotless purity, and his unbounded goodness, cannot fail to lay us low before him. A view of the infinite majesty and glory of God, will ever fill the heart of man with profound veneration for his Maker, and with humble sentiments of himself. It was this that made the astonished prophet exclaim, “Wo is me, for I am undone! because I am a man of unclean lips, and I dwell in the midst of a people



of unclean lips, for mine eyes have seen the king, the Lord of Hosts."

2. A second source of humility, is a proper sense of our frailty and mortality. "Verily," says the Psalmist, "every man, at his best estate, is altogether vanity; surely every man walketh in a vain show." "Our foundation is in the dust, and we are crushed before the moth." At our entrance into the world we are weak, ignorant, helpless, and entirely dependent on others—Nearly a third of our whole lives passes away in a state of pupillage. In a few years, the infirmities of old age arrest us; and at last we lie down in the slumbers of the grave. The mightiest monarch, and the most renowned hero on earth, must say to "corruption, thou art my father, and to the worm, thou art my mother and my sister." How ill does pride become frailty, ignorance and mortality!

3. But especially does a sense of our sinfulness produce humility. The humility of a truly pious man arises from the conviction which he feels of his moral impurity, and his constant short coming in every duty—from his contrasting what he is, with what he should be. By viewing the infinite holiness of God and the purity of his law, and by contrasting his own nature with the spotless holiness of the Divine nature, and his attainments with the demands of the perfect law of God, he becomes sensible of his unspeakable criminality, pollution, and ill desert. An intimate acquaintance with our hearts, in their deceitfulness and wickedness, destroys the fond conceit which we are apt to entertain of our own excellence. Humility is always the effect of sincere penitence, and it is by often reviewing our imperfections and wants—the sinfulness of our passions, the corruption of our appetites, the darkness of our minds, and the hardness of our hearts—that we become truly abased in our own esteem.

True piety, as already intimated, is always accompanied with sincere humility, and the more piety that any man possesses, the humbler is he. 'The prevalence of sin in the heart, darkens the understanding, and renders us blind to the beauty of holiness, and to the glory of God. But when the love and power of sin are destroyed, and true piety is implanted, it is always accompanied with a discovery of the Divine glory and excellency, and of the infinite obligations which we are under to love God supremely. A truly pious man is deeply convinced that it is hateful ingratitude not to love the Lord with all his soul; and he is therefore humbled, and ashamed of himself, that he loves so little, and that his gratitude is so weak.

Such are the sources of genuine humility. Let us—

II. Notice some of its effects—These have been somewhat anticipated, but they merit to be at least distinctly stated.

1. Humility abates the estimate which every man is prone to make of himself, and of his own attainments, and leads him "in lowliness of mind, to esteem others better than himself." The clear view which a truly humble man has of the evil of sin, of the corruption of his heart, and of his short comings in duty, prevents inordinate self-esteem, and all boasting of any attainments he may have made. He who values himself on account of what he thinks his superior knowledge or holiness, shows that he yet knows nothing of himself, as he ought to know. "God, I thank thee, that I am not as other men, no publican, no extortioner"—is the language which our Saviour has given us of a wretched self-righteous Pharisee. When Moses had come down from the mount, where he had been conversing with Jehovah, his face shone so that others could not steadfastly behold it; but he himself was unconscious of the glory that beamed from his counte-

nance. In like manner, a humble man is unconscious of his own excellence. The more communion that he holds with God, and the more he discovers of the Divine glory, the lower does he sink in his own estimation. While others may admire and extol him, because of the general excellence of his character, he himself laments the remaining corruption of his nature, his misimprovement of the mercies and privileges which the Lord has bestowed upon him, and the small progress which he is conscious he has made in knowledge and holiness.

2. A second effect of true humility is, to lead us to an entire dependence on the Lord Jesus Christ for salvation—The conviction of our sinfulness, which always accompanies it, will completely divest us of dependence on our own righteousness, for acceptance with God: it will bring us as humble penitents to the throne of grace, each crying, "God, be merciful to me a sinner." Now Christ and his salvation will appear inestimably precious. Now all confidence of acceptance with God will be reposed on the merits of that blessed Redeemer, who, on Calvary, shed his blood for the remission of sins; and all things will be counted but loss for Christ's sake.

3. A third effect of humility, is to render us watchful, prayerful, and desirous of greater attainments in holiness. The humble man, sensible of his infirmities and defects, "counts not himself to have apprehended," but, like the apostle, "forgetting the things which are behind—he presses towards the mark for the prize of the high calling of God in Christ Jesus." An humble man is sensible of his weakness to resist temptation, he distrusts his own heart; for by sad experience he has learned that he cannot confide in his most determined resolutions. He feels that he is wholly dependent on the grace and assistance of

God to stand in the evil day of trial; and therefore, while he carefully watches against the approach of temptation and sin, he, at the same time, directs his fervent prayer to heaven, "Hold thou me up, O Lord, and I shall be safe."

III. Some of the considerations which should urge us to cultivate an humble temper, are the following—

1. Humility is a grace highly commended in sacred scripture, and which the Lord has declared is peculiarly acceptable to him. "He resisteth the proud, but giveth grace to the humble." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Passages without number might be added to these.

2. Humility is necessary, in order to our presenting our prayers aright to the Lord, and to their being accepted with him. Acceptable prayer is always accompanied with the confession of our weakness, wants, and sinfulness. The proud, self-righteous, boasting Pharisee, who lifts up himself before God, will most certainly be rejected. Pride, at all times sinful, is peculiarly so, when we place ourselves in the immediate presence of the infinite Jehovah; for before him no flesh can glory. Humility too, produces that reverence and awe which should always accompany us when we address ourselves to the most high God. He is in heaven, we on the earth—He is the eternal God, we are dust and ashes. Hence he requires of us ever to approach him with the deepest reverence and humility, and has assured us, that though the heavens are his throne, and the earth his footstool, to that man he will have respect, who is poor, and of a contrite spirit, and who trembles at his word. "He giveth grace to the lowly." "He forgetteth not the cry of the humble."

5. Humility is a grace lovely in the eyes of men, and is a sure source

of contentment and peace of mind. A proud man is always a disgusting character; and is continually uneasy in himself and dissatisfied with others. Pride is envious, jealous, revengeful, impatient of affront or disappointment, restless and aspiring; it renders its possessor fretful and dissatisfied, and consequently unhappy. But humility teaches us "to do nothing through strife or vain glory, but in lowliness of mind to esteem others better than ourselves."

It is the way to true honour. It finds, without seeking, that which ambition and pride eagerly pursue; for honour, like a shadow, flies from them who pursue it, and follows those who shun it. "Before honour is humility, yea, by humility and the fear of the Lord are riches, and honour, and life." Humility is the best defence against the shafts of slander and envy; for obloquy and contempt, which sting a proud man to the heart, cause little pain to the humble man. If, in the discharge of his duty, he meets with reproach and slander, a consciousness of his integrity supports him: and while he is not indifferent to the good opinion of the virtuous and wise, and recollects that "a good name is as precious ointment," yet if he is misrepresented and defamed, he commits himself and his reputation to God, who knows all things and judges righteously.

Humility fills the mind with gratitude for the blessings which we possess; it makes us moderate, sober and watchful in all our enjoyments;—gives patience in adversity, and resignation to all the appointments of God. It is the health, beauty and strength of the soul, keeping the mind calm and content, and adding a lustre to every other virtue.

4. Humility has a direct tendency to increase our knowledge and wisdom; for it inclines us to receive instruction from whatever source it may come. The proud man, who is puffed up with the conceit of his own knowledge and superior genius, becomes enslaved to his prejudices and folly. Especially does pride of in-

tellect lead men astray in the things which relate to God and the soul: and none have erred more fatally in religious matters than boasting philosophers—When this spirit influences us, we give but too good reason for the sarcastic remarks of the poet—

"We crowd about a little spark,  
Learnedly labouring in the dark;  
Never more bold than when most blind,  
And fastest run when truth's behind."

The truly humble man is conscious of his need of divine instruction. This brings him to Christ, to learn of him and to sit at his feet as a little child. He implores the teaching and illumination of the Spirit of all grace, and he receives from on high, knowledge and wisdom.—Ps. xxv. 9.

5. True humility is absolutely necessary, if we would have suitable apprehensions of the character of God, and cherish suitable dispositions towards him. His excellence and majesty, and our infinite distance from him, should abase all high thoughts of ourselves, and fill us with unfeigned contrition for our sins. Clear views of the Divine perfections, frequently and devoutly repeated, are the best means for the attainment of this grace.

Let us then accustom ourselves to fix our view on the radiant glory that beams from the throne of God. "With him is terrible majesty." It is indeed but a little that we can know of him; for the grandeur and infinitude of his nature surpasses our highest thoughts. "He maketh darkness his pavilion round about him; the Lord said that he would dwell in the thick darkness." But this is a darkness, which results from insufferable brightness. Should we look steadfastly on the midday sun, its fiery blaze would destroy our sight.—Thus the Lord dwelleth in the light unto which no man can approach—his glory is too great for mortal eyes to see.—Created excellence is lost before him. His wisdom is infinite: "he pours contempt on princes; he taketh the wise in his



own craftiness."—His power is irresistible: "None can stay his hand, or say to him, What dost thou?"—In his being, and in all his perfections, he is immense: he is present alike in heaven, on earth, and in hell: he possesses spotless purity, so that the very heavens are not clean in his sight, and he charges his angels with folly.

It is the contemplation of this infinite majesty that overawes and humbles even the angels of heaven. Seraphs bow before him in adoration and wonder:—while with hallowed lips they cry, "Holy! Holy! Holy! is the Lord God of hosts."

It is this discovery of the divine greatness, and the feelings which result from it, that raises the good man above this world. In the presence of the great God, before whom all nations are as a drop of the bucket, earthly grandeur ceases to dazzle. Can the glimmering of the glow-worm affect the eagle that gazes on the effulgence of the midday sun?—As little can the glare of earthly grandeur disturb him that has been astonished and enraptured amidst the splendours of the Godhead. To such an one the pageantry of this world appeareth as "a dream when one awaketh."

In the presence of this glorious God we live, we speak, we act, we think. To him we must give account of all our deeds. Before his judgment seat we soon shall stand to witness his ineffable glory, and to render our final account. The Lord grant, that in that day we may render our account with joy and not with grief.—To ensure this, we must be clothed with humility—clothed with the righteousness of Christ.

S. B. H.

---

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ.

No. VIII.

There is this difference between the sufferings of Christ and those of

his true disciples—that *he* could, at any moment of his sufferings, have put an end to them all by a single act of his will; but it is not in *their* power to terminate their suffering, however earnestly they may desire it, till the appointed time for their deliverance shall have arrived. Christ said to the zealous disciple, who had drawn a sword in his defence, "Put up again the sword into his place—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He, therefore, through the whole of his bitter agony, *willed* its continuance, to the very end—*chose* that it should last, till the measure of his sufferings was completely filled up. He did indeed pray that "if it were possible" the cup might pass from him;" but he immediately added, "nevertheless, not as I will, but as thou wilt." The Christian who, under sufferings however grievous, would wish them to be terminated, although the design for which they were sent has not been answered, does not follow as he ought, the example of his Saviour. And is not this too often the case? Is not that which we call *Christian patience*, too frequently a *virtue of necessity*? The burden is borne, *only* because it cannot be thrown off. *That* is a true Christian temper—and that *only*—which leads a disciple of Christ under sufferings, to pray as the Master did, that the distress may be removed, "if it be possible;" that is, if the removal can take place in consistency with the great *end* for which the suffering was inflicted—the glory of God and the sanctification of the sufferer: and if this prayer be sincere, it will be accompanied with the *unfeigned choice* that the suffering should continue, till the end for which it was inflicted is fully obtained. Blessed be God, there are those to whom this will not seem "a hard saying"—those who, in deep affliction, can truly say—"I would not remove the smallest part of all that I endure, if I could do it with a wish, till my Heavenly Fa-

ther sees it best that I should be released."

### No. IX.

"No man (said Christ) can come to me, except the Father which hath sent me draw him." What a world of questioning and cavilling has there been about this text! Yet what a sweet and comfortable inference may the believer derive from it?—For no

consequence can ever more clearly or conclusively follow from any given premises, than the following, from this text—That when the soul is made able and willing to go to Christ and to act faith upon him, it is certainly God's operation that produces this effect; and this is at once a warrant to rely on Christ, and assuredly to expect salvation from him.

## Miscellaneous.

In some sections of the Presbyterian church, there has long been, and still is, an ardent controversy, relative to the system of sacred song which ought to be used in the publick worship of God. The controversy relates both to the parts of scripture which may properly be versified and sung in publick, and to that version of the Psalms of David which is best adapted to Christian edification in the service of the sanctuary—On this latter point, the versions of Rouse and Watts form the chief subject of dispute.

We have long lamented the existence of this controversy among orthodox Christian brethren; and have feared that little could be done to bring it to a happy termination, beyond leaving it to the effect of time and experience, under the blessing of the Great Head of the church: for to us it has appeared that argument on both sides has long since been exhausted. On this account we have not hitherto permitted any thing on the subject to go into our pages—which we know are read by individuals of both parties, and for both of whom we entertain the most sincere respect. At length however we have consented to publish the following letters, which are written, as seems to us, with a true Christian temper, and to which the writer has subscribed his proper name—having previously claimed the right to soften any expression which might

appear to us unnecessarily ardent. It is also to be understood that our pages will be open to any reply, which shall be penned in the same temperate strain and be subject to the same correction, and to which the writer shall attach his proper name. We must give notice, however, that no single number of our work shall be extensively occupied with this debate; and that it shall not be carried on to a very great extent.

Winnsboro', July 4th, 1825.

Dear Friend—Agreeably to my promise I send you a few of my sentiments on the subject of the *praise of Jesus*.—May the Lord enlighten our minds to see the truth, and dispose our hearts to embrace and practise it! I say therefore with the prophet—"To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

Mutual recriminations are never of any real advantage. It is our duty to point out to our friend what we believe to be his errors and his dangers; and to give him our reasons according to the law of kindness. If he hear us, it is well; if not, we have delivered our own soul. As far as we can agree to walk in the same road, let us walk in peace and harmony.—If our friend turns off into a very circuitous way, it is no reason why he and

we should quarrel about it, spill our blood, and destroy our reputation. No—Let him turn off in peace, and as you and I walk together, we shall converse on our reasons for pursuing the path which we have chosen to follow. You will therefore not expect to find any “railing accusations” against those who differ from us. If merely pointing out their errors be thought improper, I hope you will excuse me, and believe that I do it with an affectionate heart. I say to them cordially,—“Brethren who differ from me, rather than vent reproaches, and bring up your errors as arguments against your sentiments, I would reason with you from the word of God, and beseech you “by the meekness and gentleness of Christ” to join with me in singing the praises of my Redeemer, our “Great High Priest that is passed into the heavens, Jesus the Son of God.” 2 Cor. x. 1. Heb. iv. 14.

The *New Testament* is part of that *law and testimony*, according to which we are to speak; and therefore our friends will not think it improper for us to consider it equally “perfect” with that part of the revelation of God which the “sweet psalmist of Israel” received by inspiration. If therefore I speak doctrines, or petitions, or praises, *according to the New Testament*, am I not doing right? Whether I speak in the very words of the inspired penman, or speak the same truths in my own words—whether I use prose or rhyme—whether I speak in conversational tones or musical tones—is, I conceive, of but little importance with Him who “seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart.”—I express the same sentiment, and my heart is equally sincere. “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” 1 Sam. xvi. 7. 1 Tim. i. 5.

Those who differ from us speak doctrines in their own words; they utter their solemn addresses to a glorious God in their own words; and they do this *according to* their knowledge of the whole word of God. But when they are called upon to unite in the praise of the Holy One of Israel, they cannot go so far. They must speak only *according to* that part of the word which was given before the time that Christ “brought life and immortality to light through the gospel.” 2 Tim. i. 10. What they do sing I acknowledge is good, as far as it goes; but what I blame them for is, that they do not go far enough, and praise the Lord, as well as pray to him, *according to the whole word of God*.

If they sincerely believe that the gospel reveals no additional praise of Jehovah, then let them be fully persuaded in their own mind, and peaceably limit their praise to the bounds they have chosen. But as you and I believe that the perfections of God and the love of God, are exhibited in the gospel with peculiar lustre, let us, my brother, continue to speak the praises of these perfections and of this love, *according to the gospel of Jesus*.

I use psalms and hymns, the sentiments of which are all taken from the word of God. They contain nothing new. They are the scriptural praises of the Triune Jehovah, conveyed in poetical language. If they are not *according to* the word of God, let those who oppose them point out their errors. If I perceive a single sentiment, either of doctrine or of praise, *contrary to* the “light of the glorious gospel of Christ who is the image of God,” 2 Cor. iv. 4, then will I erase that sentiment from my book. But still I must continue “holding the mystery of the faith in a pure conscience.” 1 Tim. iii. 9. Exactly on the same principles, do I hold the Confession of Faith and Catechisms. As they have in them the



collected doctrines of the gospel, arranged and expressed according to our ideas of order, I think them important. Although the mode of expressing these truths is entirely human, yet because the book is *according to the word*, I receive it as my standard of doctrinal belief. If I should by any means be convinced that a single expression is contrary to scripture, I would erase it; but I would not therefore throw away all the remainder. When I discuss a point of doctrine, I quote neither it nor my hymns as proof; because every sentiment contained in both may be found in the word of God. "To the law, and to the testimony."

With sentiments of esteem,

Your brother in Jesus,

JOHN M'KINNEY.

—  
*Winnsboro', July 5th, 1825.*

Respected Friend—In the love of my Saviour I again address you on the subject mentioned—the praises of the Lord. We shall now turn our attention to the use for which the psalms were designed.

They were intended for the instruction of the church in all ages; but were composed with a special reference to the temple worship—to accompany not metaphorical, but real harps and cymbals, and other musical instruments. [Refer for proof to 1 Chron. vi. 31, 32, and xxv. 1, 6, 7.] Agreeably to this regulation, the titles of many of the Psalms mention them as composed "for the sons of Korah." Some are sent to "the chief musician," many of them are called "psalms of Asaph," and many were written to record the praise of God for providential dispensations toward the psalmist.

The voice of the singers and the sound of the timbrels, cymbals, and harps, uniting together in sweetest harmony, composed the souls of the temple worshippers to tranquil meditation; while the blood and smoke of their sacrifice reminded

them of their sin, and of a promised future atonement, the odours of incense rising up before them, impressed their minds with a sense of the merits of the future atonement; and the psalm conveyed rich instruction to their mind respecting a Messiah to come, who should offer a better sacrifice and sweeter incense. Agreeably to the command of the Lord in Psalm xxxiii. 2, 3, this mode of worship continued, till all the shadows were done away by the atonement of the Lord Jesus Christ, and the full display of the Sun of Righteousness. When this took place, all commands for temple service ceased to be binding. The sacrifices, the singing, the harping, ceased in the temple; and every part of worship took a new start, as it were, with Jesus as the fountain. Hence we read in the New Testament the words "sacrifice," "harps," "passover," "circumcision," "unleavened bread," used metaphorically, to represent spiritual ideas; but never, as in the Old Testament, for actual sensible performance. The gospel meaning of these words is as different from the meaning in the book of Psalms, as the soul is different from the body.

We now have a spiritual dispensation—"Being delivered from the law, that being dead wherein ye were held, that we should serve in *newness of spirit*, and not in the *oldness of the letter*." Rom. vii. 6.—"for the letter killeth, but the spirit giveth life." 2 Cor. iii. 6.

Hence it is useless to quote commands from the Old Testament, respecting the *singing* of the Psalms of David: for they can extend no farther than the *singing* of the psalms was appointed, viz.—for temple worship.

The apostle after quoting the 69th Psalm, tells us what is the use of Psalms under the New Testament dispensation. "For whatsoever things were written aforetime, were written for our learning," &c.

Rom. xv. 4. Again he says—"All scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16. Here the apostle places the Psalms exactly on the same footing with the books of Moses and the prophets; and just in the same place we think that we too should place them. Now, if any man charge me with rejecting the book of Psalms, I say the charge is false and slanderous. And if I am charged with refusing to use the Psalms in the way in which God designed them to be used, I answer again—that both my understanding and my conscience testify to me that I use them as God designed they should be used; and as our Saviour and his apostles gave us the example. The design is given in what I have already said, viz., a collection of prophecy and praise, to accompany the instrumental musick in the temple till Christ should come; and after that to be for "our learning," "for doctrine," &c. And they will remain for these important purposes, till the angel shall swear that time shall be no longer.

Our Saviour and his apostles used them very frequently; but never has it been proved that they sung them. They *may have sung* them\* in the temple worship, 1 Chron xxv. 7. but we know it not. They may have sung the "Hallel,"† at the Jewish passover; but we have never seen nor heard any thing like proof of it. This however belongs not to our subject. When Jesus abolished the use of the passover, he introduced the Lord's supper, and with it the singing of hymns. Matt. xxvi. 30. Let it be remembered, that this hymn did not belong to the passover, but to the New Testament in-

stitution of our Lord and Saviour Jesus Christ. How then did they use the psalms? They used them as prophecies. Examine the quotations and you will find the Psalms treated exactly as the other books of the Old Testament are, and used to prove that Jesus is the Son of God. Acts xviii. 28.

We may assert positively, without fear of contradiction, that our ministers (who according to the command to do every thing in the name of the Lord Jesus, sing hymns and spiritual songs in addition to their psalms) do use the Psalms for the same purpose that Jesus and his apostles did. They quote them abundantly and they love them—they read them publicly—preach from them, and use the Psalmist's expressions in prayer, in close connexion with those of Isaiah and Paul. Does this look like any want of reverence for the book of Psalms? Certainly not, unless divine honours are claimed for it. Our ministers use them exactly as Christ and his apostles used them; and what more should be required of us?

Let me direct your attention to another portion of scripture, part of which is often quoted in defence of a literal version of the Psalms. Heb. viii. 5, 6, 7. We here see that the covenant which required all things to be made after a visible pattern was done away, to give place for a better one, established on better promises; viz. the gospel dispensation. Consequently, the ceremonies of the Mosaick covenant—the tabernacle, the temple, the musick, the musical instruments, the sacrifices—were abolished also. In short every thing, as far as it was designed for that covenant, has passed away with it; while all the records, and all the prophecies, are preserved as the sacred word of God, for our instruction.

Are we then delivered from the bondage of the Old dispensation, and become interested in the li-

\* Did all the people, or only the choir, sing in the temple? Ezra, ii. 65.

† We want something clearer than conjecture built on Jewish tradition.

berty of the New? Then let us give to the *whole of the Word of God* the attention which is required by the Lord. Let us sing the names, and attributes, and works of Jesus, according to the new covenant. And may the Lord enrich our souls with the richest blessings of his grace, through Jesus our Lord.

Yours, affectionately, in the bonds of Christian love,

JOHN M'KINNEY.

(To be continued.)



The following letters are from the pen of the author of "Hints addressed to the Wife of a Clergyman," inserted in the first two numbers of our present volume. These letters relate to a most important subject, and are calculated, in our judgment, both to interest and benefit a numerous class of our readers. We like them the better because they are directly opposed to those infidel notions about education which have within half a century past been widely propagated, and embraced by many who call themselves Christians. We also esteem them the more because, as we have understood, they were not designed originally for publication, but only for the benefit of the individual to whom they were addressed—They were intended for *use*, and not for *show*. The series is pretty extensive, but we shall allow them to occupy a due portion of our space, till we shall have published the whole; unless some reason, not now foreseen, shall determine us to stop at an earlier period—Each letter is a whole by itself, as well as the part of a system.

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER I.

You have arrived at an age and a station, my dear Mary, when it may perhaps be said, you no longer need a mother's counsel or admonition;

and when her anxiety for you may cease. But as the artist who, for a length of years, has been employed in constructing an important and intricate piece of machinery, watches with trembling concern its first operations, so do I, with anxious hope and trembling fear, view you just emerging into action—just entering on the duties of life for which you were trained, and appearing in the awfully responsible characters of *wife* and *mother*! Does the artist forsake his work, when but commencing its important operations? Does he not rather, for a time, watch and regulate its motions and powers; lest by some slight irregularity or defect, all his former labour should be lost? Thus, Mary, would your fond mother continue her care, and impart to you all the advantage of her experience. It has been said "that we need the experience of one life to know how to live"—yet we can never retrace our steps, nor recal one moment of the past. Our only alternative is, to profit by the observation and experience of others: And gladly would I transfer to you all the advantages of mine; although you might see much to avoid, and little perhaps to imitate.

Our Heavenly Father has created none of our race above improvement in useful knowledge. Nor do any, be their attainments what they may, ever arrive at such a state.—In vain do we expect to find perfection in human life. But our first mother has left for her daughters a double inheritance of weakness and wo; and an infinitely responsible station to fill! It is ours to give birth to immortals—It is ours to mould their characters for time and for eternity!—Not of those only whom we now nurture; for these are to educate others in succession: and thus our conduct has a bearing on distant ages; and the happiness or misery of thousands yet unborn, may depend on the character and conduct of *one mother*. Well might we shrink from the dread responsibility, and exclaim, "*Who is able?*" And well may we, under



a sense of our utter insufficiency, fervently implore wisdom and aid of Him, "who giveth liberally and upbraideth not;" and who hath said, "My grace is sufficient for thee."

You know not my agony of soul, when I beheld you preparing to take upon yourself this high responsibility, without any just sense of its weight and its extent—Without a saving knowledge of Him, who only could give you strength and wisdom requisite for the undertaking. You left your father's house and protection, and our charge in a measure ceased. Your education had been finished—human effort could do no more. But, O, the great work of regeneration was not done! Your heart was yet unhumbled by a correct view of your native depravity: you were still practically a stranger to your God and Redeemer, and an alien in heart from the privileges of his people. But we rejoice now, when we think that our importunate supplications have been heard; and that, as we trust, the Holy Spirit hath begun the good work of sanctification in your heart; and that you now are justly sensible that your precious babe is given you to educate for God. His father, though all else that you could desire, is yet unqualified by grace to aid you in the most important part of your work—the *religious* education of your child. Your charge is therefore doubly great, and your difficulty much increased; so that you must arm yourself with resolution and fortitude to perform a double task—For this reason I write, that if possible my own observation and experience may, in some measure, supply this deficiency, and that of your immature age.

I doubt not that every motive of which the heart is susceptible in its natural state, will influence your affectionate husband to give his children, what the world denominates, a good education. This will be much for your aid. But where his exertions end, your most important charge only commences. He prepares them for *time*; it is yours to

prepare them for *eternity*. He teaches them how to live for themselves; you must teach them how to live for God. Human motives are wholly inadequate to effect this. *Self*, with the natural man, is the moving spring and governing principle in every action. It is yours, by the precepts of the word of God, by prayers, by tears, by unremitting exertions, to prune the incessant growth of this bitter root. The external branches you may lop off, that they obscure not the whole moral character in their dark foliage. This is yours to perform. But, alas, the crooked fangs, deeply hidden in the heart, the Holy Spirit only can eradicate; and he only can cause the good seed of the word sown there, to vegetate, and yield the gracious fruits of Paradise—*sincere disinterested love to God, and love to man*.

How will your heart be pained when you see in the character of your own darling child, frequent and indisputable proofs of the wretched depravity of our fallen race?—when you cannot but perceive, as he advances in life, that he is budding, blossoming and ripening, for destruction? Can you believe this of the smiling infant now in your arms, who as he draws from your breast the support of his life, looks up to you with so much gratitude and love? But does not the spaniel, feeding from your hand, express the same feelings? Attend to each as they grow more mature, and see in which gratitude and obedience will predominate most—which will manifest the most patience under restraint, and the most submission to your will? Your Charles is now ten months old; and has he never disclosed any marks of obstinacy and self-will? Has he always resigned, with the smile of meek submission, the dangerous weapon, or the brittle porcelain, of which you would deprive him? Or, rather, did he not, by every possible means, express his resentment? If his little hand did not inflict the feeble blow, did not his angry and long continued cries prove his perverse

temper, and his great impatience? Partiality may have blinded your eyes, that you cannot discern all this evil in your own child, but look at the child of another, and how does it appear? O, deceive not yourself—

Such seeds of sin, that bitter root,  
In every heart are found;  
Nor can it bear diviner fruit,  
'Till grace refine the ground.

At this tender age the character begins to expand, and to form for eternity; and here a mother's vigilant care for the soul must be super-added to her painful exertions for the body. A persevering, unremitting watchfulness over all the moral actions of your dear boy must now commence: and much may now be done, if united with prayer, in humble dependence on Divine grace to help in time of need. Say not, "he is yet too young—he cannot understand." Has he not, for some months past, manifested proofs of intelligence, and a capacity for instruction? Is he not daily making experiments on objects around him, and thus imperceptibly gaining knowledge, from which he acts in his little sphere, sometimes with surprising judgment? The passions of fear, hope and joy, have alternately agitated his little frame. Let him but slightly feel the effects of the rod; assume the look of displeasure; and observe, when he repeats a fault, if these marks of disapprobation are not understood. I think you will rarely be obliged the third time to inflict punishment for the same offence: but if it should be necessary, persevere—He will soon feel that his pleasures are too dearly bought; that they are far overbalanced by the evil of your displeasure. This will also teach him the value of your approbation; and a severe look will, in time, be all that is necessary to enforce obedience. The tender twig is easily bent at this age; and cruel is the mother, who lets the golden season pass unheeded for ever away. For then, obsti-

nacy, pride, and passion will, like the poisonous ivy, soon entwine themselves thickly and strongly around—far beyond any human efforts ever to subdue.

Do you suppose that you may indulge your son in the early gratification of every desire, and when he becomes a tall youth, then arrest him in his progress to certain destruction, by restraining him from sinful pleasures? Go rather to the forest—bend the stubborn oak, and correct its misshapen form: You cannot even reach its top—bend but the smallest bough, and it will revert back to the form in which it was suffered to grow. The tender plant in your nursery may now be formed by the most delicate hand. By well directed and persevering exertions it will become a tree, correct in its form, yielding a wholesome shade far around—the glory of your house, and the ornament of your village.

Neglect not then for a few months longer to enforce obedience, until, as some would advise, he shall be better able to bear chastisement. He will also be strengthened, in a ten-fold degree, to resist your authority; and ten-fold more must be your exertion to subdue him. And is there no danger that your own resolution may fail? I can assure you, from my own experience, there is. My own dear Charles was much out of health, in the days of infancy; and a false tenderness led me to neglect the duty of enforcing early obedience; and each delay increased the evil. At length, at the age of eighteen months, in a very plain case, he refused to obey, and I dared no longer to defer chastisement. But it was resorted to without effect. The rod, entreaties, tears, and confinement, were unavailing for several hours. My own distress was indeed very great; and nothing but a strong persuasion that my duty to God and to his immortal soul required it, could have stimulated me to persevere. He was at length induced to yield, and from that hour his whole character seemed changed: and could

you believe it, his affection and respect for me were greatly increased. O, how much heartfelt distress might I have spared myself and him, had I been faithful in his earlier days. He is now six years old, and from that hour has ever been a dutiful and obedient child.

Mrs. C— said her resolution failed once in such a case; and her daughter persevered in her obstinacy. This daughter is now seventeen years old, an unhappy, ill tempered girl; headstrong and regardless of her parents' advice; and is ever disgracing herself and friends by acts of imprudence: and yet her mother says, "Teresa has received more punishment than all her brothers and sisters; but yet unavailing, because inflicted too late." Reproved by this sad example, Mrs. C— was resolute in subduing the temper of a son, who was remarkably obstinate; and he is now eminent for early piety, and excellence of character. Should you be tempted, by compassion to yourself and to your child, to neglect the *early, gentle, and persevering* discipline, which is even now necessary, let these instances strengthen your resolution to discharge your duty. I need not enumerate instances, for they are innumerable, of the abandoned, whose characters were moulded even at the breast. Do you ask how this was possible? I ask in return, how, if you deny your child nothing in the days of infancy, childhood and youth, is he to learn the important lesson of self-denial? If his appetite is always indulged now, how will he, at a riper age, be denied the inebriating cup, should he desire it? If he is always allowed to deprive the weaker of his rights, how will he, at a later age, resist a temptation to defraud his neighbour of what he may happen to covet? If always indulged in idleness, how will he ever endure confinement to business or study? If such indulgence take place, I do not know any thing, but the grace of God, that will hinder him from becoming an abandoned profligate, even when he

is a husband and a father. Then see his dejected wife, his helpless children: no provision made for their support—and none for their education. See them sink, perhaps from a state of affluence and respectability, down to the vale of poverty and disgrace. See them there remain from generation to generation.—Look into eternity, and see the father lifting up his eyes, being in torment! See his children, and his children's children, if no more than to the third generation, treading in his steps, and following him in sad succession down to the shades of death! Then look back to his mother's blind and wicked indulgence for the fatal cause of all—More humane, had she suffered him to perish in the cradle; and more kind had she refused him the nurture of the breast!—These fatal consequences *may* not all succeed, even should you be unfaithful; but who can assure you they *will* not? Keep the picture ever before you. Open the pages of divine inspiration, and see what you there find for both your warning and encouragement. See the sad consequences of Eli's and of David's unfaithfulness—of their neglect to exercise parental authority. Because Eli restrained not his sons the Lord declared "there should not be an old man in his house for ever." David had "never at any time displeased" his wicked sons; and they sought his throne and his life. Doubtless the greatest distress which children give their parents by wicked conduct, may be generally traced to some neglect or mismanagement, on the part of the parents.

A proverb is a saying founded on truth and experience. If allowed to lay aside the weight of divine inspiration, doth not experience prove the truth of many of Solomon's wise sayings? Some, I know, aver that there are many exceptions to this—"Train up a child in the way he should go, and when he is old he will not depart from it." But we believe experience itself will confirm this declaration. Besides, we are not at liberty to make exceptions to the



commands and promises of God, where they are so explicit. It is, alas, too true that the children of many pious parents have become profligates; but it is no less true that many pious parents have miserably neglected to train up their children in the way in which they should go. We may not, indeed, be able always to discover wherein they have erred: we may, however, be assured of this; that the word of God is *true*—that the promises of the Holy One of Israel cannot fail.

Ever dear Mary, let a mother's warmest affection urge you to firmness and perseverance. Your little Charles may not *now* be able to read your countenance. But sooner than you are aware he will discern whether your face reddens with anger, and your eyes sparkle with rage; while you overpower him into obedience: or if your eye beams with tears of sorrow and affection, while you administer that "correction and reproof, which giveth wisdom." The former temper, if manifested, will excite only obstinacy and resentment; the latter will produce sorrow, contrition and amendment.

We may learn much respecting the sentiments and feelings of others, by looking into our own hearts. And we may learn much of what our children feel, by reverting to the days of our own childhood, and retracing its exercises. O, to trace the human heart, in all its windings, back to the days of our earliest remembrance—what a sad and appalling review!—Ingratitude to parents; impatience under restraint; disobedience and neglect of duties:—and of the sabbath, and worship of God, how often has the language of our hearts been, "What a weariness is it!" How early did the baleful passions of anger, resentment, and envy begin to burn within our bosoms: and how justly did our much loved poet say—

"Soon as we draw our infant breath,  
The seeds of sin grow up for death."

Do any really deny the native depravity of the human heart? Let  
Vol. III.—Ch. Adv.

them look into their own bosoms, and consider what they find there. Let them *faithfully* educate a family, and narrowly watch the first dawns of the infant mind. Methinks they must be convinced, without one reference to the oft repeated truth in holy writ. They need not go so far from themselves, to find that "every imagination of the thoughts of the heart is only evil continually." Can it be that this awful truth, so manifest, is by many denied! But, alas, the *understanding* also, is darkened by man's sad apostasy: and we now need the teaching of the Holy Spirit, to discover to us what is even in our own hearts, and what we every day see with our own eyes. Every bar and lock we affix in our houses, proves that we have "no confidence in a brother;" and that we are under the dire necessity of thus securing our property and our lives. A belief in this doctrine too, is by no means inconsistent, as some suppose, with the utmost love and goodwill to our neighbour, and to our children. Its proper tendency is, to redouble parental vigilance and activity; for we know that if the uncultivated soil will produce nothing but thorns and briers, we must prepare, and sow, and plant, with increased diligence and care.

(To be continued.)

---

TRAVELS IN EUROPE FOR HEALTH IN  
1820. BY AN AMERICAN CLERGY-  
MAN, OF THE SYNOD OF PHILADEL-  
PHIA.

(Continued from p. 452.)

Nice, April 17, 1820.

My dear Friend,—You will perceive, from the time and place at which I now date, that my stay at Genoa has been very short: and you may well wonder that a place furnishing to an American stranger so much to excite curiosity, as well as to gratify it, should be so soon relinquished. Certainly it would not have been the case, had not health

been the sole object of my present regard: and a longer delay at Genoa promised nothing advantageous in relation to this object. The inflammation in my foot, cut me off, almost altogether, from the exercise of walking, or riding on horseback; and to ride through the crowded streets of Genoa in any wheel vehicle with a hired driver, is a tax both on patience and the pocket, altogether too much for one but slenderly furnished in both particulars. Besides, I have taken up the opinion that the inflammation referred to, being of the erysipelatous kind, is connected with my general debility; and to be removed by the same means that will give tone and vigour to my whole system; and for this, land travelling, under Providence, is my chief dependance. These considerations decided me to a hasty removal from a place which, to a traveller whose object was curiosity or amusement, would compensate a delay of some months.

Before proceeding to narrate the incidents connected with my voyage to this place, I have a few things further, and but a few, to communicate, relative to the one last left. I was not able to visit any of the churches at Genoa, which was matter of some regret; as they must contain much splendour of decoration, if their interior corresponded at all with their outward appearance. As I rode through the streets, I passed some vast edifices, built of the richest variegated marble, polished to the highest gloss that art could effect. Owing I presume to this superior polish, some of these churches maintained a freshness and lightness in their appearance, as if they had been built but yesterday; while time had thrown a dun and dusky hue over the houses of the streets, built of the same kind of materials, and perhaps about the same time. In all the Roman Catholick churches I have heretofore visited, I have found the exterior appearance to fall utterly

short of the magnificence of decoration within. If the same disparity characterizes the churches of Genoa, they must be grand indeed. Our Lord tells us that "the children of this world are wiser in their generation than the children of light:" and from what I have seen, it would seem that the devotees of a false religion are more liberal for its support than the professors of the true. That Popery imposes immensely more expense than Protestantism, is beyond a doubt. With all the increased liberality which begins to characterize the present age of Protestantism, in the support of Bible, missionary, and tract societies, &c. &c., still the expenditures of Protestants in the cause of their religion falls materially short of the expenses of Roman Catholicks, in the support of their superstition; which upholds despotism in the state, while it entails death, spiritual and eternal, on themselves and the generations after them.

Mercantile business, we were told, is in a very depressed state in Genoa: and I was informed by the American consul at Messina, that the Genoese had sunk very much in their mercantile character; that while they had become little better than hucksters, as it regards the extent of their business, they were little better than hucksters also, in regard to the veracity and integrity of their dealings. Their harbour is certainly very beautiful, though not large; the shipping in it were not numerous, and consisted very much of small craft. I recognised none belonging to my country, and was told there was very little trade between Genoa and the United States. We have there a vice-consul, an American gentleman, to whom I had a letter of introduction, and whose kind offices and friendly attentions made me feel as though I had found a kinsman in a land of strangers. Our landlord at the hotel complained of very dull times, in his line of

business, and the emptiness of his vast house, furnished for a large number of visitors, showed that he did not complain without reason. By the way, this same landlord must be an exception from the common run of his craft, especially through these countries, who are said to vindicate their title to the character of "publicans and sinners," by the petty extortions they practise on their stranger guests. I had given him a great deal of trouble, during the week of my sojourn with him. No man could be more attentive than he was, and this with so much apparent sincerity, as made me believe it was his honest wish to oblige: and in the settlement of his bill, no man could be more distant from manifesting any disposition to extort. Certainly, if I have ever an opportunity, it will be a gratification to myself to comply with his request, by recommending to any of my countrymen who may visit Genoa, the *Grand Cross de Malta*, as a house of very excellent entertainment and very moderate expense.

The population of Genoa, as seen by me in the streets, were certainly of respectable appearance; well dressed, and of agreeable countenances. The streets were tolerably clean, and without any thing like the amount of squalid beggary, which disgraced the streets of Messina. I saw hanging at the doors of some of the wine dealers, a sample of skin bottles, or casks, not a little odd in their appearance: they resembled so entirely fat hogs, well cleaned, of full size, with head and feet, &c., that I had no suspicion of their being any thing else, until the oddity of such marketing, hanging at store doors, led me to inquire on the subject. This produced the information that these skins, instead of pork, contained wine, which the country people brought to market in this disguise. Whether these vessels were used on account of cheapness, or from what other motive, I did not inquire; very proba-

bly it is the result of custom, time out of mind. In these old countries, where religion and government have continued almost without improvement for ages, and have exerted such an unhappy hostility to the progress of the human mind, it is reasonable to expect that changes and improvements, in minor matters, will be much retarded. Whether this same cause operates to render even fashion more lingering in its changes, with regard to dress, I will not say; but I was surprised to see among the well dressed people in the streets, a much greater number of cocked hats, and other articles of dress rather grotesque, and belonging to the last age, than in the United States. Among the horses and mules too, while some had shoes formed as with us, others, according to old custom no doubt, had their feet set in a kind of cups, or plates, covering the whole bottom of the foot, and turning up round the edge of the hoof, to which they were nailed.

On the evening of the 14th inst. I embarked for this place. It was with much reluctance I once more submitted to be tossed by the winds and the waves, in the confinement of a ship. But there appeared, under existing circumstances, to be no alternative. The journey from Genoa to Nice by land, requires a long circuit round the projections of the sea, and over the Alps; where the road, for a considerable distance, will not admit of a wheel carriage. My inflamed foot would not admit of the hanging posture required by the saddle; and my general debility called for the protection of a covered carriage, at this very uncertain season of the year. The gratification therefore of ascending the Alps, and from their "cloud-capped summits" surveying the prostrate countries, of France on the one hand, and Italy on the other, I was obliged to forego; and to take my passage in a small coaster, which the Italians



call a felucca, of still more diminutive size than the vessel that brought me to Genoa. It is really matter of great surprise, showing how far behind the new world this old country is in improvement, that the large cities round the coast of the Mediterranean, as Messina, Rome, Naples, Leghorn, Genoa, Nice, Marseilles, &c., which maintain a constant intercourse with each other, and are places of much trade, should be without, not merely steam-boats with spacious accommodations, but even regular packets, affording to passengers the comforts of a decent cabin. Yet so it is: and it is all to be laid to the charge of a gloomy superstition, occupying the place of Christ's religion, and bending down the faculties of the human mind in a way that paralyzes the progress of every improvement.

It was the dusk of evening when I went on board. My friend O—, who was here to separate from me, intending to return by the way of Leghorn, and see more of Italy, together with the vice-consul, accompanied me to the ship. After they had taken leave, I found myself left to my meditations, in a diminutive and most cheerless looking vessel, affording no accommodations but the lumbered deck, without a human face to look upon that I had ever seen before; more debilitated in body than when I left the land of my home, and with a foot under a lingering inflammation, to such a degree as hardly to allow the exercise of walking about. I believe I never before felt myself in a situation so desolate. The captain of our puny barque had gone on shore after some business, which detained him until it was quite late; and consequently detained us from sailing. While the vessel lay motionless on the bosom of the water, alone and shrouded in darkness, I had full leisure to ruminate on the cheerless situation in which I found myself placed. Certainly I felt

myself needing, in an eminent degree, those supports which faith only can give, and which faith cannot fail to give *under all circumstances*. Ought that man to feel desolate or desponding, who has such a promise on which to depend, as the following: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee, with the right hand of my righteousness?" Relying on such a promise, one might venture cheerfully to the grave, to which he *must* go alone; and why then should he be cast down, though a lonely stranger, traversing strange lands and seas, more than four thousand miles from his home. It is faith that is the true fountain of courage; and he who has it in full measure, will be bold as a lion, while in the path of duty, however beset with danger, and though he has not a human being to stand at his back. You will not understand me here, as boasting of *my* attainments, (alas! they were very far short of this,) but as expressing what they ought to have been, and what I humbly hope was endeavoured after.

Between nine and ten o'clock the captain arrived, and we got under way. After a frugal supper, which every one made on his own provisions, we prepared to go to rest. A tarpaulin, i.e. a tarred canvas sheet, was thrown over head, and supported on poles, passing through the shrouds. This furnished a shelter from the air and dews of the night. Mats were spread on the deck, on which we laid down, and those who could do it, covered themselves with their own blankets and great coats. There were five passengers besides myself. Of these there were three whose appearance awakened no inquiry who they were. One of the five was a merchant of Smyrna, who spoke English, but was very little disposed to converse. The fifth was an English

surgeon, who had belonged to the army, and was living on his half pay. The situation of this man, being so much worse than my own, administered to me a strong reproof for the feelings of despondence, in which I felt myself too much disposed to indulge. He was far advanced in life, uncommonly corpulent, and far gone in a dropsy. His limbs were swollen like posts. He was equally without any one to feel an interest in him, with myself. So utterly unwieldy was he, that he did not venture to lie down, but sat up the whole night upon a trunk, in a very raw and damp atmosphere, without even the covering of a great coat. But what rendered his situation, and would have rendered any situation, deplorable in the extreme, was, his being a stranger, alike to the restraints and consolations of the gospel. He was most blasphemous in his expressions, and irritable in his temper, beyond any human being into whose company I have been thrown.—Wrathful passions were written with astonishing distinctness, in every feature of his countenance. I could not help feeling a degree of horror, while contemplating him as a spectacle of misery, with whom I would not have exchanged situations for a thousand worlds.

The morning of the succeeding day was fine, and the wind fair. But truly we know not what a day may bring forth. Towards the afternoon the clouds began to collect, the wind rose, and in the course of a few hours it became a perfect tempest—while the rain descended in torrents. Our situation, but uncomfortable at best, soon became really critical; as our ship was quite too diminutive to encounter the violence of the raging elements. We soon lost all care for our comfort, in our anxiety for the preservation of our lives. Our seamen however performed their part with admirable dexterity, and succeeded in running the vessel into a shelter-

ed bay, and casting anchor about three-quarters of a mile from the shore, opposite to a small village. Still however our situation was not without some danger. The vessel rocked on the tops of the waves like a cradle, and seemed at times as if it would capsize. Our Smyrna merchant, with another of the passengers, ventured with some of the sailors, into the long boat, to go on shore: promising if they found it practicable, that they would return before night for the rest of us. I had little expectation, if they once got on land, that they would think much about us; and indeed I had not much anxiety on the subject, as venturing into a small boat, in such an agitation of the elements, and crossing the breakers at the shore, appeared to be an increase of danger, quite equal to the increase of comfort, to be expected from getting to lodge in the village. Contrary however to my expectation, about dusk a large boat, well manned with additional hands from the town, arrived for us. And a more perilous effort I never witnessed, than taking our unwieldy surgeon from the rocking vessel, into the still more rocking boat at its side. It was done however without hurt, and our very obliging seamen, after running us safe through the breakers until the boat grounded on the shore, carried us on their shoulders from the boat to the land. Here we had great reason to be thankful for a warm supper and a comfortable bed. The next morning we were summoned early by our captain, to go on board; and very seldom have I witnessed a contrast more astonishing, than that which now appeared in the elements, from what they were the evening before.—All was serenity: the clouds had vanished; the winds had lulled; the raging waves had sunk into quietude—scarce a ripple was to be seen on the smooth face of the deep, which only a few hours ago raged with so much violence. Thus

the Almighty Ruler of the universe at one time displays his omnipotent power, by rousing the violence of the elements, and at another by hushing them into silence.—“He rebuked the winds and the waves, and there was a great calm.” And this surely, that he may awake in our insensible bosoms a becoming awe for his terrible majesty, united with humble confidence in the all-sufficiency of his power.

Shortly after getting on board, a fine breeze sprang up in the direction we wished, and brought us, about the going down of the sun, into the harbour of Nice. Our captain repaired immediately to the custom-house, and returned with the unwelcome intelligence that it was too late for the officers to transact any business, and that we must remain on board until the morning. Our Smyrna merchant, who understood such matters, requested him to return, with the offer of a few francs, to expedite our getting on shore. This message proved successful; and the expeditious clerk found light enough to examine our papers, and give us the necessary authority for having our baggage conveyed to a hotel.

I intend very shortly to leave this place, as I am very anxious to try the effect of land travelling, for which I have yet had no opportunity, since coming from my own country. But for this, I should be disposed to make some stay here; as it is really a very pleasant place, and I am situated at an excellent hotel, with a very obliging landlord. For this accommodation, I am indebted to an awkward, and at the time rather embarrassing occurrence, which serves as an example to show how much our comfort and discomfort, our success and disappointment in life, depend on the arrangements which Providence is pleased to make, of what, at the moment, seem to be trifling and fortuitous events. While I was waiting on the shore for a hack

to carry me, with the unwieldy Englishman, still worse fitted for walking than myself—before I was aware, a porter, who had been called to carry the baggage of some of the other passengers to another tavern than where we intended going, picked up my trunk, and was gone some distance with it. As I could not call to him in Italian to lay it down, I was compelled to follow after as well as I could; and was thus brought to excellent lodgings, with a landlord who has already rendered me some very kind offices in a very obliging manner. He is a Frenchman, who speaks English; and if not an honest man, he is so like one, that I can hardly help putting a good deal of confidence in him.

The city of Nice falls far short of Genoa, both in population and magnificence. It belongs to the king of Sardinia, and stands within a mile or two of the border of France. It consists of two distinct parts—an old and a modern town. The old part is extremely ugly; the streets are narrow, crooked, and dirty, and the buildings mouldering with age. Only the impulse of strong curiosity, compelled me to submit to the penance of going through it. The modern part, though probably much less in population, is greater in extent; it is very pleasant, the streets wide and furnished with side walks, some of them planted with trees; and very much resembling some of our American towns. It is reputed to possess a mildness and salubrity of atmosphere, rather superior to any other city on the French side of the Alps: which makes it a place of great resort, by English travellers who are in pursuit of health: and so many of them come here in the last stages of decline, and die, as to give it the proverbial name of “the grave of the English.” Setting out from this place, I shall be turning my face towards home; and this circumstance seems already to be



felt like a cordial. After this I need not repeat how much you, and the relatives from whom I am so far separated, are upon my heart.

I remain, &c.

---

THE REV. MR. STEWART'S PRIVATE  
JOURNAL.

We have great pleasure in being able to continue, in our present number, the private journal of the Rev. Mr. Stewart. A short time since we had transmitted to us, by an obliging friend, the manuscript of which we now publish a part; and which we shall continue to publish, till the whole be laid before our readers. This manuscript is accompanied by a beautiful drawing, made by Mr. Stewart, of the island of Maui and the harbour of Lahaina. But as it would, in a plate, exhibit little more than that which we have already given—and the general accuracy of which it fully confirms—we shall not have it engraved.

---

*Lahaina, Island of Maui,  
March 1, 1824.*

Released for another quarter from writing the publick journal, I once more most cheerfully address myself to you, my beloved sister, with the design of communicating from time to time the most interesting occurrences *with us*. There has not been a period since we left America, when the privilege of writing to those we love—of making known to them the particulars of our situation, and of imparting the thoughts and feelings of our hearts—has appeared more valuable and precious than the present. If our thoughts ever revert with tenderness to the scenes and objects of our former happiness, it must be at times when we are situated as we now are, during the absence of Mr. and Mrs. Richards at Oahu:—when entirely alone, on one of the *specks of desolation* that constitute this solitary group. The various duties of the station (which now devolve entirely on me) prevent a feeling of

loneliness; but the want of all society, except that of our own little family, predisposes us in an unusual degree to frequent recollections of *home*; and we have never, perhaps, thought more, spoken more, and felt more, concerning yourself and family, and the many—many friends, in our native country, who are the objects of our warmest remembrance, than at the present time.

The weather too, to-day, is of a character to call up in our minds many domestick scenes, in which we have often had a part, when a lowering sky and driving storm had shut us within the walls of our houses; and by interrupting the ordinary engagements without doors have made us, in an especial manner, dependent on the family circle and fire-side, for our pleasure and amusement. Indeed, the present aspect of every thing without, is one principal reason why I have taken up my pen: it is so totally different from all we have witnessed, except in one or two instances, since we arrived at the islands, that it is more worthy of notice than any thing that is just now taking place. Instead of using my own language, however, I beg leave to copy a few lines from a "*Sea Sketch*" which I have accidentally seen since the storm began. They struck me as highly descriptive of the actual state of things around us, and will convey to your mind, I think, a more correct and lively image of the scene, than any thing I myself could say—

---

—“Dark and portentous clouds o’er-  
hang the sea,  
While here and there upon the surgy tide,  
With bellied sails, the vessels, dim de-  
scribed,  
Against the opposing blast toil heavily:  
On sullen wing, the sea-gull wheels away  
To isles remote, in crevice dank to dwell  
Of loftiest rock, beyond the utmost swell  
Of billow, lashing high its dizzy spray:—  
The wild waves curl their bleak and  
foamy heads,  
From the thick south the wind impatient  
raves—  
Tumultuous murmurs through the ocean  
caves

Ring dismal: while the gloomy tempest  
spreads  
Athwart the joyless deep: the showers  
down pour,  
Toss the rough main, and drench the  
sandy shore."

We have before us the reality of every image here presented; and none in more conspicuous and beautiful exhibition, than "*the vessel on the surgy tide, with bellied sails, against the opposing blast.*"—The young prince is slightly indisposed, and notwithstanding the violence of the storm, a schooner has been despatched for the chiefs at Oahu, and is plunging her way through the channel under a press of sail that buries her almost, in every wave she meets.

I believe I have already mentioned this custom of sending for the whole company of chiefs, when any one of high rank is ill. It is sometimes done on very trivial occasions:—the present is one. The prince is much alarmed, however, having lately lost two lads, of his own age, from his train, by sudden deaths; and there is always superstition enough at hand to increase any fear of the kind, and communicate it to others.

Saturday, March 6th. On rising this morning, we saw the barge approaching the anchorage, and were happy in recognising, by the aid of a glass, our friends Mr. and Mrs. Richards on the quarter deck. They landed in time for breakfast, and were accompanied, much to our gratification, by Mr. and Mrs. Bishop, and the two eldest daughters of Mrs. Ellis. Mrs. E. is severely afflicted in her health—she has scarce left her bed for months, and to relieve her as much as possible from anxiety for her children, Mrs. Bishop has taken Mary, and Mrs. Richards Sarah, till their mother shall be restored to health, or have an opportunity of returning to England.

The barge brought intelligence of the dangerous illness of Gov. Cox, (Taiaamoku) at Oahu; and Hoapiri, Wahine, the young queens, and several chiefs of inferior rank, have al-

ready sailed in a pilot boat for Honoruru.

Monday, March 8th. Mr. and Mrs. Bishop re-embarked this morning on board the barge, to continue their voyage to Kairua, the scene of their future labours. They have been spending the winter at Tanai with Mr. Whitney, and have been greatly favoured in having the barge to convey them to Hawaii. Most of the native vessels, from a want of cleanliness and the crowd generally on board, are exceedingly unpleasant; but the barge retains much of her former splendour, and is kept with neatness and care. Her only object in coming to the windward, at present, was to return Mr. and Mrs. Richards home, and to carry Mr. and Mrs. Bishop to their station—a mark of good will and kind attention in the regents of the nation, worthy our notice and thanks.

Until the present time, the hymns used in the native worship have been a few in manuscript.—An edition is now printed, and Mr. Richards has brought a quantity for distribution at Lahaina. The knowledge of their arrival has spread rapidly through the settlement, and our houses are thronged with eager applicants for them. The richest treasure could scarce be received with greater enthusiasm, than these "*himeni piai*," (stamped hymns) as they are called.

March 13th. Late at night. The tempestuous character of this month is as marked here, my dear M., as in most other parts of the world, notwithstanding the general and almost uninterrupted serenity of the rest of the year. I am now writing in the midst of one of the most violent storms I ever witnessed. For the first time since our residence on the islands, the "*artillery of heaven*" is playing so near our dwellings, as to turn the admiration we have felt in its more distant peals into momentary terror. An incessant glare of lightning breaks through the chinks of our

door and windows, and the various loopholes of our house, while the wind and rain rush on us from every part of the roof and sides, and threaten our hut with instant destruction. The water, to the depth of a foot, is running in a rapid current through Betsey's room; and Mr. Richards' house is entirely overflowed. We have never been in a more comfortless situation since we left America; and have full testimony of the insufficiency of native dwellings to secure us from inconvenience and danger.

The raging of the tempest, as it rushes from the ocean—the tumult of the waters—the thundering of the surf on the reef, and its heavy lashings along the shore—the wrenching, bending, and cracking, of our houses, as the gale sweeps over and around them, make a total of circumstances that would present rather a gloomy picture to any one of our friends, who have never known any thing of the desolating storm, except the sound as it “howl'd o'er their steady battlements, and lull'd to a repose that delighted above the luxury of common sleep.” Still we have no distressing apprehensions of evil, and have spent a pleasant and happy hour in conversing on and singing the long favourite hymn, in which are the words,

“The God that rules on high,  
And thunders when he please,  
That rides upon the stormy sky  
And manages the seas—  
This awful God is ours—  
Our FATHER and our love:  
He will send down his heavenly powers  
To carry us above.”

March 18th. Our friend Hoapiri, in a call after dinner to-day, told us that some of his men who had just come from the mountains, reported a ship in the Morokoi channel. Two or three vessels have lately passed us on their way to Oahu—one so near as to enable us to recognise the red banner of Bri-

tain at her mast head; and feeling disposed for a ramble, I took the glass and proceeded up the mountain two or three miles, to ascertain in what direction the one said to be in sight was proceeding, and of what character she might be. I soon descried the sail, and saw at once, that it was the Waverley, from Honoruru. Finding myself in the vicinity of a couple of lofty mounds, that form a prominent feature in the scenery to the north of Lahaina, and which I had often before thought of visiting, I determined to examine them, by way of compensation for the disappointment I felt, in not seeing a foreign vessel.

On reaching them, I was surprised to find they were the opposite sides of an ancient crater, still bearing strong marks of the action of fire, though the bottom was covered with grass. On the top of the highest elevation (which afforded an extensive view of the ocean, both to the windward and leeward of Maui, and of the islands of Ranaï, Morokoi, and Tahoorawa, against whose black cliffs a heavy surf could, with the glass, be seen to roll) there is an irregular enclosure, with a number of large conical heaps of stone at the corners and along the sides. From its situation and general appearance, I judged it to be the ruins of an *heiau*; in which impression I was soon afterwards confirmed, by the melancholy evidence of several skulls and various bones of the human body, but partially buried beneath the fragments of lava with which the area was covered.

In returning, after descending a precipice of 50 or 60 feet, I followed the windings of a deep and romantick glen, filled with taro, sugar-cane, bananas, &c., though scarce an hundred yards wide, and through which the largest mountain stream that waters the plantations of Lahaina makes its rapid course. Both sides were overhung



by monstrous ledges of black rock, in many clefts of which, whole families were living without any defence from the weather, by night or by day, but such as nature had provided.

Before I reached home, the *Waverley* had come to an anchor. Shortly after, Capt. Smith and Mr. Dana, of Honoruru, (who have chartered the brig for a long voyage to the Society Islands, New Zealand, &c.) called on us, and much to our surprise and joy put into our hands a large packet of letters and papers from America, brought by the *Parthian*, Capt. Rogers, of Boston, arrived within a few days, at Oahu. We have been sadly disappointed, however, my dear sister, in not finding a single line from any one of our family friends, on either side. We could hardly believe our eyes when we looked over near *thirty* letters, without recognising one from any place we could call *home*, or from any one dear to us by the ties of *blood*. It cannot be because we are forgotten—they will not be *the first to neglect us*, and they *ought not to be the last to write*. You may judge of the interest with which the packet, notwithstanding this disappointment, was received, from the fact that the tea-table, at which we were just taking our seats when the gentlemen entered, was standing *in statu quo*, until near 10 o'clock!

19th. Capt. Smith, Mr. Dana, and Mr. Buttler, dine and take tea with us.

Sabbath, 21st. The audience at the native service this morning was unusually large, attentive and solemn. The sermon was on the judgment, and many seemed deeply affected by it—especially our friend *Keaweamahi*, the wife of *Kaikioeva*. She shed tears frequently during the preaching, and when we closed the worship by singing a version of the hymn, "Lo! He comes, with clouds descending," &c. burst into

an uncontrolled fit of weeping. Auna, the Tahitian chief, who came with Mr. Ellis to the islands a few weeks before we arrived, conducted the exercises of the afternoon, before embarking on board the *Waverley* to return to the Society Islands, on account of the health of his wife. He is a very dignified, intelligent, and interesting man; and a noble example of the power of the gospel on the heart and character of a pagan. His wife is a very handsome woman; and in her general appearance and manners remarkably like one of the most polished females I ever saw. Many circumstances have made the day a very pleasant Sabbath; and we have been equally refreshed this evening, by perusing the new numbers of the *Missionary Herald*, brought by the *Parthian*.

Thursday, 25th. Capt. Folger, of the ship *Cyrus*, of Nantucket, who arrived on Tuesday, dined with us to-day. He appears to be a kind and amiable man, and is deeply afflicted by the loss of a son (one of the officers of his ship) since he last recruited at the islands. The death and burial of a beloved child at sea, in the midst of his youth and health, must be a trial indeed; the circumstance seems to have had a salutary impression on most of the crew, some of whom have already called to see us. One of them, who had known me as a student of law at Litchfield, but had heard nothing of my character since, seemed much astonished to find in me a missionary at the Sandwich Islands; and not less surprised to meet Mrs. Stewart (whom he had also often seen in the street, when a school girl, at Albany) in the same capacity.

Friday, 26th. On rising this morning, we counted seven sail in sight from our door. One proved to be the whale ship *John Adams*, Capt. Joy; the rest a part of the Hawaiian fleet, bearing the corpse

of Governor Cox from Oahu to Kai-  
rua for interment. None of the  
native vessels stopped longer than  
to deliver a few messages, and  
were out of sight again before noon.  
While at dinner, "sail ho!" was  
again cried, and two more whale  
ships came to the anchorage from  
the Morokoi channel—one Ameri-  
can, the Hydaspes, Capt. Paddack,  
of Stonington, Connecticut; the  
other English, the John Palmer,  
Capt. Clark, of London; these gen-  
tlemen, with several officers from  
the ships, spent the afternoon with  
us.

While at tea, the governess came  
in with an open letter in her hand.  
It was from the *prime minister*,  
commanding her to build two new  
houses for us immediately, on any  
spot in Lahaina we might select.  
She seemed pleased with the com-  
mission, and proposed Monday as  
the time on which she would ac-  
company us through the district, to  
choose a more pleasant situation  
for a permanent residence than that

which we now occupy. Karaimoku  
has long spoken of the poorness of  
our present habitations, and we are  
gratified to think, that he bears us  
in mind though absent from us, and  
pressed with the care of the whole  
islands and every concern of the  
nation, now the king is away.

Sabbath, 28th. Have once more  
enjoyed the privilege and happiness  
of preaching the everlasting gospel  
to my fellow countrymen. Near  
forty persons, from the different  
ships now with us, attended the  
services of the morning. May the  
words of eternal truth thus pro-  
claimed "in the borders of gloom,"  
not return void unto Him who gave  
them, but may they, even in the  
hearts of these, accomplish that  
whereunto they were sent.

Wednesday, 31st. Captains Fol-  
ger, Paddack, Clarke, Joy, and  
Pease, (of the ship Martha, which  
arrived on Saturday morning) dined  
with us to-day.

(To be continued.)

---

FOR THE CHRISTIAN ADVOCATE.

"Thy word is a lamp unto my feet, and a light unto my path."

PSALM CXIV.

Life is a desert, dark and drear,  
And we are plac'd as pilgrims here,  
For a short time to roam;  
Thy word's a lamp, whose sacred light  
Will guide our erring footsteps right,  
And lead us safely home.

Through every chequered scene of wo,  
That mortals witness here below,  
This beacon never dies;  
Thy word's a light, that shall illumine  
And gild our pathway to the tomb,  
Our passage to the skies.

E.

---

LINES IN IMITATION OF "SCOTT'S SOLDIER! REST."

Christian! rest; thy warfare's o'er,  
And thou hast gain'd that happy shore  
Where sin shall never more annoy,—  
But all is love, and peace, and joy.

Christian! rest; soon thou shalt rise  
To brighter mansions in the skies,  
Shalt sing thy dying Saviour's love  
In sweeter, nobler strains above.

Christian! rest; the journey vast,  
And death's dark valley, all are past;—  
The tempter shall no more prevail,  
Nor more shall sin thy hopes assail.

Christian! rest; thou'st run the race,  
And gain'd the prize held out by grace,  
A crown of glory waits for thee  
In realms of immortality.

E.

---

#### THE LILY OF THE VALE.

In early spring with joy I hail  
The modest lily of the vale,  
Whose spotless bells of pearly white,  
Retirement seek, and shun the light.

Sweet, lovely flow'r! so pure, so pale,  
That scents unseen the ev'ning gale;—  
Though dwelling near the blushing rose,  
Thy fragrance still would thee disclose.

But far remov'd from pomp and show,  
Thou still unseen dost bud and blow;  
Yet will thy perfumed breath be found  
To yield its sweetness all around.

Thus, modest merit oft we find  
Contented dwell, with humble mind,  
In some lone spot, or distant dale,  
Like thee, sweet lily of the vale.

E.

---

### Review.

#### PROCEEDINGS AGAINST LIEUTENANT DAWSON.

(Continued from p. 413.)

The only remaining part of these painful proceedings which demands our attention, is the letter from the Horse Guards, confirming the sentence, and commenting on the offence. We omit those parts of the letter which are, comparatively speaking, unimportant; but we cannot but notice certain positions, containing principles new to our constitution, and which, if generally adopted, would do more to undermine and overturn the Protestant religion, than a hundred acts made for granting equal rights to our Catholic fellow-subjects.

The first position advanced by his majesty's advisers in this order, runs thus: "His majesty considers it necessary to observe, that *orders are lawful* when issued by authori-

ties legally constituted and competent to give them." Now, it will be observed, that this is apparently intended as a logical definition of the term "lawful order;" and further, that no distinction is made between orders civil, military, or religious. It is impossible, however, that this doctrine can be intended to be laid down in so broad and sweeping a manner. Doubtless, it is the duty of every good subject, and more especially of every Christian, to yield implicit obedience to the laws of his country. He will be "subject, not only for wrath, but also for conscience sake," and he will not be found among "those who are given to change." It is still more absolutely the duty of a soldier to yield obedience to his lawful superiors. But, whether he be a soldier or whether he be a civilian, the Christian will remember, that it is his duty in the first place to fear God and obey



his laws. And if, unhappily, any human order should come in collision with his duty to God, he will give to the winds his allegiance to his sovereign, without stopping to inquire whether or not the order be issued by an authority legally constituted. If it be *unlawful in itself*, no adventitious circumstance, no fancied responsibility of others, can possibly render it lawful. For example, God has said, "Thou shalt not worship graven images." But a legally constituted authority also says, "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye shall fall down and worship the image which I have made." Shall this order be obeyed because we are bound to be loyal and good subjects, and because it might be said that our disobedience "would establish a doctrine irreconcilable with the security and interests of the country, and *therefore!* equally at variance with the true principles of the Christian religion?"

Again, let the principle be applied exclusively to the army. The articles of war require obedience to every "*lawful order.*" But it is clear, that this supposes that an "*unlawful order*" might be given by a "legally constituted authority;" and for obedience to certain unlawful orders, a soldier might forfeit his life. We admit, that it is dangerous to reason from extreme cases, such as that under review; but still, we hold it to be unquestionable, that circumstances may occasionally arise, as they did at Malta, in which disobedience becomes a duty, and obedience a crime.

The only other position on which we are disposed to comment, is contained in the following paragraph, in which a defence is made of the order, for disobeying which, Captain Atchison and Mr. Dawson were cashiered.

"The orders issued upon this occasion, resulted from general and local considerations closely connected with the interests of the empire at large; and affect-

ing generally the maintenance of peace and harmony in the government of Malta and the tranquillity thereof. That an act of courtesy, observed from these considerations in a colony in which the profession of the Roman Catholick faith is acknowledged and sanctioned by the British Government, an act strictly consistent with the respect which has been customarily paid by his Majesty's troops to the Catholick ceremonies in Catholick countries, cannot be viewed as rendering the superior officer, still less the executive officer, a party to worship not recognised by the established religion of the mother country. The attention shown to the feelings, habits, and prejudices of a loyal and well-disposed population, subjects of his majesty, professing a different creed, is, in fact, a *civil* act prescribed by the policy and general interest of the state, which those intrusted with publick duties are bound to support."

Our readers will, we apprehend, be not a little astonished at the language of this quotation, should they be unacquainted with the facts detailed in the appendix to this trial. In this appendix are contained official documents, in one instance requiring the attendance of the troops in Malta, with band, king's colours, &c., in the cathedral church, in mourning, TO ASSIST AT THE SOLEMN SACRIFICE OF MANY MASSES FOR THE RELIEF OF THE SOUL OF THE LATE POPE FROM PURGATORY! (pp. 119, 20.) From other documents it appears, that, at CORFU, the military and civil officers of the crown, along with the Greek priesthood, are required to join in a procession in honour of St. Spiridione!! "On such occasions," says Mr. Dawson,

"The bones of the saint are borne under a canopy, British field-officers supporting the same over those relics, and the remainder of the officers following in train, lighted candles being carried by those to whom the priests think proper to distribute them. Cripples throw themselves in the way for cure: and miracles are supposed to be effected during the procession to the church, both there and in the remainder of the Ionian islands; *each of which has its patron who receive similar honours.*" pp. 115, and 121.

After this, our readers will not be surprised to learn, that these abominations are not confined to the Mediterranean, but extend also to the

Mauritius, where "the mass and other solemnities of the Romish religion are assisted by guards of honour and salutes of cannon from the military."\*

If these be the modern principles of toleration,—if such concessions be necessary to the practice of liberality,—if these be "civil acts prescribed by the policy and general interests of the state,"—well may we apply the remarks of Gibbon, in regard to Pagan toleration; to the history of our own country in the present age. "The various modes of worship which prevailed in the Roman world, were all considered by the people as *equally true*, by the philosopher as *equally false*, and by the magistrate as *equally useful*. The devout Polytheist, though fondly attached to his national rites, admitted, with implicit faith, the different religions of the earth. The thin texture of Pagan mythology was interwoven with various, but not discordant materials. The deities of a thousand groves and a thousand streams, possessed in peace their local and respective influence. Nor could the Roman, who deprecated the wrath of the Tiber, deride the Egyptian, who presented his offering to the beneficent genius of the Nile."

We are indeed filled with horror at the thought, that so total a dereliction of religious principle should be sanctioned and encouraged in the army. If it be necessary for the welfare of the empire, that British soldiers should prostrate themselves before Popish images, or follow in procession the bones of saints with lighted tapers in their hands,—why may we not also expect to find that it is deemed necessary, that they should also do homage to the prejudices of the peaceful Hindoo or haughty Mussulman? Why may not we also see British troops, stifling the voice of conscience, renouncing the principles of their faith, and de-

grading their character, prostrate themselves before Juggernaut, or profess the creed of the Koran? It is an abuse which calls loudly for redress; and every Englishman is bound to do his utmost to wipe off the foul stain from the character of his country.

We are not advocating intolerance; we have ever been the warm and steady friends of complete, unequivocal, and substantial toleration. But there is a wide difference between toleration and indifference,—between the protection which ought to be extended to every individual in the observance of his religious rites, and the latitudinarian principle which would cause a man to be indifferent whether he addressed his Maker as "Jehovah, Jove, or Lord." Let Romanists retain at home, as well as in our colonies, the pompous pageantry and glittering paraphernalia of their publick processions; let them parade their images in gaudy costume to the sound of sacred musick, amidst the chaunting of monks, priests, friars, and other votaries of the mystical Babylon;—let them possess unmolested their canopies, their incense, their banners, to rivet the attention of the crowd, and chain the senses of deluded devotees: their errors are to be combated with other weapons than those of compulsion or than penal statutes. Let them at all times find in celebrating their publick worship, that protection to which they have a just claim. But surely, there is a limit beyond which we cannot pass with safety. Are we to surrender our own principles, and thus help to rivet more firmly the chains of Popery, by bringing Protestantism and pure religion into contempt? Can this be essential to the welfare of the empire? And shall Protestant officers, men of unblemished character and strict principle, be frowned upon and driven out of the army, because they will not sacrifice their conscience and relinquish their religion, in support of the vain attempt to fortify our interests by flattering the Roman Catholic?

\* Memoranda respecting the State of Slavery, &c. in the Mauritius, 8vo. (Butterworth.)

In examining the case of Captain Atchison and Mr. Dawson, we have been forcibly reminded of the story of Marcellus the Centurion, as related by Milner. It seems that the Emperor Diocletian had introduced new military laws, and ordered soldiers to join in sacrifices to the gods. "It was in the year 298," says this excellent historian, "at Tangier in Mauritania, while every one was employed in feasting and sacrifices, that Marcellus the Centurion took off his belt, threw down his vine-branch and arms, and added: "I will not fight any longer under the banner of your Emperor, or serve your gods of wood and stone. If the condition of a soldier be such that he is obliged to sacrifice to gods and emperors, I abandon the vine-branch and the belt, and quit the service." "We plainly see the cause," says Fleury, "that forced Christians to desert: they were compelled to partake of idolatrous worship." The Centurion was ordered to be beheaded, and Cassianus, the Register, whose business it was to take down the sentence, cried out aloud that he was shocked at its injustice. Marcellus smiled for joy, foreseeing that Cassianus would be his fellow-martyr. In fact, he was actually martyred a month after.\*

We doubt not, that in the days of Marcellus, there were lukewarm Christians who agreed with his tyrannical oppressors in thinking that he was guilty of imprudence, and that with a safe conscience he might have obeyed "the lawful order of the constituted authorities." And we know that there were not wanting in that age, any more than in our own, courtly sycophants and profane infidels,† to misrepresent his motives and ridicule his conduct. But his name is enrolled among the noble army of the martyrs of Jesus, and will be holden in everlasting remembrance, while that of his persecutors shall rot in oblivion, or live in the detestation of mankind. To Captain Atchison and Lieutenant Dawson,

has been given the glorious distinction reserved for few in these days of ease and expediency, "in the behalf of Christ, not only to believe in him, but also to suffer for his sake." Their professional hopes have been blasted, they have been deprived of all their worldly dependance, and it may be thought by some, that they have been degraded. But degraded they cannot be, till all the glorious martyrs and confessors of Christ are also held to have been degraded;—till those who have despoiled them of their wealth, and stripped them of their military honours, shall also be able to bereave them of the calm sunshine of the soul,—to deprive them of that peace which the world can neither give nor take away,—to tear from them hope, and stamp shame upon their brow. Their self-denial and undaunted firmness in the midst of threats and persecutions,—the derision\* of the ungodly,—the entreaties of their friends,—and above all, the opposition of mistaken or lukewarm Christians,—are far above all praise of ours. Nor is it possible to calculate the benefit which has been produced by their example. Already has it occasioned the silent abolition of the practice which was thought necessary for the welfare of the empire, and for disobeying which they were dismissed. But the influence of this bright example shall extend not merely to the present, but to future ages, and, like that of the martyred Marcellus, serve to cheer and animate in his course the Christian soldier who is at any time required to sacrifice the rights of conscience, and compromise his duty to his God. In the possession of so many sources of consolation, we might be disposed to view Captain Atchison and Lieutenant Dawson as objects of our envy and admiration, rather than of our pity. But still, there is a duty

\* It was often repeated as a *bon mot* at Malta, as well before as after the trial, that "if a man chose to serve his God instead of serving his country, he must take the consequences."

\* Milner, vol. i. p. 500. † Gibbon.



which their fellow Christians at home owe, not merely to these officers, but to the cause in which they suffered. We are bound to take care that, so far as pecuniary compensation can alleviate the injury they have sustained, they shall not suffer through our default;—and we are happy to see that steps have been taken for the purpose of raising a subscription for their benefit, and to rescue them from the state of destitution in which they are placed. To the honour of the Church of England be it spoken, one of its most illustrious prelates\* has been the first to head the subscription with a donation of one hundred pounds. We feel confident that the tried friends of civil and religious liberty will not be backward on such an occasion.†

But this is not all that is required. If we would wipe off the stain which blots our character as the first Protestant nation in the world, it is necessary to adopt measures for preventing the recurrence of such scenes of persecution, by removing their occasion. Let the practice of turning out the guard and presenting arms to the host,—of firing salutes and attending mass,—of joining in idolatrous processions, and doing homage to the bones of saints,—be at once and forever abolished. This has been at last effected at Malta by the perseverance and decision of two officers. But why is the example to be confined to one of our colonies only? Let every Englishman remember that he himself can do something towards the accomplishment of so desirable an object; that he has a voice in the representation of the country; that,

at all events, he has the right of petition; and remembering these things, let him also recollect, "that power and privilege are duty and responsibility."

DISCUSSION OF UNIVERSALISM, OR A DEFENCE OF ORTHODOXY AGAINST THE HERESY OF UNIVERSALISM; AS ADVOCATED BY MR. ABNER KNEELAND, IN THE DEBATE IN THE UNIVERSALIST CHURCH, IN LOMBARD STREET, JULY, 1824, AND IN HIS VARIOUS PUBLICATIONS, AS ALSO IN THOSE OF MR. BALLOU AND OTHERS.

*The profits of the impression to go to the fund of the Young Men's Domestick Missionary Society, composed of different denominations.*

BY W. L. M'CALLA.

*Philadelphia, printed by John Young, 34, North Third street. 1825. pp. 319.*

The doctrine of universal salvation is coincident with the corrupt desires of the human heart. That man is naturally depraved, is plainly taught in the volume of inspiration; and that unrenowned man loves to sin, is manifest to daily observation. No wonder then, that a creature, fallen from his integrity, and justly liable to punishment, should eagerly receive a doctrine calculated to allay his fears, pacify his conscience, and encourage the gratification of his unhallowed desires and passions. To this agreement between the depraved state of the human heart and the doctrine of universal salvation, we may fairly ascribe the prevalence of a tenet at once so false and so pernicious. We hold it impossible for any man candidly and prayerfully to read the Bible, and yet to believe that the inspired writers teach us that there will be no punishment inflicted on the wicked after death. That men may be given up to believe a lie, we

\* The Archbishop of Tuam.

† From a letter in circulation, it appears, that subscriptions are received by Henry Drummond, Esq. Charing Cross; W. Carus Wilson, Esq. M.P.; Benjamin Shaw, Esq. M.P. New Street, Spring Gardens; Joseph Butterworth, Esq. M.P. Fleet Street. And at Messrs. Hatchard and Son, Piccadilly; Mr. Nisbet's, Berner's Street; Mr. Holdsworth's, St. Paul's Church Yard; and Messrs. Hankey's Bank, Fenchurch Street.

cannot doubt; for God has denounced this as a punishment for holding the truth in unrighteousness. But that any one can read and study the Bible with a humble and teachable mind, and with a sincere desire to know the truth, and yet not see that God has threatened to pour out upon sinners in another world, indignation and wrath, we cannot believe; because the truth is taught as with a sunbeam, so that it must be seen by all who do not shut their eyes against the light of heaven.

We have no love for controversy; and much less for a publick oral discussion of theological doctrines. Still, however, controversy cannot always be avoided; and even oral debate may become necessary. We are commanded to "contend earnestly for the faith once delivered to the saints;" and Paul, the most distinguished champion of the truth among mere men, often disputed with the Jews in their synagogues. In the school of one Tyrannus, we know he held disputations daily for the space of two years. The reformers too, engaged frequently in set and formal debates with the Roman Catholics.

In regard to Mr. Kneeland, the champion of Universalism, we had been inclined to suppose the best policy was, not to show him that attention he so eagerly courted. We had not read a single production of his pen; and were entirely ignorant of his boastful challenges to publick disputation, until a few days previously to his late contest. Mr. McCalla, however, judged differently. He thought that the boasts of Mr. K. had produced a pernicious effect on the minds of many unreflecting persons: and by exposing the ignorance of this heretic, as well as refuting his detestable doctrines, he indulged the hope of undeceiving them, and of reclaiming many from the mazes of error

in which they were bewildered and lost.

Mr. McCalla, by his talents and ready elocution, by his entire self-possession and undaunted boldness, and by his ardent love of truth and steady perseverance in defending it, was remarkably well qualified for entering the lists with this boasting advocate of universal salvation. That he has humbled him and lessened his influence, there is no reason to doubt. Many, it is believed, have forsaken him; and others have lost a portion of that confidence in him which they had so sadly misplaced.

More than a fourth of the volume now before us is occupied in the republication of documents, that had appeared in some of the publick newspapers of this city. In these documents we find the *origin* of this debate, an *exposure* of some very disingenuous expedients resorted to by Mr. K. and his friends to support an unholy and sinking cause, and *just complaints* on the part of Mr. McCalla of the unfair representation of his arguments in the minutes of the discussion, published by R. L. Jennings.

On reading the repeated challenges given by Mr. K. to the clergy, to discuss with him the doctrine he maintained, and the unwarrantable conclusion drawn by him from their inattention to his challenges—that they were convinced his arguments were unanswerable, the spirit of Mr. McCalla was fired with a desire to meet "this uncircumcised Philistine." He accordingly addressed to him a note, informing him that he was willing to accept his challenge, and to gratify his repeated and urgent entreaties for a publick discussion. The rules for the debate were soon settled. It was agreed to discuss the following proposition: "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world for

their good, and to be succeeded by eternal happiness after death?" Mr. K. advocated the affirmative of the latter question; and laboured to prove that there will be no punishment in a future world: Mr. M'C. espoused the affirmative of the first question; and contended not only that there will be a future punishment of the wicked in another world, but that their punishment will never come to an end. The debate began on July the 13th, and continued till the 15th inclusive; occupying each day about five hours. The disputants were allowed to speak half an hour at a time in succession.

It had been agreed in one of the rules of debate, that the discussion should continue till both parties were satisfied. But, in violation of this rule, Mr. K., finding it expedient to retreat from the strength of his opponent, contrived to put an end to the debate, while Mr. M'C. wished for its continuance, in order to pursue his arguments. A writer in the *Democratick Press*, under the signature of PAUL, took notice of the compulsory termination put to the discussion. This being denied by a *Vestryman* and Mr. K., Mr. M'Calla, to convince the publick of the fact, invited his opponent to renew the contest, not only on the subject of future punishment, but on the *Divinity* of our Lord Jesus Christ. To evade this invitation, Mr. K. proposed certain *singular conditions*, on which he would be willing to meet him again. The subterfuge was easily and humorously exposed by Mr. M'C.

"Our relative standing," says he, in his reply to Mr. K., "in this business may be plainly shown by the following supposed case: A Kentucky duellist, a character far too common, publishes a general challenge, and repeats it often. Suppose that the last edition reads as follows: 'He once more respectfully invites and entreats the gentlemen of other states, or some one of them, the more expert the better, to exchange a few

shots with him.' Suppose that an eastern merchant, not scrupulous about the sixth commandment, is in Lexington on business, and meets him on his own premises. After four rounds, the Kentuckian, faint for the loss of blood, gives a hint to his antagonist, that they cannot probably occupy the ground any longer. They part, but after the invitation is again repeated and accepted, the Kentuckian demurs to the former regulations, and insists upon many new conditions, among which the following are four: 1. The lock of his antagonist's weapon must come from Europe. 2. The stock must come from Asia. 3. The barrel must come from Africa. 4. No fire-arms will be admitted in this contest, unless you can first prove to my satisfaction that a man may be killed at the distance of ten steps, by the use of the ramrod alone, independently of powder and lead, and separate from the pistol. On hearing these demands, would not the eastern gentleman conclude that the backwoodsman was not yet recovered from his wounds? He would ask, why were not these conditions considered necessary to the first encounter? Of what importance is it where the weapon was manufactured, or how it is compounded, provided it is a lawful one? And why should it then be laid aside for something else?"

"You say, 'If I meet a man to discuss religious subjects before the publick, I must meet him on the level.' Many are at a loss for your meaning. Do you mean that you would more easily find your level among the unfledged disputants of your little debating societies; or among heretical teachers, whom the Christian church has never acknowledged in any age? If so, your prudence may be commended, though not your piety. The words immediately following the above quotation seem rather to contradict than explain it. They are the following: 'and he is not to have the privilege of assuming that he is a Christian, and that his antagonist is an infidel, until he has proved both from theory and practice that such is the fact.' To place us upon a level, then, in your view, I must prove myself a Christian and you an infidel! This absurdity is not surprising in a man who has laboured hard, as you have, to prove that Lazarus in Abraham's bosom, and the rich man in torment, were on a level."

"On a former occasion, you made pathetic complaints of a pretended combination of the clergy against you. In your debate, you made what you could of my standing alone; telling the audience that I could not find a ministerial second in the city. Failing in this, you resort now to the old plan, and determine on not



moving a step farther in the business until such a combination is formed, in order to increase your importance, and add pungency to your complaints. Whenever you will show satisfactory evidence that you have been appointed as an approved advocate of Unitarianism or infidelity, by the University of Cambridge, or Transylvania, or the College of South Carolina, then may you demand of an antagonist, special Presbyterian or synodical credentials, and then shall you have them. But do not expect that our ecclesiastical ocean is going to rise in its majesty 'to waft a feather or to drown a fly.'"

To sustain the sinking cause of error and impiety, a base and wicked, and yet stale device, was employed, to impress the publick mind with the belief that Mr. M'C. had become *insane*. For this purpose, Mr. Hosea Ballou of Boston made a curious publication in the *Universalist Magazine*, containing a *forged* letter addressed to him, and referring to another of a similar description, addressed to Mr. Mitchell, of New York; from which he inferred, as well as from Mr. M'Calla's challenges to Mr. Kneeland, that the man was not exactly in his "right mind."—How, often since this same charge was brought against our Saviour and the apostle Paul, has it also been alleged against the able, firm, and zealous opposers of "damnable heresies;" and this too by men of whom it might be truly said, "madness is in their heart while they live, and after that they go to the dead?"

On seeing this singular publication, Dr. Ely addressed a letter to Mr. Ballou, in which he pronounced the letters a *forgery*, and declared his full conviction "that Mr. M'Calla was a man of sound mind and unblemished integrity." Mr. K., getting hold of this letter, published it in the Franklin Gazette of this city, accompanied with remarks expressive of his doubts of the genuineness of the letters to Messrs. Ballou and Mitchell, but at the same time offering evidence to prove Mr. M'Calla's insanity. Shortly after he wrote a letter to

Dr. Ely, requesting proof of the favourable testimony he had borne to his brother's character and soundness of mind. In reply, Dr. E., after speaking of his unblemished character, says—

"The evidence which *fully convinced* and still convinces me of his soundness of mind, is presented to me by my *ears*, when I hear him speak on any subject, for he talks like a man of good sense; and by my *eyes*, when I read any of his writings.

"His debate with yourself *CONVINCED* me that he is 'a man of sound mind,' and I think came near to convincing your judgment, sorely against your will, that he is a champion for what the greater part of the Christian world calls orthodoxy, of extraordinary polemical abilities and prowess. If he did not conquer you, at least you will admit, that a man of *no mean powers of mind* could not put him to flight in a contest of four days. In short, by the same kind of *evidence* which convinces me that Mr. Kneeland is not insane, but has a sound understanding, and other mental faculties, which I deem nearly as much perverted as those of Milton's devils, I am now *convinced* that Mr. M'Calla, in native energy of mind, in soundness of judgment, clearness of apprehension, accuracy of reasoning, rectitude of conscience, benevolence of heart, and even in the knowledge of *Hebrew and Grecian literature*, is every way Mr. Kneeland's superior.

"Mr. M'Calla's letters to yourself since the debate, have not failed to convince thousands who have read them with delight, that you have no need to desire a controvertist of *sounder* intellect."

In the introductory documents, sufficient evidence is produced to justify Mr. M'Calla's complaints of the *unfairness* of the Minutes published by Mr. Jennings.

"What more visionary scheme could a Universalist himself invent, than that of Mr. Jennings, to make the world believe that without any human aid, he could record from the lips of rapid speakers, with orthographical and even orthoepical accuracy, long dissertations on Hebrew and Greek words, when he does not pretend to an acquaintance with even the alphabets of these languages? He has made critical annotations to my pretended speeches. These, like Mr. Kneeland's writings, are an affectation of great familiarity with Hebrew and Greek literature. Is this consistent with the fact, that he does not know the names nor the powers

of the letters composing those words which he pretends to have written? Without this knowledge himself, and without the aid of any other human being, this Universalist wiseacre would have the world believe that he can unlock the treasures of lexicons, and concordances, and translations in the dead languages! He must surely think not only that the parties are insane, but that the whole community is run mad. Such a tale carries in itself its own refutation. The man who can invent and utter such a story must have an understanding as beclouded as his conscience is depraved.

"Yet, strange as it may seem, Mr. Kneeland, in the present sinking state of his affairs, has caught at this straw, to keep him from going to the bottom. He has even made repeated assaults upon the character of my head and heart, because I will not join him and his short-hand aid-de-camp in this mutiny against common sense. What makes this Universalist *conspiracy* against sanity and integrity the more absurd, is that Mr. Kneeland's participation in Mr. Jennings's celebrated minutes of the debate is proved by frequent newspaper publications of his own. While I proceed to show this, will you be so kind as to remember that your Mr. Jennings has said in the Franklin Gazette, of August 2, 'I therefore publicly acknowledge myself to be the *sole* publisher of the said debate, and as publicly *disown* being engaged with either of the parties, *directly* or *indirectly*.' Compare this with Mr. Kneeland's previous declaration, published July 21, that 'the whole discussion has been taken down in short-hand by a stenographer *employed* for the purpose.'"

"As Mr. Kneeland had already in his own opinion, gained one object by writing for both parties, without my consent, he tried what could be done by the same method in carrying this point also. For this purpose, when he published in the National Gazette his caution against the rival catch-penny, and promised to the publick his own catch-penny, which he nicknamed 'the real discussion,' he added the following note: viz. 'Printers who have advertised the above work will do an act of justice to the parties by inserting the above.' The effect which Mr. Kneeland knew this would produce, and which it did produce very decidedly and extensively, was considerably increased and confirmed by my being precluded from the privilege of exposing the imposition in the same paper.

"Although this artifice caught many a penny from persons who have since declared themselves grossly deceived, Mr. Kneeland found that it would finally fail.

As the publick must soon be convinced that the report was disavowed and condemned by me, he was determined to wash his hands of it, lest it should be treated as a Universalist book. The plan must be altered. The responsibility must now be devolved upon some *impartial* person. Under this character it is that Mr. Jennings makes his *entre* before the publick as the *sole* editor of the work. A report is circulated that he is a Baptist; of course my friends must buy his book. In the commencement of this new campaign, he blusters in the papers about not being able to find me in the city; insinuating that I retreated to the country for fear of meeting him. At last, after riding twelve miles for his accommodation, I obtained an interview with this new acquaintance, and asked him to what religious denomination he belonged. He at first insinuates that he is a Baptist. Upon a cross examination, he is obliged to confess himself a Universalist. As this occurred in the presence of witnesses, he considered farther dissimulation in this particular of no use, and therefore turned out Universalist preacher immediately after. Although this was done under the patronage of Mr. Kneeland, who had, with his implicit approbation, promised and proposed the report on his own responsibility, and represented Mr. Jennings as 'employed for the purpose,' the latter now declares himself 'the *sole* publisher of the said debate,' 'the reporter of neither Mr. Kneeland nor Mr. McCalla,' and is daring enough to 'disown being engaged with either of the parties, *directly* or *indirectly*.'"

"The concession which Mr. Kneeland has made, of his opponent's having '*not only the outline but the very body of his argument*' '*completely prepared in all its parts*,' proves not only that I have the means of writing for myself, but the means of exposing Mr. Jennings's garbled report. This task is undertaken for the purpose of defending the truth and detecting corruption, not to obstruct the circulation of his work; for it may do good, since he has retained some of my scripture proofs, notwithstanding all his unfairness. Neither do I undertake to point out all the errors of the work, for that would be to correct almost every line which it contains. It is true, there is a resemblance between my speeches and those which he has made for me; and so there is between a portrait and a caricature, or between a living animal and a dead animal; but as a living dog is better than a dead lion, so is an extemporaneous defence, fairly reported, preferable to that which Mr. Jennings has ascribed to me as the product of laborious prepara-

tion. This may be illustrated by a reference to a passage in which he has actually killed a very useful animal, which was mentioned in my retort upon my opponent for endeavouring to expose my pronunciation to contempt and ridicule. After speaking of hearing a French gentleman pronounce the Latin, I asked among other things, 'should I prick up my ears, as Sterne, in his *Sentimental Journey*, says an ass does, at every new object that he sees?' Here, no doubt, Mr. Jennings tried his stenographical skill; and you have the product of it in an erratum on the back of No. 4. It is as follows: 'Should I have understood him as Sterne, in his *Sentimental Journey*, understood the owner of the *dead ass*, by the accent of his apostrophe to it?' Many impartial persons, like Drs. Ely and Wylie, would, from inattention and forgetfulness, think this a fair report. There is a manifest resemblance between the original and the copy. The likeness is at least as great as that which subsists between a man and a monkey. The same species of animal is mentioned by me, and reported by him. There is this difference, however, that while the beast was in my care, he was a living travelling ass, possessed of vivacity enough to start at every strange sight, as Mr. Kneeland started at every pronunciation except his own. But no sooner does he pass out of my hands, than this short-hand reporter makes short work of him; and finishes him more effectually with a single stroke of his pen, than his father Balaam could by the repeated strokes of his staff.

"This is the way in which he has treated my whole array of argument and satire. Whatsoever animation they had in my hands, they are as tame as a troop of dead asses in his management. He has not done justice, nor any thing like justice, to my language, composition, sentiments, facts or arguments. In his report, my language is low, swaggering, and even spiced with profanity: and no wonder, for it is that of a Universalist. My composition is vulgar, confused, incoherent, and as unintelligible as the above expression about 'the owner of the dead ass with the accent of his apostrophe to it.' This is not wonderful, since it is the composition of an untutored young man, full of prejudice, and just commencing a profession for which he is not qualified. He has attributed to me sentiments and facts which are false in themselves, and which I never believed nor uttered. Is it to be expected, then, that he is a competent judge of what does, and what does not, affect my argument? After casting my words to the wind, as he has done, a sound argument in favour of that truth

which he hates, can be no more appreciated by him than by his *little theologian at his elbow*."

"Besides all the errors which have been already exposed, notes are now before me of more than four score instances of palpable alterations, some of them affecting the argument, and all affecting the character of the speaker for understanding or probity. This remark is not intended as an acknowledgment of the purity of the report in other places, where his alterations are less observable, nor is it intended as an intimation that the publick indulgence shall be taxed by a multiplicity of specifications. It shall be taken for granted, that if a suitable proportion of these spurious speeches can be invalidated, this will sufficiently prove, according to Mr. Jennings' rule, 'that the remainder are equally unfounded and unjust.' But this will appear much more plainly when those who heard the debate shall compare Mr. Jennings' report with my argument. For this work we shall wait, to show my real division which he has so transformed in page 22; and my real criticism which he has pretended to copy in pages 284 and 324, and other places. In page 220, he appears disposed to make a solemn subject ludicrous, at my expense, and at the expense of truth. In illustrating Paul's expression, *before the everlasting times*, by an expression of the same writer, *far above all heavens*, I had occasion to tell the audience of the arial and etherial heavens, and the heavens of heavens. My first heavens, the atmosphere of our earth, in which birds fly, Mr. Jennings makes the residence of God and sometimes God himself. My second heavens, in which the sun, moon and stars are fixed, he makes the residence of the Son of God, or the Divine Son himself. My third heavens, the abode of God and saints and angels, he makes the residence of angels only. His making me refuse to pray for Universalists, under pretence that they had committed the unpardonable sin, is not the only error that can be plainly proved in page 81. Nor is his manner of introducing Epicurus, who died for fear of poverty, when he was worth 70,000 sesterces, a solitary error in page 183.

"Mr. Jennings thinks himself a witness between the parties in some matters of fact, and therefore has a special eye on these in his report. As Mr. Kneeland continued to the last day, to inform the audience of his want of matter to fill up his time, I informed them on that day, after one of these complaints, that as I had much more to say than the time allotted would allow, I should be much obliged to my opponent for such *crumbs* of his half-



hours as he could spare. This, had a bearing upon the question whether I was allowed time to finish my argument or not. Mr. Jennings therefore, in page 259, converts it into a compliment to Mr. Kneeland's superior learning, without the least reference to my want of time. His words are the following, viz: 'And although I may not have the learning of my opponent to make converts of you all, yet I hope he will give me the *crumbs* which fall from his table.' It is evident that he noted the word *crumbs*, with his boasted 'powers of the stenographic art,' and then made the rest as he pleased."

It is to be regretted, that two respectable orthodox clergymen have in any degree vouched for the cor-

rectness of Mr. Jennings's minutes. After so long a discussion, no persons but the disputants themselves could, in our opinion, be competent judges on the subject. Dr. Wylie, however, it turns out, wrote no certificate—Mr. Jennings took the liberty of writing for him; and we personally know, that Dr. W. regrets having had with Mr. J. any conversation about his minutes. Dr. Ely wrote a certificate; but Mr. J. published it in a *garbled* form.

(To be continued.)

---

## Literary and Philosophical Intelligence, etc.

---

In a former number of the Christian Advocate, we noticed the plan of Sir Humphrey Davy for protecting the copper sheathing of ships from waste by oxidation. The following extract from the Plymouth Journal will show, that although Sir Humphrey has succeeded in arresting the waste of the copper by oxidation, a greater evil has resulted from the application of his principle.

"Although the experiment of Sir Humphrey Davy has proved one thing—the power of iron to prevent the oxidation of copper—it has failed to cure that far greater evil, the accumulation of foul bottoms, to provide against which copper was first introduced. The application of copper sheathing under this plan is therefore completely neutralized, and either the practice of coppering ships must be abandoned altogether, as a useless and unnecessary expense, or some other method must be devised, which at the same time that it shall qualify the oxidation of the copper, will prevent the adhesion of weeds and barnacles. This is the *difficulty* which is to be overcome; and should the genius of Sir Humphrey Davy remove this, he would then set the question at rest for ever. Meanwhile we repeat, that his majesty's government have decided on discontinuing the practice of Iron Protectors, and orders have been received to that effect in the yard. Various experiments are to be tried on ships in the harbour; but when such ships are brought forward for service, the protectors are to be removed."

*La Perouse.*—Captain Manby, recently arrived at Paris, has brought a report, sup-

ported by presumptive evidence, that the spot where the intrepid La Perouse perished forty years ago, with his brave crew, is now ascertained. An English whaler, discovered a long and low island, surrounded by innumerable breakers, situated between New Caledonia and New Guinea, at nearly an equal distance from each of these islands. The inhabitants came on board the whaler, and one of the chiefs had a cross of St. Louis hanging as an ornament from one of his ears. Others of the natives had swords on which the word "Paris" was engraved, and some were observed to have medals of Louis the Sixteenth. When they were asked how they got these things? one of the chiefs, aged about fifty, said, that when he was young, a large ship was wrecked in a violent gale, on a coral reef, and that all on board perished, and that the sea cast some boxes on shore, which contained the cross of St. Louis and other things. During his voyage round the world, Captain Manby had seen several medals of the same kind, which La Perouse had distributed among the natives of California; and as La Perouse, on his departure from Botany Bay, intimated that he intended to steer from the northern part of New Holland, and to explore that great archipelago, there is great reason to fear that the dangers already mentioned caused the destruction of that great navigator and his gallant crew. The cross of St. Louis is now on its way to Europe, and will be delivered to Captain Manby.—*Paris paper.*

*Canals in Great Britain.*—It is stated by the Register of Arts and Sciences, that there are in Great Britain 103 canals, the

total extent of which is 2682½ miles, which cost thirty millions sterling. This estimate of the cost gives an average of something more than eleven thousand pounds per mile. There are in the various canals 48 subterranean passages, 40 of which have an extent of 32 miles. None of these works were projected prior to the year 1755.

*Extraordinary Phenomenon.*—One day, during the late hot weather, several acres of land, the property of G. Boreham, Esq. at Haverhill, Suffolk, were suddenly covered by myriads of small snails, with beautiful variegated shells. The circumstance is the more singular from their being unaccompanied by rain on their arrival. The land is still covered with them, and in many places six inches thick.—*Eng. paper.*

A patent has been lately taken out in England for a new method of making shot. The improvement consists in mixing a small portion of *quicksilver* with the lead, by which means the shot is rendered harder and heavier, and divested of the arsenic, which was one of the chief objections to the original patent shot. Other advantages are stated to be, that a shot of a smaller size is procured for guns of smaller calibre, yet equal to larger drops; that it is as clean as silver to handle, and may be carried loose in the pocket, and that it has less friction in firing.

A vessel arrived at New York with emigrants from Norway. The vessel is very small, measuring, as we understand, only about 360 Norwegian lasts, or forty-five American tons, and brought forty-six passengers, male and female, all bound to Ontario county, where an agent, who came over some time since, purchased a tract of land. The appearance of such a party of strangers, coming from so distant a country, and in a vessel of a size apparently ill calculated for a voyage across the Atlantic, could not but excite an unusual degree of interest. They had a voyage of fourteen weeks; and are all in good health and spirits.

A periodical work on America has been commenced at Hamburg, entitled *Columbus Americanische Miscellen*. It is intended as a continuation of Ebeling's plan to furnish the German public with information concerning America.

Number of Medical Students attending the last course of lectures at the different schools:—University of Pennsylvania, 480; College of Physicians and Surgeons of New York, 196; Harvard College, 130; Dartmouth College, 80; University of Maryland, 215; College of Physicians and Surgeons of the Western District of the State of New York, 120; Yale College, 82; Medical College of Ohio, 22; Vermont Academy of Medicine, 124; Transylvania University, 235; Medical School of Maine, 60; Brown University, 40; University of Vermont, 42; Berkshire Medical School, 94; Medical College of South Carolina, 50.—Total, 1970.

*Cabinet of Indian Likenesses.*—Mr. Lewis, portrait-painter of this city, (says the Detroit Gazette,) who accompanied Governor Cass to Prairie du Chien, has sketched the portraits of fifty or sixty of the principal chiefs who attended the treaty, and is now engaged in finishing them. They will be, when completed, the most full and perfect representation of the native American Indian, in his own costume and character, that the pencil has ever given to the world.

During the whole of the first week of October, the thermometer was as high as 82° in the shade, at 3 o'clock, P. M. at Cincinnati, Ohio.

The value of exports from New Orleans to foreign countries, for six months ending the thirtieth of June last, was 8,055,717 dollars, and exports coastwise 6,836,798 dollars, making a total of 14,892,515 dollars.

The experiment of raising tobacco, tried this year by several farmers in Ohio, has succeeded beyond their most sanguine expectation.

---

## Religious Intelligence.

---

MINUTES OF THE GENERAL ASSEMBLY  
OF THE PRESBYTERIAN CHURCH IN  
THE UNITED STATES OF AMERICA.

(Concluded from p. 478.)

May 31, half past 8 o'clock, A. M. The Assembly met, and was constituted by

prayer. The minutes of the last session were read.

Col. Robert G. Johnson, and Mr. Nixon had leave of absence from the remaining sessions of the Assembly.

Resolved, That in future the Presbyteries, in making up their reports, designate stated supplies, presidents, profes-

sors, and officers in theological and literary institutions, from ministers, *without charge*.

The Assembly resumed the consideration of the report of the committee on the overture respecting the Cumberland Presbyterians. After considerable discussion, the report of the committee was adopted, and is as follows, viz.

1. That in the opinion of this Assembly, ministers of the Presbyterian church, when regularly *suspended*, by the competent judicatories, have no right to exercise the functions of a minister during that suspension.

2. That while those persons styling themselves the Cumberland Presbytery were under *suspension*, their administrations are to be considered as invalid; but after the General Assembly have declared them as no longer connected with our church, their administrations are to be viewed in the same light with those of other denominations, not connected with our body. This decision is grounded on the opinion, that the act of the Assembly of 1814, precluded the propriety of *restitution*, or any other process in the case.

The committee appointed by the General Assembly of 1824 to receive from the Editor of the Christian Advocate, the tythe of the net profits of that work, which is devoted to Christian charities, and to make a distribution of the same, made the following report, which was accepted, viz.

That according to a statement presented to your committee by the Editor of the Christian Advocate, it appears that the profits hitherto received on the first volume of that work have been \$200  
Profits on second volume, do. 264

Amount, - - - - \$464

It is expected that further profits will yet accrue on volume II.

The tythe of this sum is \$46.44, which is now to be distributed by your committee, according to the resolution under which they act. In addition to this, Mr. E. Littell, the publisher of the first volume of the Christian Advocate, has given two copies of Horne's Introduction to the Bible, valued at \$15 a copy. This added to the former sum, makes \$76.44.

In conformity with the wishes of the Editor of the Christian Advocate, which the committee thought it right in this case to consult, and according to their own judgment on the subject, it is believed that the best application which can be made of the avails of this charity, will be, not that they should be distributed annually to several purposes, or even spent in any way within the year; but

that they should go to the formation of an accumulating fund, which may ultimately be of permanent utility. The committee have therefore given it as their opinion that one copy of Horne's Introduction to the Bible be given to the Theological Seminary at Princeton, and the other copy to the Western Theological Seminary; and that the \$46.44, now in hand, and the tythe of the Christian Advocate in each succeeding year, go to the founding of a scholarship in the Western Theological Seminary, to be called "The Christian Advocate Scholarship." The annual interest of the several sums as they shall be received, may be either spent or added to the principal, as the Directors of the Seminary may determine. If these sums shall eventually reach an amount sufficient to endow a Scholarship, it shall be called by the name that has been mentioned, and the Directors of the Seminary shall always choose the incumbent. If the several sums received shall not at the death of the present Editor of the Advocate, or at the discontinuance of that work, amount to a sum sufficient to found a Scholarship, the amount that shall have been received, shall be disposed of in any manner that the Directors of the Western Theological Seminary shall determine.

Resolved, That there be no election of Trustees of the General Assembly this year.

The committee appointed by the last Assembly to take into consideration the propriety of making certain alterations in the existing rules which govern the proceedings of the General Assembly, and if necessary, alterations in the Constitution of our Church, reported that they had not fulfilled their appointment.

Resolved, That they be continued; and that they report to the next General Assembly. Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P.M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Resolved, that the Board of Education may appoint any person whom they deem suitable, to be their Treasurer, to continue in office during their pleasure; and that he shall be *ex officio*, a member of said Board.

Resolved, that hereafter, *five* instead of *seven*, shall constitute a quorum of the Board of Education.

Resolved, that the Clerks of this Assembly be directed to make such arrangements, and procure such conveniences for the use of the Moderator, and other officers of the next Assembly, as may assist them to perform their duties in the Assembly with comfort and expedition.



Resolved, that the Stated Clerk be directed to publish in the Appendix to the Minutes of the present year, the names of Synods, Presbyteries, Ministers, and Congregations; annexing to each congregation the whole number of communicants in the same. And where the reports of the present year are in any of these respects deficient, he is hereby directed to supply the deficiency from the reports of the previous year.

The following resolution was presented through the committee of overtures, and adopted, viz.

Resolved, that a committee be appointed by this General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies.

The Rev. Stephen N. Rowan, D. D., the Rev. Elihu Baldwin, and the Rev. Robert McCarree, were appointed a committee, agreeably to the above resolution.

The following persons were chosen and appointed a Board of Missions for the ensuing year, viz.—

Of Philadelphia, and its vicinity, the Rev. Ashbel Green, D. D., the Rev. James P. Wilson, D. D., the Rev. Archibald Alexander, D. D., the Rev. Samuel Miller, D. D., the Rev. Jacob J. Janeway, D. D., the Rev. Ezra S. Ely, D. D., the Rev. Ebenezer Dickey, D. D., the Rev. George C. Potts, the Rev. Thomas H. Skinner, the Rev. James Patterson, the Rev. William M. Engles, and Messrs. Robert Smith, Robert Ralston, John Connelly, John McMullin, and Samuel Bayard.

Of New York and its vicinity, the Rev. Stephen N. Rowan, D. D., the Rev. Joseph McElroy, and Messrs. Robert Lenox, J. R. B. Rodgers, Z. Lewis, R. Havens, and Peter Hawes.

Of the Synod of Genessee, the Rev. E. Fitch, D. D.; of the Synod of Geneva, the Rev. M. L. R. Perrine, D. D.; of the Synod of Albany, the Rev. John Chester, D. D.; of the Synod of New York, the Rev. John Johnson; of the Synod of New Jersey, the Rev. Asa Hillyer, D. D.; of the Synod of Philadelphia, the Rev. Robert Cathcart, D. D.; of the Synod of Pittsburgh, the Rev. Elisha Macurdy; of the Synod of Virginia, the Rev. John H. Rice, D. D.; of the Synod of Kentucky, the Rev. James Blythe, D. D.; of the Synod of Ohio, the Rev. Robert G. Wilson, D. D.; of the Synod of North Carolina, the Rev. John M. Wilson; of the Synod of South Carolina and Georgia, the Rev. Richard B. Cater; of the Synod of Tennessee, the Rev. Duncan Brown.

Resolved, That the Assembly will make

no change this year, in the Board of Trustees of the Theological Seminary at Princeton.

The Board of Education reported, and their report was accepted. Ordered that it be printed in the Appendix to the Minutes.

The roll was called agreeably to a standing rule, to ascertain whether any members had left the Assembly without leave, and it appeared that Mr. Robert Porter, of Newcastle Presbytery, was absent without leave.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner be required to meet in the First Presbyterian Church in this city, on the third Thursday in May, 1826, at 11 o'clock, A. M.

Concluded with singing, prayer, and the Apostolical benediction.

#### BOARD OF EDUCATION,

*Under the care of the General Assembly.*

Since the publication of the annual report of this Board in May last, it has received \$147.60, collected in the Third Presbyterian Church, after the annual discourse by the Rev. Dr. Blackburn; \$10, a donation from a friend, sent to Dr. Ely through the post office; \$4, a donation from Mrs. Reilly; and \$13.50, from the Newtown Education Society, Auxiliary, by Jonathan Wynkoop, Esq., of Bucks County, Pennsylvania.

The Board has also received a report from the Rev. Colin McIver, secretary of the *Education Society of South Carolina*, from which it appears, that said society is auxiliary to this Board, supports at present four beneficiaries, on whom were expended last year \$330; and has on hand for future use, \$651.29.

The Board contributes to no one more than \$100 annually; and since May has aided fifteen young men. Additional funds are greatly needed by this important institution; and it is earnestly hoped that the auxiliaries will redouble their exertions in this important work. Donations, large or small, will be thankfully received, by the Treasurer, John Stille,

Esq., or by the Recording Secretary, Rev. Wm. M. Engles; or by the Corresponding Secretary,

EZRA STILES ELY.

Oct. 15, 1825.

THEOLOGICAL SEMINARY OF THE  
PRESBYTERIAN CHURCH.

At the last meeting of the Directors of the Theological Seminary of the Presbyterian Church, located at Princeton, a minute was made, of which the following is an extract, viz.

The committee appointed to ascertain the amount of the necessary annual expenses of a student in this Institution, made the following report, which was adopted, viz.

That if a student boards out of the Refectory, his expense for board for 40 weeks, the time of the two terms, will not exceed - - \$50 00

His wood or other fuel will cost - - - - - 5 00

His washing - - - - - 10 00

His contribution to the general expense fund of the Seminary } 10 00

His paper, stationary, lights, and contributions to different societies among the students } 10 00

Making the whole amount of necessary expenses at the Seminary for one year - - - - - } 85 00

No allowance is above made for clothing, for supporting the student during vacations, or for his travelling to and from the Seminary. It is understood, however, that many students travel on foot to and from the institution, and spend the vacations with their friends, without charge. Some articles of clothing have been occasionally presented to the Directors, and by the Professors distributed among the students. All similar donations will be thank-

fully received and faithfully appropriated.

Some incidental expenses, when a student enters the Seminary, for bedding and furniture for his room, are unavoidable; but in many instances a part has been gratuitously afforded; and the whole need never exceed \$20.

Should a student board in the Refectory of the Seminary, which is at his option, his expenses may be thus stated:

Board at \$1.75, for 40 weeks - - - - -	\$70 00
Fuel - - - - -	5 00
Washing - - - - -	10 00
Contribution to general expense fund of the Seminary - - - - -	10 00
Stationary, lights, contribution to societies, &c. - - - - -	10 00
Making a total of expense, exclusive of clothing, travelling, and vacations, of - - - - -	105 00

Ordered that the Secretary furnish the Editor of the Christian Advocate with an attested copy of the above report.

Attest. JOHN M'DOWELL,  
Secretary.

We readily comply with a request, to lay the following important communication before our readers.

[CIRCULAR.]

*At the annual meeting of the Synod of Albany, held in the city of Troy, on the first week of October, A. D. 1825, a committee was appointed, at the close of the free conversation on the state of Religion, who, in pursuance of the object of their appointment, submitted a Report on the Sanctification of the Sabbath, which was adopted, and is as follows:*

The statements which have been made on the floor of this house oblige us to believe that the profanation of the Lord's day is practised to an extent altogether unprecedented, in that portion of our country included within the bounds of this Synod. The evil is evidently in a

course of rapid increase, and has already assumed an aspect of the most appalling and portentous character.

But to suppose that this Synod, and the churches under its care, and the section of country in which they are located, are alone concerned, would, in the opinion of your committee, be to overlook the mighty magnitude of the subject. There is a stream that flows with moral pestilence through the whole extent of the nation. The evil is not less alarming in other parts of our country than in this. It is the common concern of all the churches of every name, and of all the states from east to west and from north to south, in this vast republic.

Your committee consider the subject as one of vital importance to all our civil and religious institutions—a great ecclesiastical and national question, the influence of which must be deeply felt in every department of society, and in every section of our great and growing country.

With these views of the magnitude and importance of the subject before them, your committee cannot think that any efforts, limited by the boundaries of this Synod or of this State, would be at all commensurate with the evils to be removed, and the interests to be secured. Nor can they suppose that the grand enterprise of effecting the needed reformation could be accomplished in the short space of a few months. Time must be taken—the moral feelings of the nation must be awakened—the virtuous wisdom and talents of the nation must be enlisted—the lawless manners of the nation must be reformed.

Overlooking, therefore, all sectarian and sectional considerations, the *ultimate* means on which your committee fix their eyes, and in which alone, under God, they indulge the hope of complete success, are, 1. faithful discipline in all the churches of American Israel; and 2. efficient legislation in all the branches of our civil government; or to express these together, There must be *one, great, united national effort*.

In order to secure this, your committee recommend the adoption of the following resolutions:

1. That a Committee of Correspondence be appointed by this body, whose duty it shall be to solicit the attention of other Synods of the Presbyterian church, and ecclesiastical Bodies of all other religious Denominations in the country, to this subject as speedily as practicable—to prepare a memorial on the subject, and forward it to the next General Assembly of our church—to take effectual measures to procure the publication and circulation of Tracts and Prize Essays

in this and other states on the moral and civil advantages of the Sabbath—to write to distinguished civilians, whose sentiments are supposed to be in favour of the object, to obtain their co-operation—and in general to adopt such other measures as they may deem important for the attainment of the object.

2. That, as soon as the way shall be prepared, this Committee of Correspondence take measures to have respectful and earnest petitions made to all our state legislatures and to Congress, praying them to adopt such measures as their wisdom, virtue and patriotism may dictate for securing the better sanctification of this holy day.

The following persons were appointed as the Committee of Correspondence—

Rev. Samuel Blatchford, D. D., Rev. David Porter, D. D., Rev. John Chester, D. D., Rev. N. S. S. Beman, Rev. Elisha Gale, Rev. Henry R. Weed, Rev. Samuel C. Aikin, Rev. Nathaniel S. Prime, Rev. Samuel P. Williams, J. P. Cushman, Esq., Annanias Platt, Esq., Walter King, Esq., Elias Parmale, Esq., John Fine, Esq.

In regard to the ministers and churches in connexion with this Synod, your Committee would moreover recommend the adoption of the following resolutions:

1. That it be again, and it is hereby, solemnly enjoined on all the Presbyteries, Church Sessions, and Ministers under our care to observe the resolutions passed by this body in 1823 and 4, respecting inquiry and discipline—the purport of which was, That our Presbyteries and Church Sessions should exercise discipline over their respective members whenever guilty of violating the sanctity of the Sabbath—that an inquiry should annually be instituted in the Presbyteries in connexion with this Synod relative to the sanctification of the Lord's day and the exercise of discipline for disregard to this sacred institution—and that each minister belonging to this Synod should at the earliest opportunity practicable, present this subject in all its solemn importance to the Session of the Church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking.

2. That every minister in connexion with this body, and having a pastoral charge, preach on the subject of the sanctification of the Sabbath, before the end of November next.

3. That it be recommended to all the churches under our care to observe the first Friday of December next as a day of solemn fasting and prayer, with special reference to this subject.

4. That it be recommended to all our



ministers and church members, when travelling, to give the preference to such livery establishments, steam-boats, canal-boats, and other publick vehicles as do not violate the laws of God and of the land in relation to the Sabbath.

*From the Minutes of the Session of Synod, October, A. D. 1825.*

JOHN CHESTER,  
Stated Clerk.

*From the London Missionary Chronicle for August, 1825.*

#### SOUTH SEAS.

Extracts from Letters of the Deputation, dated Sydney, 12th November.

*Final Visit at the several Missionary Stations.*

Immediately before leaving the Islands finally, we had an opportunity of paying a short visit to all the missionary stations, after our official visits had been completed; and we rejoice to say, that we left all the churches in entire peace and harmony, and favoured with great and growing prosperity. The number of communicants was rapidly increasing in the several churches, while not only the members of the churches, but also the baptized who had not yet been admitted to the Lord's Table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear; and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, and enjoying great harmony and peace with each other, striving together for the faith of the gospel.

We had not only the gratification of receiving from all of them private letters addressed to us individually, but also joint letters, unasked on our part, from them as distinct bodies of Missionaries of the Windward and Leeward Missions, including every individual missionary. As we had endeavoured to discharge our duties with the greatest fidelity ever since our arrival among them, nothing could be more gratifying to our own feelings than the contents of these letters. We left all the brethren our warm and affectionate friends, and enjoy, we are persuaded, their entire confidence.

*Improvement of the Natives in Learning and Christian Knowledge.*

The whole population of all the Islands may be considered as under school in-

struction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more catechisms. Their progress indeed in knowledge of scriptural and religious subjects is truly extraordinary; and, considered as congregations, their knowledge is not surpassed, and we think not equalled by congregations of the same magnitude in England. Multitudes can write well, both men and women, and not a few are acquainted with the common rules of arithmetick.

#### *Progress in Civilization.*

Civilization has already made great progress in all the Islands, and is making rapid advances. The two settlements of Burder's Point, and Haweis-Town, are nearly equal to any; but with these two exceptions, the Windward Islands are far inferior to the Leeward. The cause may be, the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light with which the governments of the other Islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

#### *Political State of the Islands.*

Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of *Pomare* extends only to Tahiti, Eimeo, Teturoa, and another uninhabited island or two; and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the Islands, both of the leeward and windward groups, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights, as in England, while they give to their kings a dignity, their power a stability, and their domestic establishments an affluence, which they never before enjoyed.

All the other islands at a distance which have embraced the gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of

the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumours of war in Tahite, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for *tatau*ing themselves had long existed among the young men in all the islands, and had given much trouble; but in all the Leeward Islands it had subsided to a great extent, and we do not expect any great evils from it to the Windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

#### *Seminary for the Children of Missionaries.*

Though from the time of our arrival in the islands, and so soon as we became acquainted with the state of the children of the Missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the mission; as for their own sakes, yet we met with in-

numerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr. Orsmond and Mrs. Orsmond.

The Missionaries are erecting a building at their own expense, for the School, 130 feet in length, which will accommodate 40 boys and girls, with school-rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaitu, on the east side of Eimeo, in a very eligible situation. Mr. Orsmond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.*

Of Rev. Ezra Fisk, per Alexander Henry, Esq. his subscription to the paper of Rev. Isaac W. Platt, for the Contingent Fund	\$5 00
Of Mr. Gilbert T. Snowden, per Robert Flemming, Esq. the two last instalments of Rev. Robert Means, Columbia, S. C. in full of his subscription for the Southern Professorship	100 00
And on account of the subscription of the Presbyterian Church in Columbia, S. C. for the same Professorship	36 00
Of Rev. John McKinney, in part of his subscription of \$200 to the Scholarship to be endowed by the Senior Class of 1824,	\$50
And one year's interest on it	12 62 00
Of Rev. Samuel Lawrence, in part of his subscription to the Scholarship to be endowed by the Senior Class of 1823	20 00
Total	\$223 00

#### REPORT FOR OCTOBER.

Of Rev. Dr. E. S. Ely, the annual collection in the 3d Presbyterian Church for the Contingent Fund	\$23 00
Of Jos. Biddle, in full for rent, for ditto	50 00
Of Rev. John W. Scott, a quarter's rent, for ditto	87 50
Amount received for the Contingent Fund	160 50
Of Rev. Samuel S. Davis, for the Southern Professorship	200 00
Of Rev. Robert W. James, for ditto, viz.	
From Mrs. Margaret Scott	\$2 00
And on his own behalf, in full of his subscription to Rev. Samuel S. Davis' paper	18 00 20 00
Of Rev. James Campbell, per Rev. Charles Hodge, for Senior Class Scholarship of 1823	30 00
Of Rev. Samuel Lawrence, for ditto	15 00
Of Rev. Dr. Samuel Miller, per James S. Green, Esq. for I. C. Roy and Ban- yer Scholarships	175 00
Total	\$600 50

## View of Publick Affairs.

### EUROPE.

**GREAT BRITAIN.**—The latest English dates that we have seen, are from London of the 9th, and from Liverpool of the 11th of September. The British Parliament met on the 25th of August, and was farther prorogued, without entering on business, till the 1st of Nov. It was uncertain whether the Parliament would be dissolved or not. A cabinet council was to be held between the 20th and 24th of September, when it was expected this point, on which the *quid nuncs* were greatly divided, would be settled and made known. A report had recently prevailed in London of "the complete subjugation of the Burman empire by the British forces." This account was doubtless a fabrication, for more recent information from India, received in this country, contradicts it entirely. Troops had been recruited, to reinforce the British army in Burmah, to the amount of 4500 men.—The first shaft of the great tunnel under the Thames had been successfully sunk to its intended depth, and the work was going forward with every prospect of success.—The course of exchange between Britain and France was considerably in favour of France.—Forty-five companies had been formed in London, to establish steam packets to every part of the globe.—There had been some improvement in the money market.—Lord Cochrane was expected to sail to the assistance of the Greeks in about two months. It was said that the British government did not favour his lordship's enterprise; but this is no evidence that the government is really hostile to the expedition—It may all be done to save appearances with the Turk, with whom the British are at peace.—The affairs of Ireland were supposed to be improving. Banking and manufacturing companies were about to be established in that country by British capitalists.

**FRANCE.**—The French chambers are not to meet again till Feb. 1826. The news of the "arrangement," as it is called, with the Island of Hayti, by which the French commerce is to be much favoured, has created great rejoicing in all the commercial cities and towns of the kingdom.—It is said that France is driving a bargain with Spain for what was formerly the Spanish part of St. Domingo. If this be so, President Boyer will find himself not a little embarrassed.—It was only for what was the French part of the island, that the agreement was made. It appears that the errand of the three commissioners who went from Hayti to France, was merely to negotiate a loan, to enable the Haytians to pay the French for the concessions made in the treaty. The whole aspect of this business seems, in our apprehension, to indicate that President Boyer and his council have been overreached; or at any rate have not made an advantageous "arrangement" for Hayti.—The French government appear to be placed in a singular and embarrassing predicament, in relation to Spain. Having fought and conquered the constitutionalists, in favour of the royalists, it would seem that they are now under a kind of necessity of fighting and conquering the royalists themselves. It appears that the leaders of the party that has been restored to power have gone, and are still determined to go, much farther in their proscriptions and banishments, and in the exercise of the most arbitrary and despotick power—even to the restoration of the horrible court of the Inquisition in all its terrors—than the French are disposed to approve or tolerate. In a word, there are two parties in Spain, called the *royalists* and *ultra-royalists*—the former disposed to limit, to a certain extent, the power of the monarch and his council; and the latter wishing and endeavouring to restore Spain to what she was a century ago. The former party is favoured by the French; but the latter are actually in power, and hate the French more than they hate their own countrymen with whom they are at issue. The French are certainly well served; and it must be left to time to decide what measures they will adopt, in the dilemma in which they are placed.—It is said that the Constitutionalists in Spain are rejoicing in secret at the embarrassments in which they see their enemies entangled.

**SPAIN.**—From the statement already made, it will be perceived that "the cup of trembling" which has been put into the hands of the miserable inhabitants of this thrice wretched country is not yet full. Indeed the prospect opening upon them, seems more gloomy than any they have yet seen. The royalists, the ultra royalists, and the liberals, are all decidedly hostile to each other. Each party has two other parties to contend with. The ultra royalists who now are in the chief places of power, really wish to depose Ferdinand, because, under French influence, he is unwilling or afraid to go all the lengths to which they would lead him.—Their wish is to place the king's brother, Carlos, on the throne, who is said to be a man exactly to



their mind. The royalists, who are favoured by the French, are also, it would seem, desirous to overthrow the government; because they think that its arbitrary proceedings have already become intolerable. Bessieres, a Spanish general, than whom none was more active and efficient in fighting the constitutionalists and restoring Ferdinand to his present power, has lately conspired against him; and with seven of his companions has been detected, taken and shot. The Empecinado has been hanged—All is confusion, suspicion and alarm. The French seem at a loss how to act; and from the monarch on the throne to the beggar on the dunghill, misery, and a fearful looking for of greater evil yet to come, seems to pervade the nation.

**PORTUGAL.**—A new plot has been discovered in Portugal which had for its object the dethroning of the king, in order to make way for the accession of his son, the Infant Don Miguel.—This plot appears to have been connected with that in Spain, in which Bessieres was engaged. Who in these days can envy monarchs!

**THE GREEKS.**—It appears that the affairs of the Greeks have been in a more alarming posture during the present campaign, than at any former period of the existing struggle. Nor were they at the last accounts in a situation to free their friends from serious anxiety. Chiefly, we believe, in consequence of their unhappy divisions, and the treachery of Ulysses, and the dismissal of Colcotroni, their enemies made good their landing with a large force, augmented at different times, in the south-western part of Greece, and carried all before them to the walls of Napoli di Romani. Here they were repulsed, and at length retreated to Trippolizza, where their main army, under the Pacha of Egypt, had its head quarters, at the date of the last authentick intelligence. Trippolizza, or rather its remains, (for the Greeks burned the city at the approach of the Turks) surrounded as they are by mountains, and in the very heart of the Morea, afford every advantage to the Greeks to attack their enemies, and even to reduce them by famine. It appears that the Turkish army was actually surrounded, and in great distress, and that a reinforcement and supplies, coming to its aid, were repelled or captured. All attempts likewise to reduce Missolonghi, had been repulsed, with loss to the Turks.—Such is our last news from Greece. From Europe we learn, that reports were current that the Greeks had sent an authorized and distinguished individual to England, to seek the aid of the British government; or rather, with the offer of putting Greece under the protection of that government. Circumstances seemed to indicate that there was some reason to give credit to these rumours, but their truth or falsehood was not ascertained. We are sorry to observe, that the Greeks have recently been chargeable with putting about 200 Turks to death, in cold blood; in retaliation of the act of a Turkish slave, in blowing up one of their vessels, by which its crew was destroyed. Such cruelty is an inauspicious indication, whether viewed in a moral and religious light, or only on the principles of human policy, and the laws of modern warfare.

#### ASIA.

We have seen, within the past month, some additional details, of the British military operations against the Burmese—but nothing more. The British are, on the whole, successful; but they meet with a stouter opposition than was expected some time since. No intelligence has been received, in relation to the missionaries in the northern part of the empire, where the war now rages. Their friends, with great apparent reason, are painfully fearful that they have been sacrificed by the incensed heathen.

#### AFRICA.

We have nothing of importance to report from Africa for the present month, except that cheering intelligence has been received that the establishment made at Liberia by our Colonization Society, is in a very prosperous state—The colonists are remarkably healthful, and are vigorously and successfully employed in their various occupations.

#### AMERICA.

**UPPER PERU.**—Delegates from the four provinces of Upper Peru have convened in Congress. Bolivar, to whom, as we have heretofore seen, the powers of an absolute Dictator have been granted, has directed the delegates to this Congress to express their sentiments freely, on all public concerns that may come before them; but at the same time has declared that nothing shall receive the form and force of a law, till it shall have been submitted to the Congress of the coming year. In the mean time he has ordered that the Grand Marshal (who we believe is General Sucre) shall, in all respects, be obeyed. This decision of the Liberator has been severely criticised in the publick papers at Buenos Ayres.

**BUENOS AYRES and BANDA ORIENTAL.**—It seems probable from the last accounts we have seen, that the republick of Buenos Ayres has settled its disputes with the Empe-

ror of the Brazils. If such be the fact, the patriots of the Banda Oriental will of course be deprived of much aid which they have heretofore received from the countenance and immediate vicinity of the republic: and it appears that from some cause or other the forces of the Patriots have acted with less spirit and vigour than at the commencement of the conflict. This, however, may perhaps be attributed to the absence of their enterprising leader, Lavaleja.—He was wounded and taken prisoner, in an attack on Monte Video.

THE BRAZILS.—It appears, that under the mediation of his Britannick Majesty, conducted by Sir Charles Stuart, as plenipotentiary and envoy extraordinary, a treaty has been formed between the king of Portugal, and his son, Don Pedro, the Emperor of the Brazils. The first four articles of this treaty, are as follows—"Article 1st. His Most Faithful Majesty recognises Brazil as an Independent empire, and separated from the Kingdoms of Portugal and Algarves, and his pre-eminently beloved and valued son as Emperor, ceding, and of his free will transferring the Sovereignty of the said Empire to his said son and his legitimate successors, His Faithful Majesty, taking only, and reserving for his own person, the same title. Article 2d. His Imperial Majesty, as an acknowledgment of respect and love for his august Father and Lord, Don John VI. consents that His Most Faithful Majesty shall take for himself the title of Emperor. Article 3d. His Imperial Majesty promises not to admit propositions from any Portuguese Colonies to unite themselves to the Empire of Brazil. Article 4th. Henceforth, there shall be peace and alliance and the most perfect friendship between the Empire of Brazil and the Kingdoms of Portugal and Algarves, with a complete oblivion of past feuds between the respective powers." The remaining articles of this treaty, (making eleven in all, and none of them long) relate to matters of commerce and intercourse—the restoration of property to those who have lost it, and to the settlement of claims, made by those who have taken a part in the late hostilities. This treaty was ratified by Don Pedro the day after it was formed, and is to be ratified at Lisbon within five months, or sooner if possible. The British, doubtless, expect to derive great commercial advantages, from the agency they have had in this concern.

UNITED STATES.—During the month past, nothing has transpired in our national concerns which we regard as half so important as the councils which have been held, and the treaties which have been made, with some of the Indian tribes within the boundaries of the United States. A number of the most powerful and warlike tribes (and some of them at war with each other at the time) have come together under the mediation of the United States, conducted by Governor Cass, and have entered into treaties of peace and friendship with the whites, and agreed to lay aside their hostilities toward each other. Most earnestly do we wish and pray, that good faith may be preserved by all the parties to these treaties and engagements—especially that a want of faith may not be justly chargeable on the United States. To the Indian and African races our countrymen, as we believe, owe a large return of good offices, for the injuries which we have inflicted on them. Let us hasten to pay with all possible speed the debt we owe; that the equal Judge of all and the avenger of the oppressed, may grant us forgiveness for the past; and may continue to us those smiles of his providence which we have long enjoyed, without the gratitude and acknowledgment which they loudly demand.

☞ Distant subscribers and agents who are in arrears for the Christian Advocate, will gratify the editor if they will make the due remittances with as little delay as possible—by a safe private conveyance if practicable, or by the mail if necessary.

The editor has reason to believe—and he states it with pleasure—that no periodical work in our country has been better paid for, on the whole, than the Christian Advocate; and also, that the character of his subscribers frees him from the apprehension of much eventual loss. Still it is true, that a large proportion of the *profits* of the work, for the past and present year, are yet to be received; and that the delay of payment, on the part of subscribers in arrears, not only subjects the editor to personal inconvenience, but obliges him to withhold much of the *profits* appropriated to the charities of the church, and which it is most desirable should be *immediately* applied in aid of those charities.—Beside, there is probably no more common cause why a periodical publication is *given up*, than permitting arrears to accumulate till the amount startles the subscriber, as an expense which he cannot afford; whereas, had he paid gradually, that is punctually, he would never have missed the money with which he parted; would have continued to benefit himself and his family by reading an interesting and edifying work, and to patronize such work for the good of the community at large.

# THE CHRISTIAN ADVOCATE.

DECEMBER, 1825.

## Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVII.

(*Concluded from p. 483.*)

Having shown that Adam was the covenant head of his posterity, and likewise considered the equity of this appointment, it may be proper to say a few words on the manner in which a corrupt or depraved nature has been transmitted from one generation of man to another—from Adam to the present time. Nothing that I have ever seen on the subject—and much has been written on it—has appeared to me so pertinent as the following remarks of Dr. Witherspoon; and I only regret that he has not given more expansion to the few important and judicious observations which I shall now repeat—He says—“As to the transmission of original sin, the question is to be sure difficult, and we ought to be reserved upon the subject. St. Augustine said, it was of more consequence to know how we are delivered from sin by Christ, than how we derive it from Adam. Yet we shall say a few words on this topic. It seems to be agreed by the greatest part, that the soul is not derived from our parents, by natural generation; and yet it seems not reasonable to suppose that the soul is created impure. Therefore it should follow, that a general corruption is communi-

cated by the body; and that there is so close a union between the soul and body, that the impressions conveyed to us through the bodily organs, do tend to attach the affections of the soul to things earthly and sensible. If it should be said that the soul, on this supposition, must be united to the body as an act of punishment or severity: I would answer, that the soul is united to the body as an act of government, by which the Creator decreed that men should be propagated by way of natural generation. And many have supposed that the souls of all men that ever shall be, were created at the beginning of the world, and gradually came to the exercise of their powers, as the bodies came into existence to which they belong.”

Agreeing, as I do fully, with what is here stated, I shall do nothing more than enlarge a little, on the ideas suggested in the quotation. You will carefully observe then, that it is stated, that this is a difficult point in theology, and of course that we ought to be reserved in speaking upon it. Wherever scripture is silent, it is best for us either to be silent too, or else to speak with great diffidence and caution; and to lay down nothing that we would propose as a matter of faith, even to our own minds; but only as a speculation, in which the mind may indulge, as offering a solution of some difficulty, and which we may receive as probable;



but not as certain. Now, I think the scripture is entirely silent on this very point. It offers us, as we have seen, abundant evidence of the fact, that guilt has been transmitted; that a depraved nature has descended from Adam to us, and will continue to be transmitted to the end of time. But I am not able to recollect a single passage of scripture, which professes to explain the mode, or method, in which this depravity is transmitted; or to give any clear information on the subject, beyond what has been already mentioned, that the posterity of Adam resemble their first parents—*How* the moral, or rather immoral tendencies of our nature, are communicated from parents to children, is a point scarcely, if at all, touched upon in the sacred volume. If it be alluded to in a passage which I shall presently cite, it is not explained. This, then, is another point, of the same character with several heretofore mentioned; in regard to which it would seem to be the plan, or system of the Bible, *not to speak*. It always speaks plainly and fully in relation to facts and duties; but it rarely says any thing in explanation of abstruse theories, or of the manner in which things of this sort take place. Facts and duties we need to know, that our hearts and lives may be influenced by them. Theories principally serve to gratify curiosity; and to such gratification inspiration seldom ministers. Frequently, no doubt, it is silent on such topics, because we either are not capable, at present, of understanding an explanation, or it is best that we should not have it.

Again—Although the scripture does not tell us *how* the depravity of man is transmitted from parents to their offspring, it says enough, I apprehend, to show, agreeably to the remark of the author quoted, that the soul is not derived from our parents, like the body,—that the soul is not created impure.

The scripture gives us abundant and unequivocal evidence, that the soul may and will exist, separately from the body—Of course, the soul is immaterial in its nature, and therefore can be no part of that material organization which we derive from our parents—On the whole, as you have heard in a former lecture, and as the quotation recited intimates, if we must speculate and form a theory on this subject, the safest and most rational is, to suppose that all souls were created at the beginning of the world; that they remain in a quiescent state, till the bodies which they are to inhabit are formed; that on union with these bodies, they receive all their original impressions by means of the external senses; that the whole system of the bodily appetites and propensities, with the fancy or imagination which is closely connected with them, having become irregular, excessive and perverted, by the fall, do unavoidably corrupt the soul, and enslave it to sin. This appears to me safe as a theory, and far more rational than either the system of the materialists, or that which supposes the unceasing creation of souls. So far as it relates to the manner in which the soul is corrupted by the body, it seems to me to coincide with the numerous expressions of St. Paul—perhaps to be countenanced by those expressions—in which a *carnal* or *fleshly mind*, is put for *human depravity*. By this apostle, the whole embodied principles of sin are emphatically denominated *the flesh*—“*The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.*” For some reason or other, the *flesh* is here represented as the *source* and *seat* of *sin*.

It now only remains to consider that part of the answer before us, which affirms that “all mankind sinned with Adam,” as well as “fell

with him," in his first transgression. The meaning of this is, that each individual of the human race stands charged, in the sight of God, with having transgressed the divine law in Adam's first sin, as really as if each individual had himself committed that sin. This, indeed, naturally and unavoidably follows, from Adam being a *covenant head*. The very essence of that relation consisted in this very thing, that his act was to be considered and treated, as the act of each of those whom he represented. You will be careful, however, to remark and remember that this relates only to the first sin of Adam, in eating the forbidden fruit. By that sin he transgressed the covenant of his God, and thenceforward he was no longer the covenant head of his posterity; and of course, all his subsequent sins had no more relation to them, than the sins of any other individual. But in his first sin—in eating the forbidden fruit—he was the representative of his race. We do not indeed, by any means say, that Adam's personal act, or sin, was our personal act, or sin. This would be unintelligible, or impossible. What we say is, that in the personal act and sin of Adam, in eating the forbidden fruit, he acted not only for himself, but for each individual of his posterity; and hence, that the guilt of this act, is charged, or reckoned, to each individual, of whom he was the covenanted representative. To this, many objections, we know, have been made; but all the answer which I think necessary to return to them, has been made already, in showing that it was an equitable, yea, to us, a favourable dispensation, to constitute Adam the federal head of his posterity;—for his being a federal head consisted, as just now remarked, in this very thing. It stands on the same ground—and it is so represented by the apostle—as our justification by the imputed righteousness of

Christ. "For as by one man's disobedience many were made sinners: so, by the obedience of one, shall many be made righteous." In the first Adam we were losers, in the second our gain is infinite.

As to the fact, that every individual of the human race is accounted a partaker of Adam's guilt, it is expressly taught in that often repeated passage—"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." There is really no avoiding the point in question, in construing these words in connexion with their context. The very scope, pith, and force, of the apostle's whole argument is, that all men die because all have sinned—and sinned in Adam. The case of infants, "who have not sinned after the similitude of Adam's transgression," is distinctly stated and considered. They die before they are capable of actual sin; and they die because they sinned in Adam.

And truly, my young friends, if we reject this doctrine, the difficulty remaining will not be less, but greater. That infants do often suffer the most agonizing pain and distress, ending in death, is just a stubborn fact, which no one can deny. Now, it is agreed on all hands, that they have no actual sin. If, then, they do not suffer in consequence of their connexion with a sinful progenitor, why do they suffer? They must suffer without any fault, either personal or federal: That is, their Maker subjects them to these agonies, without any moral delinquency—without any just cause. To say this, is a direct impeachment of the justice and goodness of the ever blessed God. It is, therefore, far the less, of the two difficulties—if a difficulty it be esteemed—to believe that they are considered and treated as having sinned in Adam, than to believe that they are treated thus, without any moral stain, either of their own

contracting, or derived from their parents. To say that they derive only a suffering and dying nature from Adam, and must submit to the law of the nature which they now possess, affords no explanation, or relief at all: For this suffering and dying nature is *itself* the fruit of sin,—the very bitter fruit of which we are speaking, and of which, on this supposition, they are made to taste, in a most distressing manner, without defection or culpability of any kind whatsoever.

You see, then, that the scripture doctrine, that every individual of the human race sinned in Adam, is not only true in itself, but less difficult than any other. I speak this, my young friends, most deliberately. I have examined the subject before us, long and closely—And I assure you, on full conviction, that if you turn blank infidels, and throw away your Bibles; or if you turn hereticks, and deny altogether the doctrine of original sin, you will not only act wickedly, but you will then have more formidable and insolvable difficulties to dispose of, than are found in the creed of any orthodox Christian. The orthodox faith is in this, as in many other particulars, not merely the safest—it is the *easiest* and most *rational* faith.

In conclusion, then, I exhort you—

1. To fix and settle your faith on the point you have now heard discussed, on those grounds of scripture to which I have pointed your attention. Fix and settle it here, and then cease to muse on the difficulties which you may find attendant on the truth. To be constantly poring on these, is as unprofitable as it is unpleasant—That we are sinners is incontrovertible. The scripture tells us how our sinfulness originated. Let us receive what it tells, and here let our speculations end. Yet—

2. Let not your concern in regard to this subject, by any means,

end with your speculations. No, assuredly—but lay it closely and solemnly to heart, that in your natural state, you are depraved throughout. I would to God, my dear youth, that you did all feel, as you ought to feel, on this subject. It would neither make you careless, nor sink you into despondency. It would make you anxious and earnest, to have your natures renewed and sanctified, by the almighty energy of the Holy Spirit—To be “created anew in Christ Jesus unto love and to good.” Here is the only, and blessed be God, it is an effectual remedy, for the deep pollution, the entire depravity, of our fallen race. Betake yourselves, therefore, without delay, to this remedy. Seek the renewing influences of divine grace; that being washed and justified and sanctified in the name of the Lord Jesus, and by the Spirit of our God, you may be delivered from all the ruins of the apostacy, and be made meet for the inheritance of the saints in light.

---

LETTERS FROM AN AGED MINISTER OF  
THE GOSPEL TO HIS SON, ON THE  
DUTIES OF THE PASTORAL OFFICE.

LETTER XV.

My dear Timothy—The intellectual furniture of a minister of the gospel must, in a great measure, be derived from books. He ought, as I have heretofore shown, to consider a fervently pious heart as the first and essential qualification. But next to this, his desire and aim should be to have a well furnished head—to possess a store of information on a variety of subjects, but chiefly on theology. Among the *negatives* of the ministerial character, as given by the pen of inspiration, we find this—“not a novice;” and among the express and pointed injunctions of the Apostle Paul to his “own son in the faith,” we have seen that one is—“give attendance to reading.” I know not what is thought or said of



this, by those weak people who contend that what they call "book knowledge," contributes nothing to the proper qualifications of a gospel minister. It would seem as if they thought themselves either wiser or better than the great apostle of the Gentiles.

Yet, on the other hand, it ought not to be denied or forgotten, that a minister of the gospel *may* read too much—so much as to be the real cause that he will *think* too little. He may be a mere "*helluo librorum*." His imagination, reason, and judgment, may be brought under a kind of literary *surfeit*, and be so oppressed, or enfeebled, as to render them incapable, or indisposed, for any vigorous action. A man of this cast shall retail to you a hundred opinions of others, and yet not be able to give you one of his own. It has been justly remarked, that a principal reason why the distinguished writers of antiquity have left us such finished models of composition, was, that they read comparatively little, and thought and reasoned much for themselves. They read a few of the best writers, and read them repeatedly; and then meditated deeply, wrote moderately, and corrected laboriously and severely. It was high and just praise which Johnson bestowed on Warburton—probably the greatest reader of his age—when he said\*—"He was a man of vigorous faculties, a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, *which yet had not oppressed his imagination, nor clouded his perspicacity*." The proper use of books, is a subject of much importance to every literary man, and especially to every clergyman. I cannot enter upon it at large; and if I could, I have nothing to say which you may not find in "*Watts's Improvement of the Mind*," a common book, which I advise you by all means to read attentively and repeatedly.

The foregoing remarks have occurred while considering your request, that I would give you a catalogue of books for a clergyman's library. This is a request, which young ministers often make of those who are aged, and who, they suppose, can easily give them the information they seek. But it is in reality a request far more difficult to be satisfactorily complied with, than either of the parties concerned are usually aware of, till the work we contemplate is undertaken. I remember that Mr. Addison, in an early number of the *Spectator*, promised to give directions for the choice of a ladies' library; and yet he never fulfilled his promise, although reminded of it very urgently, by one or more of his correspondents. The reason probably was, that he could not satisfy himself, and did not like to implicate his own character, by recommending any thing improper or questionable. For myself, in the attempt which I am about to make to comply with your request, I have sought and received assistance from some friends, on whose learning, piety, and judgment, I ought to place much reliance; and yet I have been, after all, a good deal at a loss in what manner to proceed. On the whole, I shall state some of the difficulties that present themselves in this business, and at the same time mention in what manner I propose to dispose of them.

In forming a catalogue of books for any library, and especially for a theological library, one difficulty is, that there are many writers whom we can recommend, even highly, for *a part* of what they have written; or for some very useful information that they communicate; and yet these very writers may contain a good deal that we consider as weak, false, and even pernicious. There are also some authors whose opinions and reasonings, in general, we disapprove; and yet some knowledge of them ought to be possessed by a theological student: for every theologian ought to know what is said

\* Johnson's *Life of Pope*.

by the ablest opposers of the sentiments that he holds. We have no other way of disposing of this difficulty than to give a preference to orthodox writers, whenever they have written as well on a particular topick as those that are unsound; to recommend no more of those who have mixed truth with error, than are indispensable to obtain necessary information on a given topick; and in naming authors, whose system in general we believe to be erroneous, to fix on those who are most temperate, and who, at the same time, are commonly the most able—A theological student, at the time he selects a library, is supposed to have his sentiments, on the essentials of religion at least, pretty well established; so that he may, with some safety, converse with errors that would have been extremely dangerous to him at an earlier period of his education.

The general poverty of theological students, in our country, occasions another serious difficulty, in giving them a catalogue of books for a library. Many of them at first, and some of them never, are able to purchase more than a few volumes; and it is not very easy to say what authors they would best have, when the whole number must be very small. Generally, however, a clergyman who is fond of reading, as I know you are, will gradually add to his library—He will forego other gratifications, and even some conveniences, rather than deprive himself of food for his mind. To obviate the difficulty now in view, I have determined to form two catalogues—The first for a moderate library, consisting of books which should generally be purchased in the first place—The second, an extension of the first, made with a view to direct you to a right choice hereafter, if you should acquire the means of very considerably enlarging your collection. To afford you still farther assistance, while you can purchase but a small number of volumes, I shall place the number (1) before the books which, in my judgment, you

should obtain first of all, and the number (2) before those which you should next secure. Those that are not numbered, you may afterwards get, as your means and opportunities may enable you—These numbers will appear in both catalogues.

A difference of taste, or a difference of education and habits of thinking, renders the recommendation of particular books more difficult than it would otherwise be, especially when the number recommended must be small. It is surprising how much men of sound judgments and orthodox sentiments will frequently differ, as to the authors who have best treated almost any given subject. There are indeed some standard writers, in regard to whom there is little or no variety of opinion. But the authors of this class are few indeed—In my catalogues I shall, of course, place numbers (1) and (2) before those which I prefer; but, perhaps, you and others may think, that in some instances I have judged very strangely. I will, however, mention, that many of the volumes not numbered, will have been named on purpose to afford some scope to this variety of opinion.—To some of the books in the catalogues I shall add a short note.

It has been a sore grievance to me, that I have, in several instances, been unable to obtain a book which I much wanted, without importing it from Europe—Of this description you may find some in my catalogues, and all that you can do is, to wait, till you can either find a chance copy in this country, or get it from abroad. It is to be regretted that our booksellers import fewer English books of late than formerly. The popular works they reprint; and others, of which only a few copies could be sold, they seldom get at all. Learning certainly suffers by this; but whether the fault lies with the booksellers, or with the government which has imposed enormous duties on foreign books, it is not my present business to inquire.—If in any

instance you cannot obtain a volume of a certain class which is marked No. (1), you are to understand that No. (2) of the same class will, commonly, supply its place.

In making out my catalogues, although I have had the assistance of friends, I doubt not that there have been omissions, both from oversight and ignorance—Who, in a few hours, can recollect all the books that he knows? And who can say that he knows the half of what has been even well written?

I have only further to add, by way of preface or introduction to my catalogues, that they will contain none of the Greek and Latin classicks, nor any books of mere science—not because you ought to be without them; but because every man of education is supposed to have them, at least to a considerable extent. By all means keep what you have, and add a number more when your pecuniary resources will permit. You ought to have, as soon as you can afford it, an *Encyclopædia*. Three have been published in Philadelphia—The *Encyclopædia Britannica*, with a supplement—*Rees' New Cyclopædia*—and the *New Edinburgh Encyclopædia*. Of these I, on the whole, prefer the last mentioned. But either of the others will be found but little inferior.

#### A CATALOGUE OF BOOKS FOR A MODERATE CLERICAL LIBRARY.

##### *Biblical Literature.*

- (1) Hebrew Bible—Van Der Hooght's is commonly preferred; but almost any copy with the points will answer.
- (1) Hebrew Lexicon—(2) Buxtorf's. (2) Parkhurst's. (1) Gibbs'.
- (1) Hebrew Grammar—(1) Stuart's. (2) Robertson's.
- Hebrew Concordance. Buxtorf's, Taylor's, Calasio's.
- (1) Two Greek Testaments—(1) The common, or vulgar text. (2) Griesbach,—the American copy.
- (1) Greek Lexicon—(1) Parkhurst's. (2) Schleusner—An excellent Greek grammar for the New Testament accompanies Parkhurst's Lexicon.
- Greek Concordance. Schmidius. Williams.

The Latin Vulgate, and The Septuagint.

- (1) Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures.
- (2) Brown's Antiquities of the Jews. Paxton's Illustrations of Scripture. Burder's Oriental Customs. Calmet's Dictionary.
- (1) Brown's Dictionary of the Bible.
- (2) Faber's *Horæ Mosaicæ*. Gray's Key to the Old Testament. Lardner's works.
- (2) Jones on the Canon.
- (2) Campbell's Translation of the Gospels, with preliminary dissertations and notes.

##### *Commentators.*

- Pool's Synopsis Criticorum.
- (1) Cruden's Concordance.
- (1) Henry's Commentary. Gills' do.
- (1) Scott's do.
- (2) Patrick and Lowth. Assembly's Annotations. Pool's do.
- Graves' Lectures on the Pentateuch. Le Clerc on do.
- (2) Lowth on Isaiah. Blaney on Jeremiah. Newcome on Ezekiel and the Minor Prophets. Venema on Daniel. Latin. ——— on the Psalms. Do.
- (2) Bishop Horne on the Psalms. Stonnard on the Vision of Zechariah.
- (2) Macknight on the Epistles, and his Harmony.
- (2) Whitby's Commentary on the New Testament.
- (1) Guyse's Paraphrase.
- (1) Doddridge's Family Expositor.
- (2) Porteus' Lectures on Matthew.
- (2) Owen on the Hebrews. Lampe on the Gospel of John. Latin.
- (2) Burkitt on the New Testament.
- (1) Luther on the Galatians.

##### *Atheistical and Deistical Controversy.*

- (1) Leland's View of Deistical Writers.
- (2) ——— Advantages and Necessity of Divine Revelation.
- (2) Hallyburton's Inquiry.
- (1) Paley's Evidences of the Christian Religion. ——— Natural Theology. ——— *Horæ Paulinæ*.
- (2) Berkeley's Minute Philosopher.
- (1) Butler's Analogy. Clark's Demonstration of the Being and Attributes of God.
- (1) Alexander's Evidences of the Christian Religion. Sumner's do.
- (2) Newton on the Prophecies.
- (1) Campbell on Miracles.



- (2) Watson's Apologies.
- (1) Jennyn's View.
- (1) Erskine's Internal Evidences.
- (2) Jews Letters to Voltaire.
- Dr. Brown's Prize Essay.
- (2) Chalmer's Evidences, and Astronomical Sermons.

*On the Popish Controversy.*

- (1) Chillingworth's Religion of Protestants a safe way to Salvation.
- (2) Stillingfleet's Irenicum.
- Baxter on the Popish Controversy.
- Barrow on do.

*On the Episcopal Controversy.*

- (1) Hooker's Ecclesiastical Polity.
- (1) Dissenting Gentleman.
- (1) Miller's Letters, and Bowden's Answer to do.
- (1) Essays in the Christian Magazine.
- (1) Review of Ravenscroft's Sermon, in Evangelical and Literary Magazine.

*On the Socinian or Unitarian Controversy.*

- (2) Priestley's Tracts on this subject.
- (1) Price's Sermons on do.
- (2) Lindsey's works.
- (2) Waterland on the Trinity. (1) Jones on the Trinity.
- (1) Abaddie on the Divinity of Christ.
- (1) Wynperse on do.
- (2) Simpson's Plea.
- (1) Wardlaw's Socinian Controversy.
- (1) ——— Defence.
- (1) Horseley's Tracts.
- (1) Miller's Letters on Unitarianism.
- (1) Wood's Letters to Ware.
- (1) Stuart's Letters to Channing.
- (2) J. P. Smith's Testimony to Messiah.

*On the Baptist Controversy.*

- (1) Gill and Booth, on the Antipædo Baptist side—In favour of Infant Baptism, (1) Wall's History of Infant Baptism.
- (1) Williams on do.
- (1) Peter Edwards on do.
- (1) Owen on do.
- (1) Janeway on do.

*Systematick Theology.*

- (1) Ridgeley's Body of Divinity.
- Stackhouse's do.
- (2) Calvin's Institutes.
- (2) Turretine's Institutions of Theology. Latin.
- Pictët's Theologia Christiana.
- (2) ——— Complete System. French.
- (2) Stapfer's Institutions of Polemic Theology. Latin.
- (1) Marck's Medulla.
- De Moor's Commentary on Marck's Compend.
- Gill's Body of Divinity.
- Brown's do.

- (2) Dwight's Theology.
- (1) Wisluis' Economy of the Covenants.
- Wishart's Theology.

*Theological Works, Doctrinal, Practical, and for Reference.*

- (2) Bates' works.
- (2) Charnock's works.
- Bishop Horne's works.
- (2) Tillotson's works.
- Barrow's Theological works.
- (1) Baxter's practical works. +
- Archbishop Secker's works.
- (1) Archbishop Leighton's works.
- (1) Scott's Theological works.
- (2) Flavel's works.
- (1) Baxter's Saint's Rest, abridged by Fawcet.
- (2) Watson's Theological Tracts.
- (1) Horæ Solitariae.
- Boston on the Covenants.
- (2) ——— Fourfold State.
- I. Erskine's Disputations.
- (2) Gill's Cause of God and Truth.
- (1) Dick on Inspiration.
- (2) Wilberforce's View. +
- (2) Hannah More's Theological works.
- (2) Booth's Reign of Grace.
- (2) Colquhoun on the Covenant of Grace.
- (2) Gibb's Contemplations on the Covenants.
- (1) Erskine on Faith.
- Williams on Sovereignty and Equity.
- (2) Buck's Works.
- (2) ——— Theological Dictionary. +
- (1) Hannah Adams' Dictionary of all Religions.
- (1) Howe's works.
- (2) Watts's works.
- (2) Doddridge's works.
- (2) J. Edward's works.
- Bellamy's works.
- (1) Witherspoon's works.
- (1) Jno. Newton's works.
- (2) Romaine's works.
- (2) Fuller's works.
- (2) Magee on Atonement.
- Stevenson on do.
- (2) Outram on Sacrifices.
- (1) Owen on Justification.
- (1) ——— on Spiritual Mindedness.
- (1) ——— on the Spirit.
- (1) ——— on Indwelling Sin.
- (1) ——— on Arminianism.
- (1) ——— on Redemption.
- (1) Dickinson on the Five Points.
- (1) ——— his Letters.
- Willison's works.
- (1) Henry on Prayer.
- (2) Burnet's Pastoral Care.
- (1) Baxter's Reformed Pastor.
- (1) Mason on Self-knowledge. +
- (1) Student and Pastor.
- Young Preacher's Manual.
- (2) Bishop Wilson on Parochial Duties.
- Sacra Privata.

- |   |  |
|---|--|
| <p>(1) Scougal's Life of God in the Soul of Man, and Sermons.<br/>Serle's Christian Remembrancer.</p> <p>(1) Clark on the Promises.</p> | <p>(1) Edwards' Life of Brainerd.<br/>Life of H. Martyn.<br/>Biographia Britannica.<br/>Marshall's Life of Washington.</p> |
|---|--|

*Sermons.*

- (2) Bishop Sherlock's Sermons.  
(2) Massillon's do.  
(2) Saurin's do.  
(1) Walker's do.  
(2) Blair's do.  
(1) Davies' do.  
(1) Burder's Village Sermons.  
(1) Robert Hall's Discourses.  
(1) Chalmers's Sermons.

*Ecclesiastical History.*

- (1) Josephus.  
(1) Shuckford's Connexions.  
(1) Prideaux's do.  
(1) Mosheim's Church History.  
(1) Milner's do.  
(1) Newton's do.  
+ (1) J. Edward's History of Redemption.  
Dupin's Church History.  
Stackhouse's History of the Bible.  
Stillingfleet's Origines Sacrae.  
Burnet's History of the Reformation in England.  
(2) Neal's History of the Puritans.  
(2) Campbell's Lectures on Ecclesiastical History.  
Jortin's Reflections on do.  
Bogue and Bennett's History of the Dissenters.  
Knox's History of the Reformation in Scotland.  
Calderwood's History of the Church of Scotland.  
Cook's History of the Reformation in Scotland.  
(1) Gillies' Historical Collections.

*Church Government.*

- Ayton on Church Government.  
(1) Potter on do.  
Lord Chancellor King's Account of the Primitive Church.  
(1) Jus Divinum Ministerii Evangelici—by the London Presbyterian Ministers.  
(1) Jus Divinum regiminis Ecclesiae—by do.

*Biography.*

- Bayle's Dictionary.  
Plutarch's Lives.  
Clark's Biography.  
(1) Cave's Lives of the Fathers.  
(1) Bower's Life of Luther.  
(1) Waterman's Life of Calvin.  
(1) Hesse's Life of Zuingli.  
(1) M'Crie's Life of Knox.  
(1) Cox's Life of Melancthon.  
M'Crie's Life of Melville.  
Prideaux's Life of Mohammed.  
(1) Biographia Evangelica.  
Vol. III.—Ch. Adv.

*Civil History.*

- (1) Rollin's Ancient History.  
(2) Gillies' History of Greece.  
(2) Goldsmith's History of Rome.  
(1) Priestley's Lectures on History.  
Gibbon's Decline and Fall of the Roman Empire.  
(2) Hume's History of England.  
(2) Robertson's History of Scotland.  
(1) ——— of Charles V. +  
(1) ——— of America.  
(1) Ramsay's History of the American Revolution.  
Gordon's do.

*Philosophy of Mind.*

- (1) Locke on the Human Understanding.  
Berkeley's Principles of Human Knowledge.  
——— three Dialogues between Hylas and Philonous.  
Hume's Essays.  
(2) Reid's Essays.  
(1) Beattie's Essay on Truth.  
(1) Campbell's Philosophy of Rhetorick.  
(1) Stewart's Philosophy of the Mind, and all his subsequent Essays.  
——— Outlines of Moral Philosophy.  
(2) Brown's Inquiry into the Relation of Cause and Effect.

*Polite Literature.*

- (1) Johnson's large Dictionary.  
(1) Walker's Pronouncing Dictionary.  
(1) ——— Key.  
(1) Murray's Grammar and Exercises.  
(2) Blair's Lectures.  
(1) Tatler, Guardian, and Spectator.  
(2) Johnson's Works.  
(2) Goldsmith's Works.

*Poetry.*

- |              |             |
|--------------|-------------|
| (1) Milton.  | Thompson.   |
| Shakspeare.  | Watts.      |
| (2) Pope.    | Montgomery. |
| (1) Young. x | Campbell.   |
| (1) Cowper.  | Milman.     |
| (2) Scott.   |             |

You will observe that in the foregoing catalogue I have often abbreviated a title for the sake of saving space; and sometimes because a book would be more readily found by inquiring after it by the title it here bears, than by that which the author has given it. The writers are not classed in all cases with exclusive propriety. This, in many instances, was imprac-

licable—Some of them might with nearly equal propriety have been placed in two or three classes. It is not unknown to me that you have a very considerable number of the books I have named. But while forming a catalogue, I wished to make one to which I might direct some of your younger brethren, who may hereafter make the same request that you have done; and which you also might use for a similar purpose—The enlargement, or the second catalogue, you must wait for till my next letter. The present shall be closed with an extract from a communication of a valued friend, who kindly sent me a list of books which he thought adapted to my purpose, and the most of which I have introduced into the catalogue now before you. He says in conclusion—

“The foregoing list has been drawn up hastily, and with very little system. It contains less than 300 volumes, and could not be purchased for much less than \$1000. There are here more books than are needful, at first, for a young clergyman. It is better for him to form his library gradually, than to possess a complete one at once; except books of reference, which he should get as soon as possible. If he could

lay out \$200 in the beginning, and \$50 annually, afterwards, his library would grow fast enough. In places where books are scarce among the people, it is a good plan for the clergyman to buy a good book, read it carefully, and then let somebody else have it at a reduced price. He should keep by him a collection of books for the purpose of lending them, and should keep them in constant circulation, such as

“Doddridge’s Rise, &c. Baxter’s Call. Alleine’s Alarm. Flavel’s Touchstone. Guthrie’s Trial. Pike and Hayward. Scott’s Force of Truth. Grace Abounding. Christian Remembrancer. Gardiner’s Life. Newton’s Conversion. Brainerd’s Life. H. Martyn’s Life. Scott’s Life. Bates’ Harmony. Scougal. Henry on Prayer. Watts on do. Clark on the Promises. Bickersteth’s Assistant—On Prayer. Willison on the Sacrament of the Lord’s Supper. Porteus’ Evidences. Jenyn’s do. Fuller’s Gospel its own Witness. Jones on the Trinity. Wynperse on the Godhead of Christ. Owen on Sin and Temptation. Edwards on the Affections. Burder’s Village Sermons. Newton’s Ecclesiastical History. Fisher’s Catechism,” &c.

In the opinions expressed in this extract, I entirely concur.

Very affectionately,  
Yours,

— — —

FOR THE CHRISTIAN ADVOCATE.

*“All thy works shall praise Thee.”*

PSALMS.

Refulgent orb! and thou, pale lesser light,  
That o’er the gloom of night in splendour shin’st!  
Who taught you how to glow? Who fram’d yon spheres,  
And, in exact proportion, bade you rise?  
Ye glitt’ring stars, that in the firmament  
With radiant glory move! Who form’d you thus?  
Whose voice, omnipotent, call’d you away  
From the dark womb of chaos into life?  
Ye lofty mountains! flowery meads and plains!  
Stupendous rocks! and roaring ocean! Speak.  
Came ye by chance? Ye birds that soar on high!  
Ye fish that swim! ye beasts! all living things!  
Whence came you here? And Man! for whom was made.  
These meaner things: Man! last but noblest work;  
Came he by chance? E’en nature shrinks aghast  
And answers,—No. ’Twas God’s own hand divine  
Created him; bade all things here below  
In order rise; and then pronounc’d it good.—P.



If any of our readers are among those who generally pass over every thing that they perceive to be in blank verse, we would inform them, that if they will read the following lines at tentively, it will be their own fault if they do not receive both pleasure and profit.

*From the Christian Observer for 1 December, 1816.*

SERIOUS RECOLLECTIONS ON A NEW YEAR'S DAY.

*Monet Annus.*—H O R.

Hark to that monitory sound, e'n now  
By listening Contemplation audible,  
The death-knell of the parted year!—A leaf  
Is clos'd: another, in Time's awful book,  
Is opening: the six-thousandth hastens on:  
Like pages of the eventful Chronicler,  
Each from its neighbour how diversified!  
Follower or forerunner!—At every turn  
New actors rise or fall upon the stage,  
And all is mutability, all death.  
What are we men, we lords of earth, but leaves  
Or flowers, that spring, and blossom, and decay;  
Some statelier, humbler some, all quick to fade?  
Where now those human myriads, that, like bees  
Or butterflies, for use or pleasure, wealth,  
Art, science, fame, or fashion, through the ir day,  
O'er cast or shiny, flutter'd to repose?  
Ask'st thou? Ask where the leaves and flowers they trol  
Or view'd: ask where the butterflies and bees  
That pass'd them. One poor answer serves for all:  
They have been—are no more: no more survive  
E'en in their works; their cities, thrones, renown,  
(Built with such length of labour) fall'n, forgot.  
Oh, then, that after-world! which who, that thinks,  
Can doubt! which, preach'd by Heaven's authentic Voice,  
Yea, by its own light manifest, makes plain,  
And wise, and comfortable, aught that else  
Were mystery, were vanity, were grief:—  
That after-world is all. There let me send  
My heart, my treasure; deeply there forecast  
My cares, my hopes, my happiness, my all.  
I should have more and earlier look'd to this—  
Reckless too long of being's pregnant end;  
Too much enamour'd of each way-side charm;  
Studious with man's vain lore to load a mind  
Dead in its guilt, unvivified by grace  
And godliness; to trick, as 'twere with flowers,  
A corse, meet only for the worm or fire.  
Yet what had I to do, in this brief state,  
But work out my salvation for the next,  
(That world interminable of weal or wo!)  
With fear, with trembling; not by vexing cares  
Cumber'd, or by dissatisfying joys,  
But single-sighted, on my one great task  
Fix'd, and athwart the obtrusive gauds of sense  
Stretching to Faith's eternities my gaze?  
Years have been lost; up, stir thee to redeem  
All that of life may yet be thine—who knows  
How little? Life is but a scanty ledge,  
Where the poor traveller walks suspended o'er  
A fathomless abyss!—  
Oh! let him heed his footing, heed his side!  
Chances play round him momentarily, and each  
May sweep him to destruction.

Thou, then, who hail'st this opening of the year,  
 Mark down for heav'n its progress: ere its close,  
 A red-breast may be warbling on the stone  
 Where thou art cold and darkling underneath.  
 Still hast thou been permitted to behold  
 Yon sun, renewing o'er the genial year  
 His radiant round—mindless too oft of Him,  
 The great, the gracious Author of sweet light!  
 Still has thy heart its glad pulsations kept,  
 And kindly fires—unwarm'd, too oft unmov'd,  
 With love, with active gratitude, to Him,  
 Giver of all! Thou still hast mark'd, with eyes  
 Of joyous wonder, herbs, and leaves, and flowers,  
 At Spring's green resurrection reappear,  
 Yet hast not caught the lesson, from dead works,  
 A new life to put forth; prefiguring so,  
 By present resurrection of thy soul,  
 Thy body's future. Barren, heretofore,  
 Still art thou spar'd: yet, oh! presume not still.  
 The Master of the vineyard spares thee thus,  
 In such long-suffering goodness as may best  
 Win to amendment; but will soon return,  
 And, frowning on the hard and hopeless, charge  
 His pruner, Death, "Lay to that root thine axe,  
 And hew it down: why cumbereth it the ground?"  
 Yes: give thyself to God, the God of love;  
 The FATHER, by His own SON, reconcil'd  
 To rebel man, and offering to thy prayers  
 And labours His own SPIRIT. Oft with Him  
 Hold commune in his word; thy master care  
 To weed out nature, nurse implanted grace,  
 Impregnate with his will thy heart, thy life,  
 And in his image rise regenerate.  
 Do good, the little which thou canst, in this  
 Thy measur'd work-time: cheer, enlighten, aid,  
 The poor, the dark, the wretched, of thy kind;  
 Copy and love the holy; so to serve  
 Thy Lord, thy Father, in His family.  
 Strive while on earth a sojourner to dwell,  
 Whose home is heaven; not, like yon thoughtless world,  
 Nor like thyself erewhile, grovelling and chain'd  
 On dust, all unprovided for th' approach  
 Of death, of judgment, of eternity.  
 Oh! to be torn through ever-dragging ages,  
 From those thy heart-strings clasp'd; th' embosom'd wife;  
 The child who, like a second life, grew up,  
 A sun-shine to thine eyes; the parent, friend;  
 Since *thou* wouldst madly slight the day of grace  
*They* patiently improv'd! Soul-harrowing thought!  
 Change it, while yet thou mayst, for that dear hope  
 Of sharing immortality in bliss  
 With all that here deserv'd thy lasting love,  
 All that made God their friend.—Oh! is he thine?  
 Time's clock, to-day, hath once more struck: it goes  
 Silently, swiftly, and for thee must soon  
 Cease striking. Catch its instant warning! Wake!  
 Rise from thy dreamy slumber! By the glass  
 Of heavenly Truth, by all the aids of faith  
 And practice, sedulously cleanse and clothe  
 A soul (how naked else and foul!) for heaven.  
 Thus, with what deep, what durable reward,  
 Above all festal joyance, shalt thou keep  
 The monitory birth-day of a year!

## Miscellaneous.

ON PSALMODY.

(Continued from p. 493.)

Winnsboro', July 6th, 1825.

Beloved brother in Jesus—The more we learn of the gospel of our Lord, the more the glorious perfections of God shine on our souls, and the more will our hearts glow with the love of Immanuel. Very little do they know of sublimity, who have not learned from the sacred scripture the character of Jehovah. But little do they know of love and mercy, who have not learned it from the gospel. But little do they know of liberty, who have not been made free by Christ. "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. v. 1.

If I trace the minute parts of the paschal sacrifice, I find an immediate reference to Christ in every part. Alluding to this sacrifice, Christ is often in the New Testament called the "Lamb of God." It is said, "Christ our passover is sacrificed for us." Yet I do not think, that because Christ shines so clearly in the type, that we should continue to use the type, in order that we may see Christ in it. In all the temple service the Apostles, and we under their guidance, can see Christ set forth in a clear and impressive manner. But I do not think that I am therefore bound to maintain the temple service, for the purpose of seeing Christ through that medium. The Psalms contain clear and evident prophecies of the Lord Jesus, but still in the necessary obscurity\* of prophetic style.

\* There is no contradiction here. For as prophecy, it is plain. When the predicted facts are compared, it is evident. Yet still without a clear and very extensive knowledge of facts, the prophecy must retain a great degree of obscurity and uncertainty. The Jews still chant the Psalms and deny our Saviour.

The Apostle, and by his teaching we, can see him in almost every psalm, but not more clearly than we can see him in the types. I do not think therefore that I am bound to sing the Psalms and nothing else in public worship. As I said in the preceding letter, I say again, the Psalms, as well as the books of Moses, contain the eternal truth of God, "written for our learning," &c., "profitable for doctrine," &c.; and it is our duty and our privilege to use them for these purposes. But the command to sing them always referred to the temple worship; and like the commands to circumcise—to keep the passover—to keep up all the types of Christ in lively view—ceased to be binding when the temple service ceased. You will keep in mind that there is as great a difference between the *Psalms themselves*, and the ceremony of singing them, as there is between the record of the types of Christ, and the ceremony of exhibiting those types. If you ask why the record of the types would not do before the coming of Christ as well as after?—why they might not have been spared all the expense and trouble of sacrifice, &c.—I answer, Because, as all types and prophecies are necessarily dark and mysterious till after the fulfilment, it was necessary to have sacrifice actually performed, in order to keep up a distinct and lively view of the type itself on the mind, till the Antitype should come. With types it was necessary to connect prophecy; and no plan could be better devised than what the Lord did appoint. The prophecies contained in the Psalms were to be sung in close connexion with the typical rites, that when Christ should come they might see both the types and prophecy which were every day exhibited and uttered, fulfilled in him.

How strikingly the wisdom of



God appears in the arrangement of the temple worship.—He made it an imperative and indispensable duty for those very Jews who rejected the Lord, to prefigure him; and in the words of David, or if you please, the Holy Ghost, “prophesy of him,” while he was walking among them, and fulfilling both the types and prophecies! But when those types and prophecies were fulfilled, then the same necessity did not exist, and the people of God were set free from the obligation of either exhibiting the one or singing the other. They were then permitted to leave off all their antecedent forms, and to look to Jesus himself through the clear revelation of the New Testament, and sing his praise according to the light which it conveys. “If the Son therefore shall make you free, ye shall be *free indeed*.”

The Apostle, in Gal. iv. 1—7, draws a lively comparison between the two dispensations: “Now I say,” &c.—Here is a contrast sufficiently strong between the Old Testament and New Testament children, to give us a satisfactory reason why the former should be confined to the temple service and the singing of the prophetic psalms alone, but we be at liberty to worship God in every place, and to speak his praises according to the influences of that spirit of adoption which he has given us, to enable us to cry Abba! Father! “Where the Spirit of the Lord is, there is liberty.” 2 Cor. iii. 17. Let me refer you to a few more texts respecting Christian liberty: Gal. v. 13; 1 Pet. ii. 16; Gal. ii. 4; 1 Cor. viii. 9; Gal. iv. 26, 27, 31. Do not these texts, with many others which might be quoted, exhibit a Christian liberty, which includes the privilege of singing the names, and actions, and words of our Saviour, as recorded in the New Testament?—of singing his praises *according* to the “light of the glorious gospel of Christ?”—or, in other words, to ex-

press New Testament sentiments in poetical language, and sing them in the assemblies of Christians?—My mind is fully persuaded on the subject.

I also feel at liberty to sing a mere translation of the Psalms—or any part of the word of God which declares his praise. The Apostle Paul, too, felt at liberty to circumcise Timothy, “because of the Jews which were in those quarters.” Acts xvi. 3. He had liberty also to follow the precepts of the law in regard to purification. See Acts xxi. 26, and xxiii. 6.—Yet this same Paul, when certain brethren came from Judea, and taught the brethren saying, “Except ye be circumcised after the manner of Moses ye cannot be saved,” (Acts xv. 1.) contended earnestly for Christian liberty. The subject was carried to a synod, and discussed there: and the cause of Christian liberty triumphed. “For it seemed good,” &c. Acts xv. 28, 29. Acts xv. 8, 9.

Therefore, although I can go to those who confine their singing to the book of Psalms, and join with them, yet I am unwilling to be confined by human bonds or traditions. I wish to use my liberty which Christ has given me “for the praise of the glory of his grace.” Blessed be the Lord our God, we may now have “boldness to enter into the holiest,” &c. (Heb. x. 19, 20; xiii. 15.) For the *truths* of God remain the *truths* of God immutably, whether they be expressed in Hebrew, Greek, Latin or English—whether in prose, blank verse, or rhyme—whether in the Bible, Confession of Faith, or hymns and spiritual songs. And if we receive *the truth* by any channel, “the truth shall make us free.”

Every true Christian who will use his liberty without abusing it, will have opponents on both sides of him. Some will probably endeavour to curtail his privilege; others to lead him to sinful indulgence. Some, it may be, will reproach him

for departing from old forms and customs—others for being too conscientious in regard to the glory of his Redeemer. But he may say to himself, “Do we then make void the law through faith?” (Rom. iii. 31.) “God forbid: Yea we establish the law.” “Shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin live any longer therein.” “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”

On this part of our subject, a useful lesson might be received from a reference to the conduct of the Pharisees, who wished to preserve all things “after the pattern shewed to Moses in the mount,” and according to the wisdom and rectitude of their good father. I only refer you to a few texts. Mat. xi. 16—19; Mark iii. 1—6; Luke v. 27—32; vi. 7—11; xvi. 14—16; Acts vi. 13, 14—21, 28; Mat. xxvi. 65.

May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Farewell for the present,

JOHN MCKINNEY.

(To be continued.)

LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

(Continued from p. 497.)

LETTER II.

May 10, 1818.

My dear Mary,—Through the goodness of our heavenly Father, your little Charles has almost passed the days of helpless infancy. He no longer creeps, but walks erect, and sometimes perhaps feels independent of a mother's care—Then he falls—Emblem of a future day, when approaching the verge of manhood! Strange if he should not feel a mother's frequent admonition and counsel somewhat intru-

sive—And if he receive, as probably he will, a classical education, he may discern that yours is *not* truly such. But even then, dear Mary, lay not down a mother's authority. If her *wish* is not a law, let her *commands* be inviolate. It is far easier *now* for you to follow his literally *wayward steps* and prevent his frequent falls, than at his maturer age to follow with steadfast eye his *moral deviations*, and to prevent his falling into folly and sin.

Think not that it is yet too early to watch his moral conduct, and to teach him his obligation to the God who made him; who redeemed him; and who must sanctify him—if ever heaven becomes his abode. Let him daily see you bend the knee in homage to the Sovereign of the universe—Let him kneel beside you, and teach him to lisp his Creator's name and praise. When he commits a crime, tell him that this great God sees it; is angry with him for this; and notes it in his book against the judgment day. Say not merely that his father and mother are angry—that his friends will not love him, if he misbehave; for these things should be motives of but secondary importance, to restrain him from sinful practices.

Beware that your servants be not immoral and profane: for your child must not become familiar with vice. The most hideous object loses half its deformity by familiarity. Have no nurseries in which to confine him, that *you* may be freed from care. But this caution I know is needless; you love your Charles, and will teach him to love your society more than any other. This principle must *now* be cultivated; this habit must now begin. You must not, therefore, with many inconsiderate mothers, forbid him the drawing room, or parlour, lest he should litter your carpet with his playthings. You will consider him your *constant* companion—a part of yourself. Rather admit no

company, but such as have wisdom and conscience enough to know and consider that you must not, that you cannot, be excused from your all important charge. There is indeed little goodness in her heart, who is disgusted with the prattle and appearance of a well-governed, cleanly, and well-attired child. If yours is ill-governed, and ill-bred, you may well seek to hide him in the nursery, or in the kitchen with the servants. How has my heart bled for such, when I have seen the mother dressed in all the elegance of fashion, in her richly adorned parlour, while her children were consigned over to the care of servants, who cared little indeed for their morals, their comfort, or their cleanliness. And how, indeed, could it be required or expected of these, when the children were deserted by her, who gave them birth—by their own mother! Truly they were at this time *unfit* to approach her, or her parlour, or to be seen by her fashionable friends. But besides this, their lives were alike exposed to the fire, the water, and the unwary passenger; and if they even escaped dangers from these sources, it was scarcely possible that they should escape the contagion of *vice*. In addition to all, it is in this way that filial affection inevitably becomes alienated. A fashionable unfaithful mother may greatly need, in her declining years, an affectionate son, or daughter, to remove a thorn from the pillow of disease, and it may be of poverty too; but hardly can she make a rightful claim on their gratitude—She must certainly want a long established place in their affections.

Not so with your friend A——. Her father's friends, including your parents, were invited to an entertainment at her house. On this occasion, if ever, her little ones might have been excluded from the parlour. They were not placed at the well ordered table; but in the

evening they were all seated in the circle of theirs and their father's friends. The babe was in his yet beautiful mother's lap; while Francis and Jane were sitting, one on each side, in silent attention, or innocently diverting themselves, though not in boisterous mirth; or sharing alternately those little attentions, which the guests were all pleased in bestowing, because not *pertly sought*. Their little hearts were not apparently elated with vanity; for their pious mother had early taught them lessons of humility and submission. O, when will mothers learn that their characters never shine with so much lustre as when exhibited in the obedience, humility, and intelligence of their children!

If you would have your Charles, at a future day, listen to your graver counsels and admonition, cultivate with the greatest care his *early* affections. Bring your words down to the scale of his immature understanding, and converse much with him. We never cease to love with the warmest affection the intimate friend of our early years; and let this earliest companion, this intimate friend of your boy, be his own much loved mother. Invent plans for his amusement—teach him to manufacture his toys—to make his kite—to spin his top—to roll his marble—nor think your time lost. The influence thus early established, may hereafter go far in saving his soul from death. Walk with him when pleasant. Point out to him the beauties of nature, and teach him his accountability to the God who created all these wonders. He will be much entertained and instructed in hearing you repeat stories from the Bible; and this will give him an early inclination for reading those sacred pages.

If your domestick duties call you to the kitchen, take him with you; and there teach him to exercise a proper deportment towards the ser-



vants. And let them be such as he may safely treat with condescension and kindness. Never allow him to manifest a haughty temper. A truly great man is never haughty; but one who *affects* greatness, supposes this to be quite a necessary appendage. Your little son must not *command*, he must not *strike*, he must not even be *angry* at the servants, with impunity. How fatal is this to the temper and disposition? And the little master himself is, in the end, far the greatest sufferer. Even a dog, a cat, or a fly, must never be the victim of his cruelty. Should you indulge your son in such acts of barbarity, he may indeed become a brave soldier—may soon learn to delight in death and carnage—in the groans and sufferings of a vanquished enemy. But never will he be prepared for the peaceful duties of the Christian, the good citizen, the husband, and the father. There is not an atom on our globe, impregnated with life, but has a claim on our benevolence. But our faithful servants have much more; they have a claim on our *gratitude*, when they do for us what we will not do for ourselves—when they labour constantly for our comfort. Deny them not, therefore, an affectionate word, or a kind look. They have no right, it is true, to familiar intimacy. But there is a generous deportment, and a proper mode of conversing freely and kindly, with even the darkest of Afric's race. Dr. Johnson's essay on "The Opinion of Servants not to be despised," will afford excellent hints on this subject.

Do you wish to increase, and permanently to fix the affections of your husband? Let him see you earnestly engaged in educating his son, that he may one day become the support and comfort of his declining years. Nothing will tend more to increase his obligation to love you; and nothing will more tranquillize his heart, when en-

gaged abroad for the support of his family, than to know that you are excelling at home, in all the duties of the wife and the mother. *All* good wives, I know, do not find even a partial reward in the affections of a husband. But such as do not, should with increased care educate a son, that *he* may become her comfort; and that she may be happy in the character of a *mother*, if not in that of a wife. Many a house and family have been saved from dispersion and ruin, by the influence and exertions of a well educated first-born son. We have seen such a one supplying the place of a father, to the younger members of the family—supplying a place made worse than *vacant* by the intemperance of an unnatural parent.

To our friend E—— this may seem a forlorn hope, while weeping over her first-born son, now a babe in her arms. But weep not E——. Rather arise and be active in every duty, which you owe to this child. The years will roll swiftly away, and ere you aware, he will become a tall youth—will verge on manhood—and will take under his protection the family of his beloved and venerated mother.

You will now find Charles beginning to manifest some of the most predominant passions of his heart. You can discover whether his temper is naturally amiable, or the reverse—whether generous or avaricious; and with comparatively little attention and care, a wrong bias in his childhood may be effectually counteracted. Mark if he is passionate or revengeful, and let no instance of the kind pass without reproof or correction. In one case I was successful in teaching a son to govern a most overpowering naturally bad temper. You would not at present know that he was otherwise than naturally mild and amiable. There is no merit in possessing by nature a temper amiable and soft. But there is much cre-

dit in governing and subduing passions naturally morose, violent and revengeful. Mark if yours is unwilling to share with those around him his fruit, or his playthings, &c. If so, he will in time be avaricious, unless you can destroy this evil propensity. Oblige him frequently to share with those around him whatever he holds most dear; and never allow him to contemplate with too much satisfaction his hoarded treasures. Reward, by your warmest approbation, every voluntary act of generosity; and teach him to feel that it is better to give, than to receive. You can also reason with him on the evil effects of covetousness: and show him that he has no right to receive any favour from others, if he has been unwilling to share with them what he may have had.

A friend once told me that his son had contracted a disposition to avarice, which seemed to be by no means natural to him. In his earliest days he set no value on his playthings, or money, but soon scattered and lost all. He reasoned with his son on the impropriety of this profusion—furnished him with a little trunk, and instructed him how to save what he had. The child obeyed, and soon began to witness the happy effects of his economy. By saving his cents, he found that dollars were accumulated; and he felt a pride in having in his possession a fine assortment of toys. The extreme of every native virtue is a vice. Thus in this case, prudence soon grew into parsimony. If the kind parent will not correct faults like these, a cruel unfeeling world will often detect and expose them in the most painful manner, and very probably without any good effect. My pity has often been excited at seeing a child, with all these faults, mix with his fellows in a public school. There he is ridiculed and hated, he hardly knows for what; and does not consider himself in fault. He

is unhappy, and complains bitterly of his treatment to his fond parents, who cast all the blame on his companions, and thus widen the breach, by inflaming his pride and exciting his resentment. He returns to his fellows more determined in his own ways than ever; and, as might be expected, meets with a double degree of disappointment and chagrin. The unwise parents take their darling from school, that he may not be imposed upon. His bad habits now become more confirmed; he passes his youthful days in idleness, and his riper years in ignorance. His parents, more than any others, feel the bitter consequences of this bad management, till they are hidden in the grave.

One of the many pernicious errors which sprang up in the days and in the land of infidelity, was the soul destroying doctrine of “leaving the minds of children free from all moral restraints, until their reason should become mature, and should teach them effectually to govern themselves!” A nation at length adopted this maxim; and under its influence, a nation of soldiers were trained, ready boldly to invade and trample on the rights of every other nation. They became a people who neither feared God nor regarded man. And let us never forget the sad catastrophe! They were made, by a long continuation of unparalleled sufferings, an example to all the nations of the earth—An awful instance of the power and justice of Him who sitteth in the heavens, to take vengeance on those who know not God—who fear not his wrath, or who defy his power and trample on his laws. Written, as the lesson was, in pages of blood, can it ever be forgotten! Happy had it been, if, with their partial reformation, the sad effects of their apostacy could have ceased! But, alas, their principles, and some living examples of their effects, found their way to our own

happier shores, and here developed their baleful influence. "Let reason govern your children, and beware of severity and restraint; for if you break their wills, you break their hearts, and destroy every energy of their souls."—It was thus the gay widow of a French gentleman, taught at a party of the younger and the graver matrons of our village. Fortunately for us, we had before our eyes, in her family, evidence of the effects of her theory, when reduced to practice. And we saw that she herself, the most unhappy victim of the miserable consequences of this false maxim, was still blind to the cause of all her sufferings. She indeed broke not her childrens' wills, but it was only the want of sensibility, if they did not break a mother's heart! From the first day that our village was peopled, its inhabitants had never seen a family so dissolute—or at so early an age, so far advanced in the broad way to destruction. We are told to correct our children "while there is hope;" but these were soon beyond hope. I would not dare to record their crimes on this sheet.—They have gone far away. But the short and narrow grave of little François, remains to tell us what a mother is, without religion, prudence, and natural affection—totally destitute of all correct notions respecting parental duties.

(*To be continued.*)

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p. 503.*)

Montpellier, May 6, 1820.

My dear Friend,—My stay at Nice was very short; but not because it is a place without attractions. Had I been in health, with a pleasant companion, and furnish-

ed with letters of introduction to English society, of which I believe the place generally contains abundance, I could have passed a few weeks with much gratification. The spring was well advanced, in a climate where vegetation never entirely ceases: the environs of Nice presented much fine cultivation in the gardens: the distant Alps, whitened with snow on their summits, showed to much advantage; and the shore of the Mediterranean furnished a very delightful walk.—All this, in addition to a handsome city, as it regards the modern part of it, and a hotel of excellent accommodation, kept by a landlord who spoke English, remarkably obliging, sensible, and communicative, invited longer delay. But in my situation, five days sufficed to view the exterior of all that appeared worth seeing. Eager to try the effect of exercise, after my long confinement, I took passage in the publick stage for Marseilles; which you know is a principal city in the south of France, situated on the shore of the Mediterranean. About two miles from Nice, we left the dominions of his Sardinian majesty, and entered the territory of France. Here our passports were examined, and our trunks strictly searched for contraband goods.

My first day's travel was a day of interest never to be forgotten, from the great amount of novelty it presented from morning till night. Hitherto I had seen little more than *cities* of the old world, with their environs. On this day I was introduced in full, to the *country*—its towns and villages, its roads, its cultivation, and its outlandish inhabitants. And a strange country it did appear to me; differing in almost every thing from the land of my nativity. I am sure I should fail, if I should attempt to give you an adequate idea of things as they presented themselves to my view. Yet I cannot help trying, though I should not succeed, to give you



some description of a few of the objects, which, interesting as they appeared to me, would have had double interest, had I enjoyed your company to look at them with me.

The public stage, called here *the Diligence*, in which I was conveyed, was the first thing which called forth my wonder; and my wonder has not ceased to be called forth, as often as I have seen any of this sort of vehicles; which indeed I have generally found to correspond, as far as I have yet travelled. So rude, so clumsy, and so altogether grotesque are they in appearance, that, judging from them alone, I should suppose the people who use them to be no more than half emerged into civilization. The hubs project beyond the plane of the wheel at least one foot, and the ends of the axletrees project beyond the hubs some inches farther. The collars on the horses are at least one foot in thickness, and project above the horses' necks from twelve to fifteen inches, exactly like a sugar loaf. The hames which embrace these collars, and to which ropes instead of harness are fastened, are boards, four or five inches in width where they surround the collar, but rising with a rounding top on each side of the sugar loaf top of the collar, and spreading so as to show faces of from twelve to fifteen inches broad, fringed and painted in a way designed for ornament. The horses are always five, two behind and three before—frequently all studs. On the near hind horse the driver sits, dressed in a frock coat of linen or cotton, resembling our hunting shirts, dyed green, and amply furnished with fringe; with a little round hat, and his hair gathered into a queue of two or three inches in length: his legs are thrust into a pair of long boots, reaching in front some inches above the knee, and which cannot be less than from ten to twenty pounds weight each. That this is no exaggeration you may believe, when I mention that

an American gentleman with whom I have conversed on the subject, estimated them at fifty pounds. They are made of wood, clasped with iron, and covered with leather. The design of them, I presume, is to protect the leg from the strokes of the tongue of the carriage, which passes between the horses. He drives ordinarily at the rate of from four to five miles per hour; except when entering a town or village, when he sets off at the fastest trot to which he can push his horses, and cracking his whip above his head with ceaseless vehemence, until he reaches the tavern where he is to stop. The inside of the stage contains two seats only, which accommodate three persons each, who face each other. The corner seats are much the most comfortable, especially those in the hinder part of the carriage, which allow the passengers to face the horses. The sittings are numbered: those in the corners answering to 1, 2, 3, 4, and those in the middle being counted 5, 6. The passengers are entitled to choose, in the order they take the stage; and are so marked on the way-bill; the first passenger being entitled to No. 1, &c.: and it has surprised me no little, as being so contrary to all I had heard of French politeness, that I have scarcely seen a Frenchman, entitled to any of the corner seats, resign his right in favour of a lady. What renders these corner seats peculiarly desirable is, the accommodation they furnish for sleeping; the back of the stage being stuffed and soft, as high as the head: and as the stage generally drives all night, a facility for sleep is of primary consideration. In front of the stage is a seat called the *cabriole*; which also accommodates three persons, and which in good weather is preferable to the inside. Here a passenger may be conveyed at about a fourth less expense; and if he chooses to occupy the top of the stage, where the baggage is often stowed in a

kind of basket, and on which he may sit, or lie, as likes him best, he may get along very cheap: and here I have sometimes seen as many passengers as in the inside. The cost of stage travelling, inside the coach, is very nearly equal per mile to what it is in the United States. Besides the driver, an officer always accompanies the coach, called the *conductor*. He occupies a seat in the cabriolet, and is the captain of the whole concern. He has the oversight of the horses, the driver, the baggage, and the passengers themselves, with whom he always eats at table, and sees very carefully to their comfortable accommodation. He is answerable for any baggage committed to his care: and the traveller, journeying the whole breadth of France, from the Alps to the Andes, need not give himself the least trouble to look after any thing in the charge of this officer—he will find all safe at his journey's end. The publick stages, on all the main routes, belong to the government, which of course reaps the profit. Private individuals, setting up any thing of the kind, must pay a heavy tax per head, on all the passengers they convey.

The first night after leaving Nice, we stayed at a town called Antilles, remarkable for its ugliness. Here I was again paraded before the police, and strictly catechised, as to whence I came, whither I was going, the object of my travel, my occupation, &c. &c. The passport I had brought with me was taken from me, to be transmitted to the general police office at Paris, where, I was told, I would again receive it; and a general travelling passport was given me, a copy of which was also to be sent to Paris. This travelling passport filled one face of a sheet of paper, and contained an inventory of all that belonged to my situation and external appearance—my age, occupation, stature, the colour of my

hair, of my eyes, my complexion, each feature of my face, &c. &c., all was distinctly expressed. While it was making out, I underwent a scrutiny by the clerk of the office, as if I had been before a painter, sitting for my likeness. Should I abscond at any time, it contains ample materials for a description in a public advertisement, that will render me very easy to be recognised.

During my journey, nothing of importance occurred. It was seldom that the stage was full; and my acquaintance with the French language was too deficient to allow me to have much intercourse with my fellow passengers. I performed, indeed, a very solitary journey, in the midst of ever changing company. I was always treated with civility, and in the publick houses found the waiters exceedingly attentive. One precaution I have found necessary in French inns, which is very customary, but which would be accounted grossly indecorous in an American tavern: it is, to inquire the price of any article of accommodation, previous to making use of it; without which, you will be in danger of extortion when you come to pay for it. The good inns are generally among the best houses in appearance, in the towns and villages. In their arrangements, they exhibit a surprising deviation from what is customary in America. The entrance into them is generally through the kitchen: and often the kitchen is the only general sitting room where fire is to be had; and the month of April, in this climate, contains a great deal of raw weather, which makes fire very necessary. A French kitchen is really a morsel of curiosity. Its variety of fireplace, and arrangements for boiling and roasting, with its multitude of utensils of all sizes, generally made of copper and kept very bright, clearly indicate it to be the laboratory of luxury: and certainly if I may

judge from what I have seen during my journey, the French are a very luxurious people. Generally, the regular meals per day, during stage travelling, were but two—breakfast and dinner; the first about 10 or 11 o'clock, and the last about sundown; but both meals are substantially the same—commencing with soup, and succeeded by a variety of roast and boiled, with wine in abundance. The only difference appeared to be a greater change of dishes at dinner, with a dessert, which the breakfast wanted. The tavern rates are hardly so dear as in the United States.

The appearance of the country through which I travelled, greatly disappointed me in one respect—in cultivation. The population of the country is evidently very full; and a much greater proportion of ground is under cultivation than with us: but the growing crops of grain and grass, do not manifest a luxuriancy that indicates superior husbandry—rather the reverse. In many places, the vine and olive appear to be the chief objects of attention. The olive is planted in an orchard, like the apple tree with us, and has pretty much the size and appearance of the apple tree, except that in its leaf it more resembles the willow. The branches of this tree were generally killed last winter by the frost, which exceeded in severity any thing that has been known in this climate for almost a century. The farmers were lopping off the limbs, leaving only the stock, which showed symptoms of sprouting.

The vineyards are generally laid out like our cornfields, in rows both ways. The vines stand at the distance of eight or ten feet apart. They are cultivated exactly as we cultivate Indian corn, by ploughing and cross ploughing, hoeing and manuring round the root of the vine. In the fall, the whole growth of the vine is cut off to within a few inches of the ground. The

stump throws up new shoots in the spring following, which produce the grape: so that not only the grape, but the vine on which it grows, is the produce of the same summer. The vines are articles of great value as well as the grapes, as they constitute the chief firewood of the inhabitants. They are tied in sheaves, of about a double handful, and sold at so much per sheaf.

One thing I was grieved to see. It was the multitude of women, old and young, labouring in the fields. They were driving the plough, wielding the heavy mattock, and in short performing every kind of work which in Pennsylvania is done only by the stronger sex. I certainly think that during my travel, I saw a greater number of women than of men, in the fields, at the labours of husbandry: and at the inns I saw a greater number of men than of women, cooking in the kitchen, and doing the lighter work of waiters. Such a state of things appears to be decisive evidence that society is far back in improvement. The "lords of the creation" manifest themselves to be still allied to savages, so long as they play the tyrant over the weaker sex, and assume the lighter tasks to themselves. Whatever may take place in the polished circles of Paris, verily it is not in this region of France that the fair sex generally are treated with idolatry or flattery. They seem rather to occupy the station of the Gibeonites—to be "the hewers of wood and drawers of water" for their lords and masters.

The villages and small towns through which I have passed, and I have passed through a great many, (so that already I have but a confused recollection of them, like a dream) were, many of them at least, very shabby. The houses are mostly of stone, old and mouldering—many of them without floors on the ground story, and very few recent erections are to be seen. The streets are so narrow, as to render



it often impossible for wheel carriages to pass one another; and so dirty as to be very disgusting. On entering them in the evening, you encounter an atmosphere highly offensive. Certainly there were a number of exceptions; among which, I was particularly pleased with the town of Aix, about twenty miles from Marseilles. The Diligence made a stop here for some hours, which gave me an opportunity to view it. It is beautifully situated, in a level region of fertile country. The streets are wide and straight, furnished with side walks, (very uncommon in most of the towns that I have seen) and planted with trees. Many of the buildings are very fine. I am informed that many of the nobility reside here, and appearances indicate it.

On the evening of the third day after leaving Nice, I arrived at Marseilles, where I stopped several days. Some letters of introduction brought me into the acquaintance of several American families, who are established here as commission merchants, and to whose hospitality I have been greatly indebted. So far, I have found a countryman in a land of strangers, quite equal to a near kinsman at home. My stay in the place was too short to allow me to collect much that is worth communicating. It is a large city, containing a population of about 120,000 inhabitants. It possesses a delightful harbour, and seems to have a great deal of trade. Like Nice, and probably like most of the large cities of Europe, it consists of an ancient and a modern part. The modern part covers much the most ground, and is very handsome, with wide streets, well paved and clean. There are also some publick walks, planted with trees, that are very inviting. The ancient part of the city is truly a curiosity. It is separated from the modern part by a small rivulet, and covers the sides and top of a high and steep hill.

The houses are high, and very rude and old in their appearance. The streets are generally too narrow and steep, to admit any kind of carriage larger than a wheelbarrow, and withal very filthy. I presume the generations of human beings, who some thousand years ago first made it a city, were induced to locate it on such a rugged eminence, in preference to the fine level plain on which the modern part of the city stands, from a regard to their defence in time of war. In our world of war, every consideration of convenience and comfort has been sacrificed to that of safety. In fixing their habitations, men have been compelled to inquire, not where they might enjoy the greatest convenience, but where they might be best protected from the savage attacks of their fellow men. And yet, all their sufferings from war have had little or no effect, in disposing them to listen to that gospel which is emphatically the gospel of peace; and whose salvation will one day, even in our world we are assured, supersede the necessity of "walls and bulwarks."

As it respects religion, I have spent a very dreary time, I may say, ever since I left the good Methodists of Gibraltar. In all the hundred and twenty thousands of Marseilles, not one fell in my way with whom I could exchange a sentiment in religious converse. There are four Protestant ministers in Marseilles, who minister to two congregations; but understanding that none of them spoke English, I sought no introduction to them. I have learned from the Protestant minister here (Montpellier), that none of them are evangelical in their doctrines. I was in several of the Roman Catholick chapels of Marseilles, during my stay there; and I was surprised to see so little appearance of devotion among the worshippers. I presume it is to be accounted for from the general pre-

valence of infidelity in France, which has relaxed the bonds of superstition, even on the minds of the devotees of Popery.

Marseilles is situated in an exceedingly sterile region of country. On the road by which the publick coach entered it, for a considerable distance the immediate neighbourhood of the city appears, in a great measure, a waste; owing, it would seem, to the invincible barrenness of the soil—if that may be called soil, which is chiefly gravel and stones. There is indeed around the city, considerable ground brought under cultivation, by immense labour. The stones are gathered off, and built into high walls, which have the exceeding unpleasant effect of hiding every thing from the view. On almost every way by which you attempt to pass out of the city, you no sooner reach the termination of the buildings, than you find yourself between high stone walls, which treat you as a thief, by forbidding you ever to look within their enclosure, lest you should be tempted to break over and steal.

On one side of the city is a craggy promontory, that towers to a vast height. From its bare and rugged summit, to which I ascended with no small labour, there is to be enjoyed a prospect of great interest; though it exhibits nothing like a land of promise, flowing with milk and honey. Immediately before you is to be seen the whole wide spread city. You look down into its streets and lanes, and see its whole arrangement, with all its suburbs and its beautiful harbour, so filled with masts of shipping as to look like a forest—the whole so near, that you are ready to think you could almost leap into it. On the left, you look over a vast space of the Mediterranean, far as your eye can carry its power of vision, until the blue water and the blue sky seem to meet and mingle. Beyond the city, in front of you, and all on the right hand, you look over

an immense territory of bare and barren country, but little cheered with pasturing flocks, or the smiling habitations of men. The whole furnishes a sight truly sublime, for its immensity and its wildness. But dearly did this delightful prospect, in a delightful day of April, seem to be purchased, when I looked away to the west for the land of my home—far, very far from my vision, and felt myself a lonely stranger on one of the mountains of France. I confess to you, that to have seen my own humble habitation, and to have been able to recognise the little domestick circle which I call *mine*, in health and in peace, would have been a joy, most gladly purchased by a surrender of all the sublime prospects which France, or which Europe, has to present. But still I enjoyed a privilege—which, could I have made the proper improvement of it, is ten thousand times greater than that of beholding all I call *mine*, in health and in my possession—a privilege which he who knows its value, would not surrender, for all that earth can give. It was the privilege of kneeling down on the mountain top, and by an act of faith and prayer, casting myself and mine on the mercy and the care of that Great Being, who is every where present, and whose command is, “casting all your care upon him, for he careth for you.” There is a cordial in complying with this injunction, I verily believe, to the body, as well as to the mind. Often do I need it. Often, very often, may I and you know its refreshment. It will help us to forget the sorrows incident to our being strangers and sojourners in a vale of tears.

Most sincerely, yours, &c.

---

THE REV. MR. STEWART'S PRIVATE  
JOURNAL.

(Continued from p. 507.)

Friday, April 2d. Capt. Paddack, who has been most kind in his at-

tentions, insisted on entertaining us on board the Hydaspes to-day. The whole family, Mr. and Mrs. Richards, and William—Mrs. Stewart and Charlie, and Betsey and myself, accordingly, dined and took coffee with him, in company with the other captains. Our anchorage being only an open roadstead, the swell of the sea, which was greater than usual, by occasioning a slight degree of sea-sickness, took much from the pleasure of the excursion to the ladies and Mr. Richards, and hastened us home at an earlier hour than we desired.

Sabbath, 4th. The ship Hesper, Capt. Chase, came to an anchor early this morning, adding a sixth to the ships now riding at their moorings before our door. At eleven o'clock I again preached to a large congregation of foreigners, after which Mr. Richards administered the sacrament of the Supper to our little flock. He gave a tender invitation to the interesting group around us, to come and with us eat that, which is bread indeed, and drink that of which if a man drink he shall never thirst again; hoping that in the number, there might be at least one, who had named the name of Jesus and departed from all sin; but, alas, with one accord, they all made excuse and stood afar off—tacitly confessing, that they had “neither part nor lot in this matter”—their hearts not being right with God. O, that the favoured sons of Christendom—those who have the words of eternal life in their hands, would from them, learn to be wise—that they would understand this—that they would “*consider their latter end*”—and remember, that all who have not the *wedding garment*, will be for ever rejected from the marriage supper of the Lamb.

Monday, 5th. At 12 o'clock this morning, the beautiful boats of the John Palmer, took us all off to dine with Capt. Clarke. The day was more favourable than that on which

we visited the Hydaspes.—The decks and cabins were also much more spacious and airy, the ship having been an East India packet; and we spent a few hours on board with much pleasure. Charlie seemed perfectly *at home*, and enjoyed himself greatly, except while suspended in the *steelyard*, to be weighed. He weighs just 22 pounds—making a gain of 14 pounds since his birth. While we were at dinner, the ships of Capt. Folger and Capt. Pease took their anchors, and when we left the John Palmer to return on shore, they bade us an affectionate farewell, and joined their vessels to proceed to Oahu. The other captains accompanied us home to a cup of coffee.

Thursday, 8th. We have been called to the unpleasant necessity of parting with our friends, Captains Paddack and Clarke, who put to sea again yesterday; and to-day, Captains Joy and Chase have also left us. It makes us quite lonesome to see no proud ship in our neighbourhood, and no longer to welcome the smiling face of a Christian friend to our humble dwelling. At these seasons we feel almost transported again to the bosom of civilized society; and the change imparts an elasticity to the spirits, that makes us almost forget that we are the exiles of a far distant land. Even during the short time a ship is with us, strong affections are sometimes awakened, and the shaking of a topsail and hoisting of an ensign, as signals of departure, not unfrequently excite lively and affecting emotions. It is a grateful but melancholy pleasure to us too, after having experienced the kindest and most friendly attentions from these wanderers on the deep, occasionally to see the starting tear in the eyes of some of them, as they are under the necessity of bidding us farewell. Scarce a vessel visits us for any length of time, in whose company



we do not find some one, for whom we contract a peculiar interest. A kind and amiable captain—an intelligent and friendly mate—a young and ingenuous seaman—the friend of some one we may know and love at home—or the relative of those we may esteem and honour, often greatly win our confidence, and so far secure our attachment, that we cannot look on the sail that is bearing such an one from us, in all probability for ever, without a degree of painful agitation. So much is this the fact, that in one or two instances at least, while watching the vessel as it has gradually sunk beneath the horizon, we have involuntarily burst into tears, and escaped an oppressive sensation of the heart, only by breathing forth a prayer for the richest of Heaven's blessings on those we expect to meet again, only in the world of spirits.

We have thus felt at the departure of some of our late visitors; and cannot resist a momentary sadness in beholding nothing beyond our little enclosures, but the vulgarity and wretchedness of heathenism.—Oh! will the day ever arrive when these dry bones shall live?—Can creatures so miserable—so ignorant—so debased and so polluted, ever be transformed into beings of purity and light? Lord thou knowest! Thou *didst* say, "Let there be light—and there was light." And thou *hast* said, "*As truly as I live, all the earth shall be filled with the glory of the Lord.*" and as surely will thy power perform it—"The abundance of the sea shall yet be converted unto thee!"

April 11th. The birth-day of our dear boy. The Lord hath indeed dealt kindly with us, not only in sparing his life, but in granting to him the most vigorous and uninterrupted health. May the rich influences of the Spirit of God rest on him, and as he grows in years, may he grow in the knowledge of our

Lord and Saviour Jesus Christ; and, if spared to years of maturity, may he be an instrument of righteousness to all connected with him, and a blessing in his day and generation.

Monday 12th. The whale ship Pindus, Capt. Townsend, of New Bedford, came to anchor last evening. Capt. T. spent the afternoon and took tea with us to-day.

Wednesday, 14th. Lanui, an interesting young chief, particularly desirous of conforming to the customs of civilized and Christian society, called on us this morning. He arrived only a day or two since from Kairua, where he had been to attend the funeral of Gov. Cox, and expects to sail for Oahu this evening. When taking his leave, he laughed, and said, that it was not his farewell call—that when he was near to sailing, towards night, he would come again to say, *aroha* and to *wail*—referring to the custom of the natives of weeping aloud when they meet and part. He said it, however, only by way of pleasantry, for he has long ceased to wail on any occasion. In continuation of the conversation, he said the Hawaiians thought us a very cold hearted people, because we only shook hands and nodded our heads at each other, when we met or separated. Whereas their love was so great, that they always touched noses and wailed. Opiia, (his wife, one of the queens of Tameamea) he said, wailed still, but he had not, since the teachers came. "I knocked out my teeth too," he added, (putting his finger in the place where two of his front teeth were missing) "when Tameamea died, so great was my love for him. I then thought it was right—but when the light came, I found it was bad, and there was *great sorrow among the rest of my teeth for the two that were gone*—but I could not make new teeth. "Naau ponui roa elieli"—dark was my heart—very, very black!"

Thursday 15th. *Keaweamahi*, who is making a superb dress of fawn coloured satin, under the superintendence of Harriet, and spends greater part of the day with us at present, asked this morning, with great simplicity, "from what part of America *sailors* came, and whether they had ever *heard of God?*" The question does not speak much for the character of some of our countrymen; even in the estimation of the heathen—and made us sigh to think of the depravity of example, that could call forth the query from this interesting pagan.

Monday, 19th. Capt. Townsend sails for Oahu, leaving us again with an unoccupied anchorage.

Wednesday, 21st. Have once more been rejoiced by a large packet of letters from America. *Karaimoku* anchored here yesterday, in company with the new schooner *Washington*, (the property of Capt. Wilds, of Boston, who came up from Oahu in her) and brought to us the packages, &c., sent by our friends in the *Enterprise*, Capt. Ebbetts, of New York, which reached *Honoruru* a few days ago. The perusal of the letters of our nearest and dearest friends, teaches us most sensibly, that no distance to which we can be removed from them, can diminish from the deep and tender sympathy we feel in all your joys and all your griefs—joys and griefs, for we have heard of both. How sad the state of our dear cousin, Mrs. A. L. S.! I have ever loved her most tenderly, and am deeply afflicted by the intelligence contained in Helen's letter.

We received near thirty letters, and read them with such intense interest, that we retired with aching heads, but with hearts too full to admit of early or quiet repose. I was greatly disappointed in not finding any thing from you, my dear M., especially after the promise of a letter in Martha's post-

script to her grandma's sheet. Sarah Stewart, however, in a letter to Harriet, offers a sufficient apology, (under the apprehension that no one of the family might write by the *Enterprise*,) by informing us of the speedy nuptials of our lovely M. If your silence did not arise from the state of the family on that occasion, I hope the sheets of my journal, which must before this time have reached you, will remind you of your partial promise to keep a similar record of domestick and local occurrences for my satisfaction. We need such a memento of remembrance and affection, more than you possibly can, and if you knew how interesting and delightful the *minutiae* of such intelligence would be, you would scarce let a day pass, without devoting a few minutes at least, to penning a paragraph or making a note for us. Changes are beginning to take place rapidly in our family, and we shall need at least an outline of them, to enable us to keep *the run* even of our nearest connexions.

From the notices we meet with of various friends, we find that disease and death are still carrying on their work of destruction; and that those dispensations which with the most touching eloquence, say to the lover of the world, "turn ye, turn ye, at my reproof," and to the child of God, "this is not thy rest," have filled the halls of some with sadness, and hung those of others with the tapestry of wo. If we needed any thing to reconcile us to the sacrifices we have made from a sense of duty, we could find it abundantly in some of the intelligence brought us by this arrival—in most striking and melancholy lessons on the folly and danger of any course of conduct, that centres in the pleasures, the riches, the honours, or any of the perishable gifts of the world. We are still blessed with health, strength, spirits, and the happiness that springs from "a quiet conscience and approving

heaven," while some who thought and spoke of us, as little better than ideots, for removing far from all possibility of an advancement in life, and throwing ourselves away in so wild and visionary an enterprise as that in which we are engaged, have already been suddenly arrested in their aspiring career, and while "seeking" great things for themselves, have been cut down like a summer flower, and now lie withering in the grave. Their visions of worldly honour and of earthly joy, are fled for ever; and an eternity, which recognises nothing as praiseworthy or honourable in itself, that the world calls good or great, is their all! Such instances, though melancholy—though shocking in the extreme to the mind that is accustomed to follow the naked spirit to the bar of God—still, are salutary in their admonitions. They teach us the end of "*the pride of life*," and show what vanities, wealth, and honour are, when compared with the salvation of our own souls or the spiritual benefit of our fellow immortals: and in view of them, we cannot but thank our God that grace was ever given to us, to withdraw the supreme affections of our hearts from the things that are "*seen and temporal*," and to elevate and fix them on those which are "*unseen and eternal*."

Thursday, 22d. Capt. Wilds took tea with us this evening, and kindly offered a passage in the Washington to Mrs. Stewart and myself to Oahu. Mr. Bingham is obliged to spend a few weeks at Tanai, and I have been requested to assist Mr. Ellis in the duties of the station at Honoruru during his absence. As my services seem more necessary at that place than at Lahaina for the present, I have determined to go, and shall with much pleasure embrace the opportunity of making the passage in company with Capt. Wilds.

Monday 26th. Mission-House at Honoruru, Island of Oahu.

Harriet, Charlie, Betsey, and myself, embarked with Capt. Wilds on Saturday afternoon, on board the Washington, and after a very pleasant passage, landed at this place yesterday morning, just after breakfast. After taking a glass of wine at the consul's, we came up to the mission-house, and were happy to find our friends, generally, well, and Mrs. Ellis much better than she has been for months.

Tuesday, 27th. I have just returned from the most interesting excursion I have yet made on the islands. The day being unusually fine, Mr. Bingham proposed, after breakfast this morning, that I should accompany him to the *pari*, or precipice of *Kolau*, about seven miles in the interior. Nothing short of the testimony of my own eyes, could have made me believe, that there was so much of the "*sublime and beautiful*" in the vicinity of Honoruru. It seemed like enchantment, to find myself transported, in the short space of an hour, from the dusty plain, stagnant pools, dreary beach, and various desolations of the sea-side, to the freshness and verdure, luxuriance and bloom of a woodland region, where the eyes rested only on objects of grandeur and beauty, and the ear caught no sounds amid the solitude of the forest, but the chirping of birds, the murmurs of the mountain stream, or the dash of the distant cascade.

The path we took led up the valley, immediately in the rear of the village. As the valley gradually contracted from a width of three to that of one mile, the scenery became more and more picturesque and delightful, till at a distance of five miles from Honoruru, it far surpasses any thing I have ever witnessed. The mountains are so lofty and so graceful in their outlines—so rich and beautiful in their



foliage—so diversified by dark grottoes—projecting cliffs and spouting waterfalls—while all below presents an exuberance of vegetation almost incredible—that I cannot but think it among the finest of the exhibitions of nature, in a state of undisturbed simplicity and wildness. Such was the character of the scenery for the two last miles of our walk, while our path led successively through glade, copse, and dell, and was frequently, for long distances together, entirely imbowered by the interlacing branches of the spreading *hāu-tree*. After ascending from one of these dank passages, Mr. Bingham suddenly cautioned me against the violence of the wind we should soon meet; at the same time, the rushing of heavy blasts was heard, intimating like the roarings of a cataract, or the mutterings of a volcano, an approach to one of the most sublime phenomena of nature; and on abruptly turning the angle of a projecting rock, with an admiration approaching to terror, I found myself balancing in strongly conflicting currents of air, on the brink of a precipice little less than a thousand feet in perpendicular descent,—without the parapet of a single stone to guard against the fatal consequences of a false step. Immediately before me, at the foot of this tremendous offset, in most perfect bird's eye view, lay a widely extended, cultivated and thickly inhabited country, against whose distant shores the peaceful billows of the Pacific were rolling, in ever varying and snowy brightness—while farther still, the blue waters of the ocean rose in gradual ascent, till, apparently midway between heaven and earth, they met the sky, in a haziness that rendered either distinguishable from the other, only by the regularity of a scarcely discernible horizon. To the right and to the left, within a stone's throw of the rock on which I stood, two richly covered pyramidal peaks

rose many thousand feet above my head, while beyond them, on either side, summit after summit of mountains, whose broad bases were planted in the valley below, appeared in long perspective, till, with a semicircular sweep, both chains terminated in the sea by bold and romantick headlands—rendered more picturesque by a partial continuation of detached cliffs and islets. In full view behind, was the beautiful valley through which we had ascended, gradually sinking from the very spot on which we stood, to the now miniature town and port of Honoruru, beyond which again rose “the illimitable sea.”

The sublimity of the whole was not a little increased by the almost overwhelming sounds of the trade-wind, as it swept along the mountains, which resisted its progress to this narrow pass—through which it rushed with irresistible velocity and power, bearing in its broad current and whirling eddies, leaves, sand, and even pebbles, which might claim the name of stones. Such was the effect of this, that though every thing far and near gleamed in the brightness of a cloudless sky and noon-day sun, I could scarce resist the impression that we were standing amid the ragings of a tempest—an illusion not diminished by the harsh screams of the sea gull and cry of the tropic bird, as they passed us on rapid wing to the lofty peaks above, or hastened to sail again in the calmer regions beneath our feet.

None but an atheist could have kept his thoughts from rising to that Being of majesty and power, who “founded the earth and hung it upon nothing”—“who formed the mountains and created the winds”—“who shut up the sea, and said, hitherto shalt thou come, but no farther; and here shall thy proud waves be staid.” And in the lively contemplation of the marvellous wisdom and omnipo-

tence that overlooks and upholds the mighty wonders of the universe, we not could but feel the force of the humbling interrogative, "O Lord, what is man that *Thou* art mindful of him, or the son of man that *Thou* visitest him?"

After gazing on the various objects of grandeur and beauty by which we were surrounded, till our eyes were fatigued, we made a short descent by a narrow footpath, by which, clinging from rock to rock, and from cliff to cliff, you may reach the plain below. Having gratified our curiosity in this manner, by what I considered a dangerous experiment, we returned to the summit; and in the cleft of a rock where we were shielded from the

wind, partook of the refreshments we had brought with us.

Before commencing our return to the village, I tried my pencil on the scene, but the merest outline is all I can ever make of the sketch; to give any thing like the distance and the depth necessary to produce the required effect, would demand more than a master's skill.

We reached home at 5 o'clock, and were happy to hear of the arrival of the ship *Dauphin*, of *Nantucket*, during our absence. She has brought large supplies for us, and two promising natives from the school at *Cornwall*. She did not, however, bring a single letter.

(*To be continued.*)

## Review.

### DISCUSSION OF UNIVERSALISM.

(*Continued from p. 518.*)

*The Defence* of the orthodox faith is divided into two parts. In neither, as the title of the book intimates, does the author confine himself either to the arguments urged by his antagonist, or to those urged by himself, during the public debate. In writing, he designed to go over the whole ground of controversy with the Universalists, and refute every argument pleaded by these hereticks, that he deemed worthy of notice; and of this he has fully apprized the reader in the course of his work.

Having prepared the way by noticing certain false rules of explaining the sacred scriptures, adopted by Universalists, and exposed the artful practice of his antagonist, Mr. M'C. proceeds to the refutation of their arguments.—They are *ten* in number. To notice all these arguments in this review, would extend it far beyond all reasonable bounds.—We select but two paragraphs. After quoting many texts

to show that the term *all* must, in a great variety of places, be limited in its signification, Mr. M'C. says—

"Suppose for a moment that the word *all* or *every* must be interpreted in an universal sense. Then the above texts would prove that the apostles pleased *all* men, and yet were hated of *all*; that they believed *all* things, and thought *all* things lawful, and yet preached to *all* men universally, that gospel which rejects *every* thing inconsistent with truth and righteousness. They prove that our Saviour, while on earth, was sought by *all* men universally, from *all* cities universally, and that, with his bodily eyes, he looked around upon *all* the human race of *every* age of the world, cured *all* their diseases universally, and diffused among them *all* universally 'the savour of his knowledge,' so that *all* universally, whether in heaven, earth or hell, dead, living, or yet unborn, did, at that time, give glory to Christ and to God. Notwithstanding this, the above passages prove, according to this Universalist mode of interpretation, that *all* men universally walk in their own ways; that they receive the mark of the Beast; that they are deceived and made drunk by him, and brought under his power; that *all* men universally shall hide 'themselves in the dens and in the rocks of the mountains;' that *all* universally shall mourn and wail and finally be

eaten up by 'all the fowls that fly in the midst of heaven:' and after Paul's man who 'believeth that *he* may eat *all things*,'\* universally, has eaten *all* these fowls universally, then nothing will remain but to annihilate *him*—and Peter's 'end of *all things*' universally will have come to pass." P. 130.

In explanation of the terms *world* and *whole world*, the author says—

"Returning to the point of criticism now in hand, it may be observed that the word *world*, and the phrase, *the whole world*, found in some of the texts to be examined, are generally used in a limited sense. 1. The Roman Empire in the Augustan age. 'There went out a decree from Cæsar Augustus, that *all the whole world* should be taxed,'† 2. A multitude in a certain age or country. 'The Pharisees therefore said among themselves, perceive ye how ye prevail nothing? Behold! *the world* is gone after him.'‡ 3. The churches generally in the first century. 'I thank my God, through Jesus Christ, for you all that your faith is spoken of throughout *the whole world*.'§ 4. Believers in general. 'For the bread of God is he which cometh down from heaven, and giveth life unto *the world*:' that is to believers, as the whole chapter proves; in which he says, 'I am the bread of life: he that *cometh* to me shall never hunger; and he that *believeth* on me shall never thirst.' 'I am the living bread which came down from heaven.' 'If any man *eat* of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of *the world*.'|| 5. Those who are not given to Christ. 'I pray not for *the world*, but for them which thou hast given me,'¶ 6. For those whom the Father has given him, and for whose redemption he was slain, but particularly of the Gentiles, as distinct from the Jews. 'Now if the fall of them [the Jews] be the riches of the *world*, and the diminishing of them, the riches of the *Gentiles*, how much more their fulness!\*\*\* 'And he is the propitiation for our sins: and not for ours only, but for the sins of *the whole world*.'†† Does he mean that he is the propitiation not only for the sins of believers, but for the sins of unbelievers?—not only for the penitent and obedient, but for the incorrigibly impenitent and disobedient? Would not this make men indifferent to faith and holiness, and would it not teach that Christ became a propitiatory sacri-

fice for those whose cause he would not advocate in heaven as their interceding High Priest. That he wrote to excite an abhorrence of sin, and to teach that Christ's intercession and propitiation were coextensive, is evident from the preceding verse. 'My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' For whom is he an advocate? 'I pray not for *the world*, but for them whom thou hast given me.' For their sins then, he is a propitiation. These are called *the whole world*, as Paul in the first sense given above called Gentile believers *the world*, in contradistinction from the Jews, who thought that they were for ever to monopolize the benefits of revealed religion. The Apostles themselves relinquished this prejudice with great reluctance, even after the ascension of our Lord and the descent of the Holy Ghost. When Peter's pertinacity was overcome by the grace of God, accompanied with extraordinary visions, and communications, and effusions of the Spirit, 'then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons:' that is, he has not now that exclusive love for the Jews, a mistaken apprehension which made me unwilling to visit this Gentile family; but I find that he is a respecter of all men alike. How? Has he an equal respect for believers and unbelievers? Let Peter speak for himself. 'Of a truth I perceive that God is no respecter of persons: but in every nation he that *feareth* him, and *worketh* righteousness is accepted of him.\*' The Apostle John contended with the same prejudices and difficulties, and he comes to the same conclusion. 'He is the propitiation for our sins; [that is, for the sins of us believing Jews,] and not for ours only, but for the sins of the *whole world*:' that is for all in every nation, who fear God and work righteousness. That he was slain for the redemption of such and such only, the same Apostle has declared in Rev. v. 9. 'For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation.' When therefore, we are told that Christ is the propitiation for the sins of the whole world, we are to understand, (himself being judge,) that he redeems believers out of every nation: as when he tells us, that in the day of judgment, '*all kindreds of the earth* shall walk because of him,'† he means that unbelievers, out of all kindreds shall be condemned and punished. Thus it appears that these

\* Rom. xiv. 2.      || John vi. 33. 35. 51.

† Luke ii. 1.      ¶ John xvii. 9.

‡ John xii. 19.    \*\* Rom. ii. 12.

§ Rom. i. 8.      †† 1 John ii. 2.

\* Acts x. 34, 35.

† Rev. i. 7.



general expressions are often used in a limited signification, and that their limits are defined by the writers who use them." Pp. 145—147.

"Does this '*church of God* which he hath purchased with his own blood,'\* include the *synagogue of Satan*? The inspired illustration of the context, makes it as palpable that it does not, as language can make it. '*Husbands love your wives, even as Christ also loved the church and gave himself for it.*'† Here, then, we have the extent of the atonement plainly defined. Our Saviour proves from the very creation of one pair in the beginning, that the connubial attachment should be exclusive. He has therefore pronounced judgment upon every roving emotion of the heart. The more we confine this affection, to its proper object, the more we resemble the Lamb of God in his love to the heavenly bride.‡ Would this be the case if he had had an indiscriminate attachment to his own church and the synagogue of Satan?—if he had *given himself*, that is, if he had made an atonement, for the man of sin and his own body indifferently? As, then, his atonement is, in infinite and adorable sovereignty, made for *men* to the exclusion of *devils*, so is it made for his own church invisible, to the exclusion of the devil's church among men. It is made for his sheep to the exclusion of the goats; for his people, friends and brethren, to the exclusion of those who remain enemies, and aliens from the commonwealth of Israel, and strangers to the covenants of promise; for his seed, children, bride, and body, to the exclusion of the seed of the serpent, the generations of Amalek, and those who persevere in loving the creature more than the Creator." Pp. 149, 150.

In the second part of his DEFENCE, Mr. McCalla urges *five* arguments in support of the orthodox faith.

"My proofs," he states, "shall be given under five heads. 1. This doctrine shall be fairly *inferred* from the scriptural account of the attributes of God, and the character and condition of mankind. 2. Several scripture texts shall be produced, which, in various forms of expression, *imply* this doctrine. 3. It shall be shown that the scriptures point out such a *contrast* between the righteous and the wicked, as to their character, standing, and future destiny, as can be satisfactorily explained, only

by admitting the eternal punishment of the wicked. 4. Its eternity shall be proved by *negative* expressions of scripture, in which its termination is plainly *denied*. 5. It shall be proved by passages of scripture, in which the doctrine is *affirmed*. Thus you have my division, under the denominations of *inference, implication, contrast, negation and affirmation*. These terms, used for convenience, were the best that I could procure. The two first appear synonymous: though it will be found that the first is a deduction from general doctrines, and the second from particular figures of expression." Pp. 164—165.

In making out his first argument, he considers the attributes of God—the plan of salvation—the evil of sin—the helplessness of sinners, and the dominion of fallen spirits, to which, by the curse, they are subjected.

In opposition to the false views of the divine attributes, adopted by Universalists, he remarks—

"The Bible says that God '*doth not afflict willingly, nor grieve the children of men.*'\* yet, according to the above theory, all the sufferings of the creation in time and eternity are inflicted, not because the honour of God requires the execution of justice, but because he afflicts willingly and gratuitously. The distinguishing love of Christ, in taking upon him our nature, instead of the nature of fallen angels, is highly celebrated in the scriptures: yet, according to this theory, his sufferings were unnecessary, as there was nothing in divine truth and justice, to hinder the salvation of men and devils without a Mediator." P. 179.

Shortly after he gives this quotation from Bishop Newton, who, he states, was a Universalist—

"If God will not execute as well as threaten, why doth he threaten at all? Is it not more suitable to the character of a God of truth, and becoming the simplicity and sincerity of a divine revelation, to declare the truth, and nothing but the truth, and leave it to work upon men as it can, rather than denounce, in the most solemn manner, what was never intended, and what shall never come to pass; and so endeavour to alarm them with false fears, and to work upon them with false persuasions, which have nothing to answer them?"† P. 180.

\* Acts xx. 28. † Eph. v. 29.

‡ Rev. xxi. 9.

\* Lam. iii. 33. † Andrews, p. 27.

The author's reasoning in relation to the curse denounced against Adam, is ingenious. But the whole difficulty attending the vindication of the Divine veracity, is produced by taking for granted, that Jehovah threatened that Adam should undergo natural death on the very day of his sinning. This we deny, and in support of our denial we assert, that as Adam was constituted the head of a numerous progeny, he had no reason to understand the commination as denouncing immediate death in this sense; nor did the Supreme Lawgiver intend to be thus understood. Death is a term of loose signification in holy scripture. It includes all manner of evil. Of course, the Lawgiver designed to comprehend under this term, all the evils that sin deserved, and all the evils that actually befel Adam, and that came upon his posterity. Accordingly, we find the curse was literally executed on the original offender; for the very day of his transgression, he lost his integrity, and became *spiritually* dead; he felt the workings of sinful shame, and of a lamentable alienation of heart from God; the seeds of death were sown in his constitution, and he became a *mortal* man; sentence of death was pronounced on him by his offended Sovereign, and he *legally died*.

The assumption of Mr. McCalla, that the Ninevites were true penitents, we hardly think a warrantable one. To deprive the enemy of the use which he wishes to make of the historical account of their escape from threatened destruction, it is not necessary to resort to this supposition. To what extent a real humiliation for sin was produced among individuals of that guilty city, it is impossible to determine; but that the whole population, or the people generally, became true penitents, and embraced the atonement of Christ, we deem incredible. That there was among the people generally, a belief of the threatening of God, a dread of his righteous displeasure, a visible humiliation for sin,

and an external reformation, may be fairly inferred from the scripture account of this interesting event. This we apprehend was the reason why the *conditional* threatening denounced against them by the prophet, was not executed; just as the execution of the denunciation against that wicked king of Israel, Ahab, was, on account of his outward humiliation before God, suspended till after his death. Visible honour was given to the government of Jehovah by these external acts of humiliation, done by this impious king, and by the corrupt Ninevites, that made it consistent with the principles on which God is pleased to conduct his moral government over this world, to forbear to execute his threatenings of temporal punishment.

In the following forcible manner our author illustrates the harmony of divine justice, and divine mercy—

“If it would derogate from the mercy of God to inflict the threatened punishment upon Adam, what shall we say of the fact that through his sin, the whole world is brought into a state of sin and misery? ‘For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.’ What shall we say of the fact that, on account of this general and involuntary subjection to vanity, through Adam, ‘the whole creation groaneth and travaileth in pain together until now’?” This takes place under the sovereign superintendence and the omniscient inspection of that God who is infinitely merciful, as well as infinitely just. He is a voluntary witness of the cries of nascent infancy, the agonies of mature vigour, and the groans of expiring age. In the appropriate exercise of infinite tenderness of heart, he beholds his rebellious creatures in every country, and in every period of their protracted history, writhing under the pressure of sickness and sin, penury and persecution. He commissions his angels to destroy them; and his own providence sends the sword and pestilence, hurricane and earthquake, fire, flood and famine, to sweep millions from a life of suffering here, to fiercer and more enduring pains in another world: yet these terrible things in righteousness are consistent with infinite mercy.

“Even in the same human bosom we

---

\* Rom. viii. 20. 22.

sometimes find such a mixture of mercy and justice,—of lovely softness, and awful sternness, as excites the admiration of mankind. Of this we have a memorable example in the conduct of one whose name is dear to every American, and who was no less conspicuous for his love of peace, than for his skill in war. You all recollect that, under Providence, a single word from Washington could once have saved the life of Major Andre. Without detracting from the female character, it may be said with truth, that not a bosom among my fair audience, glows with more tender and unfeigned pity for suffering humanity, than did the breast of Washington. Yet justice steeled his heart against the united importunities of two contending nations. The law condemns the prisoner to death. The vital interests of our country demand the execution of the righteous sentence. But can no mitigation be allowed? Remember that it was not personal or political animosity, but professional enthusiasm that brought him to our shores. He traversed the ocean to heal a wounded heart, and seek for glory in a foreign land. Whether he shall die the most disgraceful death, or die at all, is now to be decided. The General's feelings, needing no excitement, have already been excited by numerous written petitions. At last the youthful, blooming, smiling, accomplished soldier stands before him. His person and his manners kindle the admiring eyes of myriads of spectators. Touched with the history of his life and his impending death, they turn their supplicating looks toward the arbiter of his fate. Compassion revelled in his bosom, glistened in his eye, and bedewed his manly cheek. But justice was enthroned in his inmost soul: and although the waves of popular desire added force to the flood of his own paternal feelings, they dashed against a rock which hid its summit in the clouds, and its base in the centre of the earth. He pitied but he pardoned not." Pp. 186, 187.

In his *second argument*, denominated *implication*, the author reasons from a number of scripture passages, and particularly investigates the declaration of our Saviour concerning Judas. His opponent represents Judas as a true penitent, and contends we have "the same reason for believing in his final and eternal salvation, as we have to believe in the salvation of Peter or of Paul." Nay, he stakes his whole

doctrine on the case of Judas; and affirms we have "better evidence of the repentance of Judas, than we have of the repentance of Peter." In reply to his argument, our author, among other observations, says—

"It is true that a state of non-existence has no positive good attending it; but is it not grammatical, intelligible and scriptural, to say that annihilation would be comparatively a blessing to that man, to whom existence is a curse? Yet this sort of language my opponent endeavours to show is inconsistent with sound philosophy, and the usages of Greek writers. He would have us believe that the fact of Moses, being *born*, means the same thing as a supposition that Judas is *not born*, because the word *born* is used in both cases. He admits that the one is an affirmative and the other a negative: and yet by quoting a great deal of Greek, and using many grammatical terms, he calculates on making you believe that a fact and a supposition, an affirmative and a negative, mean the same thing. 'Now what is the difference between these two passages?' he gravely asks. I know not how to do justice to his learning and his powers of reasoning, better than by putting his argument into a syllogistic, and almost a poetical form.

"Major proposition. *γεννηθη Μωυσης*  
= *ει ουκ εγεννηθη ο ανθρωπος εκεινος*.

"Minor proposition. Indicative, Subjunctive, Original, Particles, Idiom.

"Conclusion. Therefore, to be born, and not to be born, both presuppose existence, and mean the same thing, according to the philosophy of the Universalists.

"If the mere use of the same verb in relation to Moses and Judas, will authorize such a wild conclusion, then it is as true, that *Jonah swallowed the Whale*, as that *the Whale swallowed Jonah*, because not only the same *verb*, but the same *words* throughout, occur in both these propositions.

"When the scriptures declare that 'by transgression Judas fell, that he might go to his own place,\*' my opponent says that his own place is one of those twelve thrones on which the Apostles shall judge the twelve tribes of Israel. He considers his right to this glory secured to him by the unconditional promise of Christ; and that veracity requires that he be enthroned." Pp. 200, 201.

"To his own place! Is heaven that place, as my opponent says? 'How art thou fallen from heaven, O Lucifer, son

\* Acts i. 25.



of the morning!" Judas is not called a son of the morning, but he is called 'a son of perdition;' and of course, perdition with Lucifer, is his own place. 'The transgressors shall be destroyed together.\*' 'Judas by transgression fell.' 'The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.†' I ask not whether he was rooted out of the earth by involuntary suffocation, voluntary strangulation, or precipitation from the top of a rock. Certain it is, as my opponent acknowledges, that 'falling headlong, he burst asunder, and all his bowels gushed out:' and it is no less certain that this was predicted as an introduction to a place of cursing and not of blessing. 'As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing, like as with his garments, so let it come into his bowels like water, and like oil into his bones.‡' What is the proper place of a fallen star but with those 'wandering stars to whom is reserved the blackness of darkness for ever?§' If Tophet be the proper place of a *thief and traitor*;—if perdition be the proper place of a 'son of perdition;'—and if hell be the proper place of 'a devil;'—then it is plain where this most conspicuous of hypocrites went, when he went 'to his own place.'" Pp. 202, 203.

Under his *third argument*, denominated *contrast*, the author cites a large number of texts, showing "a contrast between the righteous and the wicked, as to their *character, standing, and future destiny*; and concludes it with the following remarks—

"One would suppose that Mr. Balfour himself could scarcely demand a greater multiplicity of authorities than I have

cited. That they are to the point, will appear by remarking the contrast which they note, 1. In the characters of men. They are spoken of as faithful and unprofitable; humble and proud; wise and foolish; good and bad; holy and unjust; righteous and wicked; believers and unbelievers. 2. There is a contrast in their standing in the sight of their Maker and Judge; as they are written or not written in the book of life; bastards or sons; adversaries or people; built on the sand or the rock; condemned or justified; cursed or blessed. 3. There is a contrast in their future destiny; as they perish or as they are saved; rewarded or destroyed; gathered as heirs of salvation, or cast down, cast away, and driven away, as heirs of perdition; stored in heaven or burned in hell; continuing holy still and unjust still; sentenced to eternal life and eternal punishment; to torment and comfort; between which there is an impassable gulf.

"Now if my opponent can prove that good is evil, and evil good; that bitter is sweet and sweet bitter; that darkness is light and light darkness; and if he can prove in opposition to the above passages, that the righteous shall fall for ever, then may he prove that the finally impenitent shall be saved." Pp. 213, 214.

Mr. McCalla's *fourth argument* is denominated *negation*. Under this head, he reasons from those negative expressions of scripture which speak of the punishment of sinners as having no end. Having shown that the eternity of God, the eternity of Christ's kingdom, and the eternity of the saints' happiness, are conveyed by the same mode of expression, he cites his passages; and then, in the conclusion of his argument, exhibits the force of these scriptural testimonies, by giving a condensed view of them.

(To be continued.)

\* Ps. xxxvii. 38. ‡ Ps. cix. 17, 18.

† Prov. ii. 22. § Jude 13.

## Literary and Philosophical Intelligence, etc.

*Description of the Hail Rod (Paragrele) as recommended by the Linnæan Society of Paris.*—Select a pole of any wood whatever, and about seven metres (say twenty-five feet) in length, of a thickness sufficient to ensure its supporting itself, and strip it entirely of the bark by which it would be likely to damage soon. There

must then be applied along this pole, a rope of ripe rye or wheat straw, composed in the following manner.—The straw, well soaked in spring water, is to be plaited four stranded; each of the strands to be composed of three smaller plaits, making in all a stout rope or cable of thirty-four millimetres (from two inches

to two and a half) in diameter. The tighter this rope the better. It must be tied at top and bottom to the pole with red copper or brass wire; and bound to it with strips of the same wire at every fifty centimetres (twenty inches). Through the middle of this rope from end to end, and drawn perfectly straight, there must run a thin twine of raw flax, (by no means of tow; hemp is too imperfect a conductor) of ten or twelve twist; this twine must be fastened at the top of the pole, to a rod fixed there of *yellow brass* latien. This rod is to be one-fifth of an inch in diameter, and twelve inches long. This pole may be solidly fixed on houses, trees, or oaken posts, six or seven feet long, and buried in the ground for half their length. Such hail-rods are estimated to cost not more than fifty cents a-piece, and to last from twelve to fifteen years. They must be raised, however, after harvest, put under cover with other rural implements, and only replaced at the vernal equinox. By these rods the lightning is diverted from houses and barns, and the fields preserved from hail-storms. Their effects appear to extend on a radius of fifty feet for each rod, and they should be placed within one hundred or one hundred and thirty feet of each other.

A society has been formed in London, for the purpose of relieving prisoners confined in jail for *small* debts, and upwards of *eleven hundred* have been this year liberated by this society.

According to the estimate of the French engineers, who were in Egypt with Bonaparte, the whole expense of a deep canal, which would connect the Arabic Gulf with the Nile and the Mediterranean, make Africa an island, and shorten the voyage from Marseilles to Bombay one half, would not exceed £700,000, a sum considerably less than has been expended on some single works of the same kind in Great Britain.

The Pittsburgh Gazette states that in 1810, there were but two paper mills in western Pennsylvania. Now there are *nine*, four of which are owned by citizens of Pittsburgh, besides two in the adjacent county of Jefferson, one also of which is owned by a citizen of Pittsburgh.

In three of these manufactories, the machinery is propelled by steam power, and the others by water power. They have together thirty vats. In the steam mills, forty reams per week are made at each vat on an average the year round, making the produce of each vat upwards of six thousand dollars in the year. The average value on the paper produced at each vat in the water mills, is estimated at 5000 dollars per year, and the rags con-

sumed in each vat at 40,000 lbs. Taking all the mills at this average rate, and estimating rags at 5 cents a lb., the paper manufactured in the mills enumerated, would be worth \$150,000, and the amount laid out in the country for rags would not be less than 58,000 dollars.

The manufacture of glass was commenced at Pittsburgh in 1798, but the success of the business was, for some years, very doubtful. Now, white and flint glass of the very best quality are manufactured there, and the annual produce of nine glass-works in western Pennsylvania is equal to \$165,000. Two of these works are at Pittsburgh, one is at Birmingham opposite Pittsburgh, one at New Albany, four miles below Brownsville, one at Brownsville, one at Perryopolis on the Youghiogheny, one at Williamsport, and one at New Geneva.

*Apple Tree.*—Some years since, a tree, supposed to be a Siberian crab, was planted in England, which soon afterwards produced the fruit which was expected. In a few years, however, a sprinkling of large apples was discovered on a solitary branch, the remaining part of the tree bearing crabs as before. This circumstance excited but little attention at the time, as it was concluded that the branch in question had sprung from a separate apple scion, which had been engrafted in the stock, and was just beginning to bear fruit. But the mystery of the case is this: on each succeeding year since that period, the crabs have gradually disappeared, and apples have taken their place; and for several seasons past, every branch of the tree, which is now of considerable size, has produced very large apples in great abundance, and of superior quality, although no part of the tree has been pruned away since it was planted.

Dr. David M. Reese mentions in an essay of late date, that the exercise of *sawing wood* has, "under the enlightened direction of the Professor of Anatomy in the University of Maryland, produced astonishing effects in restoring the health of persons emaciated by pulmonary diseases."

*Paint made with Potatoes.*—Take a pound of potatoes, skinned and well baked. Bruise them in three or four pounds of boiling water, and then pass them through a hair sieve. To this add two pounds of good chalk in fine powder, previously mixed up with four pounds of water, and stir the whole together. This mixture will form a sort of glue, capable of receiving any kind of colour, even that of powdered charcoal, brick, or soot, which may be used for painting gates,

palings, and other articles exposed to the air.

*Progress of the Arts.*—We have in our possession specimens of domestick manufactured colours, prepared at an establishment in Roxbury, Mass. for staining and painting paper hangings, and printing calicoes, which have been pronounced by competent judges to be quite equal, if not superior, to any that are imported from the workshops of Europe. They comprise almost every colour and hue of the rainbow, and for their brilliancy and radiance surpass any thing we have heretofore seen.

These colours are manufactured from the hoofs, horns and bones of cattle, and thus a market is opened for the disposal of an article heretofore comparatively useless, whilst at the same time it consumes a part of those animals hitherto but little used.—*Providence Paper.*

A number of literary gentlemen in Boston are about to form a society to be styled the *American Biographical Society*, for the purpose of collecting the materials, and extending the knowledge of American Biography.

*Moonshine.*—If an animal, fresh killed, be exposed to the full effulgence of the moon, it will, in a few hours, become a mass of corruption; whilst another animal, not exposed to such influence, and only a few feet distance, will not be in the slightest manner affected. Fruits, also, when exposed to the moonshine, have been known to ripen much more readily than those which have not; and plants, shut out from the sun's rays, and from light, and consequently bleached, have been observed to assume their natural appearance if exposed to the rays of a full moon. In South America, trees cut at the full moon split almost immediately, as if torn asunder by some great external force. All these are remarkable and well-established facts, but have never, as yet, been accounted for.—*Mechanick's Magazine.*

We learn that the Sheet Iron Steamboat built at York, and intended to ply between Columbia and Northumberland on the Susquehanna river, has been

launched. She draws only eight inches water. The expectations of the proprietors have been realized.

*Phosphorescence.*—Lichtenberg tells us, that an officer on guard at Strasburg, on the 7th January, in passing the barracks, was alarmed on observing a light in one of the barrack-rooms. As this was strictly prohibited, fire was suspected, and he hurried forward to the apartment. On entering it, he found the soldiers sitting up in bed admiring a beautiful light, which proceeded from potatoes in an incipient state of putrefaction. The light was so vivid that the soldiers could see to read by it; it gradually became less and less vivid, and entirely disappeared by the night of the 10th of the month.

*American Tea.*—Specimens of tea, raised and manufactured in Franklin county, Pa. have been exhibited at Chambersburg. The tea was raised from seed found in a box of imported tea.

*Large mass of Amber found in the Island of New Providence.*—About the middle of last year a sailor being fatigued, sat down near the sea, on a block, which he supposed to be a stone. After having slept some time, in attempting to rise, he found himself glued to his seat. When he reached the vessel, one of his comrades remarked that he appeared to be scented with a very strong odour; and when he learned how it had happened, he invited him to return, and endeavour to bring away the stone. The former had at first no inclination to comply in consequence of its being too heavy; *so much the better*, replies the other, you will make your fortune the sooner, for I believe it to be a large piece of amber, which will sell for a large sum. He immediately mounted a horse, crossed the island, and brought away the stone. He showed it at first to a Jew, who offered him only the tenth part of its value. The circumstance soon spread, and the captain of a merchant vessel, then in port, purchased it of the sailor; and after passing through several hands, it was finally sold in England for £2300 sterling, at the rate of 86 shillings per ounce.

---

## Religious Intelligence.

---

Within a few days past the Editor has received the following letter, from one of the missionaries of the American Board of Foreign Missions. *Beyroot*, the place from

which the letter is dated, is a town on the coast of Syria, near to Mount Lebanon, in Palestine. For the publication of this letter the Editor hopes that no apology is necessary.



It contains information which must be interesting and gratifying to all the friends of Missions. The answers of the Armenian archbishop to the questions contained in the letter which had been sent him, can be understood without repeating the questions themselves; although the full import of the answers would be better perceived if the questions were before the reader. Little was it thought, when "The Questions and Counsel" referred to, were penned by their author for the use of his pupils in the college of New Jersey, among whom, at the time, there was a remarkable revival of religion, that they would ever reach beyond the walls of the college—much less that they were to form a tract, and to be translated into the Turkish language. But how often do we perform our best services when our views of usefulness are the most humble!

*Beyroot, Jan. 22, 1825.*

Rev. and Dear Sir—I have recently translated your excellent "Questions and Counsel" into Turkish. A copy of the "Questions" I sent, in the form of a letter, to an Armenian archbishop, who lives at Sidon, a day's journey from this place. It is, I think, about three years, since he became so dissatisfied with many of the superstitions of his church, as to induce him to lay aside his sacerdotal robes, and accept of a commission from the English consul to act as his agent. My teacher in Turkish is also an Armenian archbishop, who left the convent at Jerusalem nearly one year ago, and now resides in my family. They are both about fifty years of age, and for this country, are men of learning and respectability. They have both married wives, and have thus set an example, which will doubtless be followed by many of the clergy, in opposition to all the usages and canons of their church.

In my letter, I numbered the "Questions," according to the sections or paragraphs, into which they are divided—This will account for the fact, that the numbers appear in his answer. I have made as faithful a translation as I was capable of, and now send you that part which relates to the "Questions"—It is as follows—

"1. It is indispensably necessary for all, who are Christians, to know, to see,

and to feel, that by our natures we are sinners and poor. Without knowing this, we are not in a state of salvation. Various corruptions are in our hearts, and it is true, that we cannot save ourselves, but must be dependant upon the mercy of the Messiah, even as he said, 'No man cometh unto the Father but by me.' We are also dependant upon God the Father, as God the Son hath said, 'No man can come to me except the Father, which hath sent me, draw him.' And we are equally dependant upon the Holy Spirit, even as it is written, 'No man can say, that Jesus is the Lord, but by the Holy Ghost.'

"2. Of the foundation of our hopes—We must first of all believe on Christ, the only begotten Son of God. We must also love him, and keep all his commandments, agreeably to his holy gospel. We must weep for our past sins, and pray to be kept from committing them in future. We must do works of charity—attend to the ordinances of baptism, and the blessing and receiving of the bread and wine in the holy sacrament—and like the woman of Syrophenicia, pray, 'Lord, help me.'

"3. It is indispensable to abhor all iniquity, and to watch against it as against an enemy; as it is written, 'Watch and pray.' And again, 'Our adversary, the devil, like a roaring lion, walketh about seeking whom he may devour, whom resist.'

"4. To be a disciple of Christ is this, viz.—To cast behind us, worldly vanities; and, taking up the cross in our hearts, and leaving the dead to bury the dead, to follow him, as he himself requires us in the gospel.

"5. About the holiness of God—He is pure and holy, and it is written in his holy book, 'Be ye holy, for I am holy.' It is necessary to be pure as he is pure.

"6. Likewise it is true and indispensable, that we must do our duty to the world. It is enjoined, 'Whatsoever ye would, that men should do to you, do ye even so to them.' And it is declared, 'With what measure ye mete, it shall be measured to you again.'

"7. And this also is said, and we must do it, viz.—'When we pray to God, we must go into a private apartment, and shut the door, that the world may not know; and He, who is in heaven, will reward us.'

"8. To read the book of God is laudable and necessary. His words are a fountain; and, as the Psalmist has said, they surpass honey in sweetness.

"9. It is indispensable to increase the glory of God; and to this end, we must devote to him whatever he has given to

us, whether power, property, time, money, trade, or learning.

"10. To love all men, and to desire the salvation of all, is a divine work and deed. Jesus Christ graciously came into the world, and is the light of it, and the Saviour of it. His disciples, like him, must love the brethren, and be ready to die for them.

"11. With all our hearts, we must forgive our enemies, and do them good, and leave it to God to take vengeance on them. But, if they are very bad, and have done us a great deal of evil, we must do like the Most High, who sent messengers, and prophets, and finally his own Son, to the wicked inhabitants of Jerusalem, but as they continued rebellious, and filled up the cup of their iniquities, he destroyed them with a terrible destruction.

"12. We must live soberly and piously in the world, and fear every bad action, especially turning from the faith of Christ, which is most dreadful. And it is therefore important to ask of God, that by his mercy we may be kept and saved from so great a sin.

"13. It is necessary for us to desire to grow in the grace of the Messiah; and to pray, that we may sit at Jesus Christ's feet—that the Holy Spirit may come to be our guide—that we may be temples of the Holy Ghost—and that we may glorify God—to whom be power, and dominion, and glory for ever and ever. Amen.

"All those questions are agreeable to the gospel of Christ; and, in token of my approbation of them all; I, a poor minister, subscribe. "JACOB ABGARUS."

The above communication will, I doubt not, my dear sir, give you an interest in the writer of it, and excite a fervent desire, that the "day-spring from on high may visit" him, to give him clearer views of divine truth, and "to guide his feet into the way of peace." In his answers Nos. 2 and 11, he appears more particularly to need some "Aquila and Priscilla to expound to him the way of God more perfectly." Both of these archbishops appear more enlightened than any others of their countrymen in Syria, and they have renounced many of the unscriptural and absurd tenets, which they once maintained; but at best it can only be said, that they "see men as trees walking." Let us pray, that the Saviour would graciously put his hands upon their eyes, that they may see clearly. With both of them it is now a "day, which is neither clear nor dark;" let us pray, that in "the evening time" of their life "it may be light." In the language of Paul, let us make mention of them in

our prayers, "that the God of our Lord Jesus Christ, the Father of glory, may give unto them the spirit of wisdom and revelation in the knowledge of him—the eyes of their understanding being enlightened—that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

As, in former communications to America, I have called both of these men bishops, perhaps I ought to say, that the Armenians do not make any distinction between bishops and archbishops, in common conversation.

That you, Rev. and dear Sir, may enjoy an abundance of those spiritual consolations, which you have been instrumental in imparting to many others, prays yours, in the gospel of our Lord and Saviour Jesus Christ,

W. GOODSELL.

Rev. A. Green, D. D.

(From the *Missionary Herald*.)

#### AMERICAN BOARD OF MISSIONS.

##### SIXTEENTH ANNUAL MEETING.

The Sixteenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Northampton, Mass. Sept. 21, 22 and 23, 1825. Present, The Rev. Joseph Lyman, D. D.

Hon. John Hooker,

Gen. Stephen Van Rensselaer, LL. D.

The Rev. Jedidiah Morse, D. D.

Rev. David Porter, D. D.

Rev. Calvin Chapin, D. D.

Rev. Edward D. Griffin, D. D.

Rev. Jeremiah Day, D. D. LL. B.

Hon. William Reed,

Rev. Lyman Beecher, D. D.

Jeremiah Evarts, Esq.

Rev. Henry Davis, D. D.

Rev. William Allen, D. D.

Rev. Joshua Bates, D. D.

S. V. S. Wilder, Esq.

Rev. Gardiner Spring, D. D.

Rev. Heman Humphrey, D. D. and

Rev. Warren Fay,

Of the honorary members, there were present, Peter Allen and Orrin Day, Esquires, and the Rev. Messrs. Rufus W. Bayley, Enoch Hale, Joel Hayes, Nathan Perkins, Rufus A. Putnam, Asa Rand, Mark Tucker, Solomon Williams, and John Woodbridge, D. D.

The session was opened with prayer by the Rev. Dr. Porter; and, on the succeeding days, by the Rev. Dr. Spring, and the Rev. Mr. Fay.

A communication was then presented from the Rev. Dr. Thomas H. McAuley,

the Rev. Dr. William M. Murray, and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session.—Gen. Daniel B. Brinsmayd, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his Report. His statement of Receipts, and Expenditures, during the past year, was as follows:

*Receipts.*

In Donations, . . . . .	\$50,624 03
In Legacies, . . . . .	3,101 45
Income of Permanent Fund, . . . . .	2,333 53
Deduct interest paid on money loaned, . . . . .	448 83
	1,884 70
Money refunded, . . . . .	106 00
Donations to the Permanent Fund, . . . . .	1,056 00
Donations to the Permanent Fund for Corresponding Secretary, . . . . .	5,043 61
Donations to the Permanent Fund for Treasurer, . . . . .	874 63
Donations to the Mission College in Ceylon, . . . . .	702 12
Total of receipts acknowledged in the Herald,* . . . . .	\$63,392 54

*Expenditures.*

The expenditures during the year ending Aug. 31st, were, . . . . .	41,468 53
Balance, for which the Board was in debt, Aug. 31, 1824. . . . .	14,275 65
Total,†	\$55,744 18

The Report of the Prudential Committee was then read, and ordered to be printed.

At two o'clock P.M., on the first day of the session, the Annual Sermon was

\* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, \$2,663 67.

† By the above statement it will be perceived, that the amount, for which the Board was in debt, the last year, has been reduced to *twenty-eight* dollars.

A more particular statement of the pecuniary concerns of the Board, will be published in the Annual Report.

preached by the Rev. Dr. Bates, from John, viii. 32; *And the Truth shall make you free.* A copy of the sermon was requested for publication.

The following officers were chosen for the year ensuing:

The Rev. Joseph Lyman, D. D. *President.*  
The Hon. John Cotton Smith, LL.D. *Vice President.*

The Rev. Calvin Chapin, D. D. *Recording Secretary.*

The Hon. William Reed, the Rev. Leonard Woods, D.D., Jeremiah Evarts, Esq., the Hon. Samuel Hubbard, and the Rev. Warren Fay, *Prudential Committee.*

Jeremiah Evarts, Esq., *Corresponding Secretary.*

Mr. Rufus Anderson, *Assistant Secretary.*  
Henry Hill, Esq. *Treasurer,* and  
Chester Adams, Esq., *Auditor.*

The Rev. Edward D. Griffin, D.D., was chosen preacher for the next annual meeting; and the Rev. Lyman Beecher, D.D. was chosen to preach in case of his failure.

On the subject of Salaries, it gave the Board great pleasure to be informed, that it had been necessary to pay nothing, the past year, out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasurer. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether, in the city of Boston; who, being informed that the question of salaries had given rise to some uneasiness, in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if possible, be removed; generously undertook to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers, for five years to come.

\*In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board, came several times under consideration. A committee appointed to confer with

\* It is hoped that the subject here introduced will receive the serious consideration of the readers of the Christian Advocate; especially of those who may be commissioners to the next General Assembly, or members of the next General Synod of the Dutch Church.—*Editor.*



the commissioners from that Society, reported, that, so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners then made statements to the Board, similar to those which they had previously made to the committee. The reasons, which they adduced in favour of a union with the Board, were briefly these:

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union, much that is now expended for the support of offices, officers, agents, &c., will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received

the concurrence of the Commissioners from New York. The report was as follows:

*Preliminary terms in contemplation of union.*—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles; viz.

1. "A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

2. "During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

3. "The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

4. "The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practise the strictest economy, till the result of this proposed measure shall be known.

5. "As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles,

when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

1. "The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

2. "The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

3. "The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

4. "In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavour to merit the high character of a truly National Institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

5. "As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always ensure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

6. "The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church, will recommend the Ame-

rican Board of Commissioners for Foreign Missions, as a National Institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

7. "The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon; viz.

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall;—to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced, during the session.

After passing these resolutions, the meeting, which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr. Bates.

The next Annual Meeting is to be held in the city of Middletown, Conn., on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock, A. M.

#### NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE SYNOD OF PHILADELPHIA.

The prosperity of Zion is dear to every pious heart; and intelligence respecting its state and prospects must ever be de-



sired as important, and received with interest, especially by those who feel themselves more immediately charged with a guardian care of its interests. The Synod of Philadelphia, in hearing reports on this subject, from its several Presbyteries, feels itself as standing on one of the elevated towers of Zion, surveying its defences and its dangers, its brightening prospects, and its circumstances of less cheering aspect, and what it hears and sees it desires to announce to the Churches, for their information, encouragement and admonition. In reporting the state of religion within our bounds, it is necessary to remark on the following particulars:—The general condition of our Churches;—their means of agency;—their plans of operation;—and the measure of their success.

We record, with thankfulness, that our Churches generally are in circumstances of external tranquillity; neither distracted by dissensions, nor assailed by the rude invasions of error; but exhibiting a most pleasing accordance in their views of the faith once delivered to the saints, accompanied with a firm and united purpose to defend them, and to maintain with care even the out-posts, which are auxiliary to their glory and their safety. In the peaceful condition of our several congregations in themselves, in their relations to each other, and in their intercourse with the Christian world, we hope we see, not the deathful calm of indifference to the cause of Religion and of Truth, but the operation of the meek and liberal spirit of the Gospel of Christ.

To these pleasing circumstances we rejoice to add, that there has been, during the past year, an unusual increase of the means of carrying into effect the dispensation of the Divine Word and Ordinances. The number of instances in which vacant congregations have been supplied with a stated ministry, has been unusually great, and the number of licentiates and candidates for the Gospel Ministry is so large, as to present cause of rejoicing to the Church, and to encourage our vacant congregations and destitute places, to hope that their wants may soon be more generally supplied. In these facts we recognise the special favour of the Head of the Church, and a pledge of the advancing dominion of his truth and grace amongst us.

These pleasing expectations are still further encouraged, when we advert to the plans of operation and means employed, to promote the interests of pure and undefiled religion. We here refer not only to the ordinary administration of Divine Ordinances, to which in importance we assign the first place, but more especially to those various additional measures adopted to aid and advance the same be-

nevolent and holy design:—such as catechetical instruction, Sabbath schools, Bible classes, Bible and Missionary societies, Tract societies, and the monthly concert of prayer;—all which means are employed generally with undiminished effort, and in many places with a considerable increase of the number of those institutions. Of the measures which distinguish the present period of the Church, we hail with peculiar interest and joy the various and appropriate means employed for the information and salvation of seamen; a class of men so long neglected, though under circumstances which urgently demanded the sympathy and efforts of the Christian public. In Philadelphia, a Mariners' Church has been erected, and the Gospel is preached in it regularly to seamen. The Bethel society, in the city of Baltimore, consists of thirty-six members, from six different denominations of Christians. Of this society, it is the express object to minister to the spiritual necessities and religious welfare of seamen; and the interest taken in their behalf has been met with very encouraging attention by that class of men, a large proportion of whom, when in port, attend upon public worship; and in many instances, the officers of vessels assist in the social exercises of religion. These institutions, in both of the aforementioned cities, are accompanied with circumstances highly encouraging, and seem to promise extensive and most important results. To the peaceful circumstances of our Churches, their increased means, and extended plans of operation, we add, with fervent thanksgivings to Him with whom is the residue of the Spirit, that, in general, within our bounds, religion is on the advance. In some of our vacancies, and also in some of our settled congregations, there are an increased solemnity and solicitude in regard to Divine things; and professors seem to feel more deeply their obligations to watchfulness, prayer for Zion, and an exemplary walk. The additions to our communion, though in general somewhat less than in former years, have been very considerable; and even where less in number, they have, however, in many cases, exhibited a measure of interest and religious feeling, which have been unusually gratifying. The prospect which the Church within our bounds presents is, upon the whole, encouraging, and calls for gratitude and joy. In connexion with these facts, which more immediately respect the Church, we add, that Dickinson College, we are informed, is in prosperous circumstances, and promises to be highly useful to the cause of sound science and the general interests of the Church of Christ.

It must, however, be confessed, that



respects the state of religion amongst us, there are still many things which call us to be humble, and imperiously require us to be more fervent and abundant in the work of the Lord. Whilst the inefficacy of means in many instances, and the too great prevalence of mere formality in our churches, offer us matter of solemn and prayerful concern, there is a mournful prevalence of some of those open and gross immoralities, which have from year to year been subjects of reiterated and painful complaint; especially the open, unrestrained, and habitual violation of the Lord's day, not only by those who devote to business and to journeys, the sacred hours of the Sabbath, but by those who waste them on parties of pleasure, on the water and on the land. The running of stages and driving of wagons; as also other violations of the Sabbath, though matters of annoyance and of grief, are evils to which hitherto we have been unable to apply the desired restraint of the civil authority. All, therefore, that remains is, that Christians feel and keep in view; their special obligations to contribute all they can to counteract these evils, by the faithful employment of their influence,—by the exhibition of a decidedly Christian example, and above all by their unwearied importunities with the God of grace, that he may reveal his glory, and send times of refreshing from his presence; by strengthening the things that remain and are ready to die, and blessing men by turning them from their iniquities.

The letter from which the following extracts are made, was, a few days since, received by the Board of Missions. We are authorized to state, that the Board found their funds entirely exhausted, having previously made appropriations to their full amount. The Board, however, considered the case submitted to them in this letter as so important and urgent, that they determined to grant, and did accordingly by Mr. Lathrop; and resolved to appeal to the Christian publick, to furnish the necessary funds.—Donations for this object will be thankfully received by any member of the Board of Missions; or may be left with the publisher of the *Christian Advocate*, Mr. A. Finley, N. E. corner of Fourth and Chesnut streets, Philadelphia.

*San Augustine, 4th Oct. 1825.*

*To the Board of Missions of the General Assembly of the Presbyterian Church, in the United States of America.*

\* \* \* \* \*  
Gentlemen,—I proceed now to give a concise view of the services in which I have been employed. As our house of worship is not yet completed, I have been under the necessity of occupying in common with a Methodist Missionary, as a place of preaching, an old public building now appropriated to our courts of justice, which is the only house in the city where our religious assemblies can be accommodated. Between the Methodists and our own church, about equal in numbers, there exists the most entire cordiality of feeling, and a pleasing degree of Christian intercourse, both in prayer meetings and private circles. We have uniformly had three public services on the Sabbath, one lecture during the week, and two stated weekly prayer meetings, besides one weekly for the Sabbath school, and the monthly concert. Our assemblies on the Sabbath have been increasing, both in numbers and solemnity. The deeply interested attention is often apparent, and some instances of seriousness and inquiry have transpired. At our meetings for prayer, opportunities occur, of which I always avail myself, to give more or less religious instruction. The children of God have had their hopes revived, their faith strengthened, and their hearts encouraged. Some of these little meetings have been marked with a high degree of interest, and the power and preciousness of divine grace on the heart have seemed to be *felt*.

On the first Sabbath of June, I humbly attempted for the first time, to administer the sacrament of the Lord's Supper. The Bread of Life was broken, and the cup of Salvation poured out, to this hungering, thirsty people. Our little church, thirteen in number, joined by some of the Methodists, and several brethren from distant sister churches, enjoyed a precious season of refreshing. This interesting solemnity was repeated in August. One of my first objects after returning to this place, was to revive a Sabbath school which had been established during my first visit, but had languished in my absence. This school is now revived, and formed into two. They are established on a permanent basis and are flourishing; being supported by a society formed auxiliary to the *American Sunday School Union*. I make it one part of my daily duty to visit from house to house, that I may gain access to the feelings of the people, and teach them *privately* as well as *publicly*, "the things that pertain to the kingdom of God." In these visits, catechetical instruction has not been ne-

glected, and should I remain here, I hope in this way to introduce the Assembly's Catechism into all the families that are not prejudiced against the doctrines of our church. I early directed my attention also, to the institution of a Bible class. At first, an object so novel in this community was regarded by most with indifference, by some with contempt. But through the kind providence of God, with perseverance, the class has become highly respectable, and promises the most desirable results. Some have thus been induced to study the word of God, who before were treating it with the most criminal neglect. The distribution of Bibles, Testaments, and Tracts, both in the English and Spanish languages, is, in this community, a most important object, and cannot fail to engage my earliest attention. A very ample supply of them has been furnished by the American Bible Society, and of tracts by the N. York and American Societies, and opportunities have been improved to give them extensive circulation. I humbly hope and pray, that these messengers of grace, may be silently effecting good, which will be worthy to be proclaimed before an assembled universe, for the joy and rejoicing of the whole church of the redeemed. We have met with some opposition from the Catholics, and some from Sectarians, but cannot doubt that God will overrule it all for his own glory, for the wider diffusion of truth, and advancement of piety.

The present poverty and depression of

this place, render it utterly impracticable for the people to contribute much to support the gospel. Two days ago, our town was visited by a destructive gale, which seems to have swept away their last hope and means of subsistence. It will be the occasion of great suffering for even the necessities of life. Unless I receive further assistance from Missionary Associations of the north, it will be utterly impossible for me to remain here. Our little society have been struggling to bring our house of worship to a state fit for use, and stands in the utmost need of aid from abroad. Its condition must have the most important bearing on the Protestant cause, not only in this place, but in this territory. I am labouring here alone, 60 miles from any Presbyterian church, amidst innumerable obstacles and difficulties. My heart often sinks within me at the superstition and wretchedness around me. I can say with truth and feeling, gentlemen, I need your fervent prayers.

Mr. Solomon Allen will settle my pecuniary accounts with the treasurer of the Board. As I am in absolute need, I cannot but hope it will be consistent with the trust reposed in your respected Board, to allow me compensation for the six months missionary service, performed in this place, from the first of April to the close of September. I remain, gentlemen, sincerely yours in the bonds of the gospel,

ELEAZER LATHROP.

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of November last, viz.*

Of Rev. Andrew Todd, per Rev. John McFarland, for the Eumenian Society's Scholarship	\$90 00
Of Dr. J. S. Martin, stated to be in full of the subscription of Stephen Collins, Esq. late of Rehoboth, deceased, for the Theological Seminary, but the fund not designated	20 00
Of Rev. Thomas J. Biggs, on account of his subscription to the Philadelphia Synod's Professorship	10 00
Total	\$120 00

## View of Publick Affairs.

### EUROPE.

**BRITAIN.**—The last arrivals from Britain, when we write, have brought intelligence from London of the 26th of October, and from Liverpool of the 22d. It appears that on the 5th of October, a royal proclamation was issued, declaring it to be the intention of his Britannick Majesty to observe an entire neutrality, in the conflict now carried on between the Greeks and the Ottoman Porte; and strictly prohibiting any of his subjects from taking part with either of the belligerents. This, of course, has put an end to the contemplated naval expedition of Lord Cochrane; as well as to all expectations that Great Britain would take the Greeks under her protection. The reasons assigned for this procedure are certainly plausible, if not satisfactory. They



are to this effect—That a treaty of peace and friendship, of sacred obligation, exists between Britain and the Porte, which the Porte has never violated; and that, on the faith of this treaty, many British subjects, and a very large amount of British property, are now in the power of the Porte; both of which would be immediately sacrificed, if hostilities should be commenced or permitted against that power.—The error, in our humble opinion, has been, that Britain, according to the suggestions of Lord Erskine, did not frankly say to the Porte, that she could not, and would not, stand still and see myriads of Christians butchered by their enemies; and that an arrangement *should* be made, to restore the Greeks, in the land of their fathers, to rights of which they had unjustly been despoiled. Had this been done, the Porte would probably have received a large sum of money, and the Greeks, at this hour, have been at peace.—Capt. Parry has again returned to England, without discovering the long sought North-West passage to India. One of his ships, the *Fury*, was driven on shore by the ice and lost. The crew were taken on board the other ship, the *Hecle*, and a return was thus rendered indispensable. It is stated, that till this accident occurred, the prospect of success was flattering.—Not a man had been lost, during this last voyage, either by disease or accident.—The British Parliament had been prorogued till the first of the past month.—We have seen nothing in the last advices relative to its meeting, or to its further prorogation, or to its dissolution.

FRANCE.—French papers have been received in Philadelphia to the 24th of October. General La Fayette, at the date of the last accounts, was in Paris. It would seem that the French authorities do not intend to give him molestation—not, at least, immediately and openly. He arrived in health and safety at Havre, on the 5th of October, after a boisterous passage of five-and-twenty days. He was received there with enthusiasm by the friends of freedom, and without any disturbance from its enemies. In like manner, on his way to his residence at La Grange, he was received at Rouen with strong demonstrations of popular favour and affection. But here the military authorities—we think without orders from their superiors—thought proper to interpose, and to disperse, by violence, the peaceable but multitudinous concourse of citizens, that had collected around the house in which the General was entertained. On his arrival at La Grange, notwithstanding the efforts of the municipal authorities to prevent publick rejoicings, such rejoicings did take place, and were expressed in the most lively and impressive manner. In these rejoicings the populace of the neighbouring villages united, to the number of six thousand, and filled the air with cries of—“Long live La Fayette—Long live the friend of the people.” Addresses expressive of the most ardent affection and admiration were presented: and according to the French custom of manifesting great joy, the dancing continued throughout the night. We have seen one of the addresses, and the answer returned to it by the General.—He had the happiness to find his family in health. They met him at Havre, and accompanied him to his home.—It remains to be seen in what manner he will be treated by the monarch of France and his courtiers. But be this treatment what it may, his visit to this country, and the honours he here received, cannot fail, we think, to be favourable to the cause of freedom, not only in France, but in other European states. In one of the French journals we observe an editorial article, in which language is held in favour of America and of republican institutions, which we had supposed would not have been tolerated.—The revenue of France is represented to be in a most prosperous state. In the three first quarters of the present year, the increase beyond that of the same period in 1824, was more than half a million sterling.—Consuls and commercial agents have been permitted to be appointed, in several of the commercial cities and towns of the kingdom, for Mexico. Thus, it is remarked, the existence of the new state is acknowledged *de facto*, though not as yet in point of form. France it appears has lately been using all her influence to induce Ferdinand, the infatuated King of Spain, to declare the independence of the South American States, or to make some arrangement with them, so as to throw open their commerce to France. But although France in this concern has been seconded by Britain, Ferdinand has given them a positive refusal—Some accounts represent another more recent negotiation, as promising something better.

SPAIN.—By the statement we have just made, it appears that there is no change for the better in this self-destroying kingdom. It is also stated, that after the greatest exertions, an expedition, destined to the Havana, has been fitted out at Ferrol, consisting of about 3,000 men, and escorted by three frigates; and that the King of Spain is exulting in the hopes of recovering his former South American possessions. The blindness and folly of this unhappy monarch is all but incredible. We have no news from Portugal.

ROME.—On the 8th of October, the Pope was, and for some time previously had been, seriously ill—An article from Rome states, that his Holiness was desirous to



conclude a concordat, or an arrangement on the subject of religion, with the South American States. We have only to say, that we sincerely hope the parties will not agree; since we know that the Pope will endeavour to proscribe the reading of the Holy Scriptures, and in other respects to hold our South American neighbours in the trammels of ecclesiastical tyranny.

GREECE.—The actual state of affairs among the Greeks, it seems hard to ascertain. Some things are clear—They have had a harder struggle with the Turks, in the last campaign, than in any preceding one. The Turks still hold three or four fortresses on the south-western shore of Greece, and their main army is at, or near Trippolizza; having been effectually repulsed from Napoli di Romani. Missolonghi likewise has repulsed its invaders. And the Greeks have been uniformly successful at sea during the campaign; have now the command of the water; and are watching for an Egyptian fleet, bringing succours to Ibrahim Pacha. These we believe are facts. But whether Ibrahim Pacha is much or little annoyed—or likely to do much or little mischief, in addition to what he has done—to conquer or to be conquered—to retreat in safety, or to be captured: or whether the Greeks are in spirits or disheartened—or are yet divided or united among themselves—or whether their armies are small or great—All this seems to be in a great measure doubtful.

Since writing as above, we have cast our eyes on an article, extracted from a late French paper, which confidently states, on the authority of positive information from Zante, of the 20th of September, that “the fifth campaign was ended; the army of Ibrahim Pacha having returned to Navarin, naked and famished, and reduced from nearly twenty thousand, to the number of six or seven thousand soldiers.” We sincerely hope this information may be correct; but we have so often been deceived, that we have our suspicions that there is at least a good deal of exaggeration. On the whole, however, we do believe that the campaign is at an end, and that Greece is yet safe from actual conquest. If so, and their unhappy dissensions do not prevent, we shall hope they will clear their country of its invaders, in the course of the winter. But the Grand Seignior is so much like Ferdinand of Spain, that he seems resolved to attempt the subjugation of his rebellious subjects, (as they both call their former slaves) till both his throne and his life shall be lost by his folly. The Greeks, therefore, must prepare for a continuance of their struggle. Of their ultimate success we have long had, and still have, a hope that is little short of confidence.

RUSSIA.—The London Morning Chronicle, of the 11th of October, contains a letter from a friend in the north, which says, “I have just learned from too good an authority, that the Russian army under Wittgenstein, in Bessarabia, have crossed the Pruth and commenced hostilities with the Turks.—This will be the harbinger of hot work for Europe.” We however place but little dependance on this information; although it is well known that the Russian armies have been lately kept in a state of high preparation for active operations. We wish we had as little reason to believe, what the late report of the Scotch Missionary Society does not permit us to doubt, that the Emperor of Russia has adopted such measures in regard to their missionaries, as to compel the Society to withdraw them all from that empire, except a small remaining mission on one of the frontiers, which has not as yet been disturbed.

#### ASIA.

The London Courier states, that the latest official intelligence received in Britain; relative to the Burmese war, is, that Sir Alexander Campbell, had entered *Prome* without opposition; and that overtures for peace, which appeared to be sincere, had been made by the court of *Ava*. In the mean time, there appears to have been a shocking waste of life among the troops of Britain, produced by the influence of a climate, and by habits of life, to which they had not been inured—Regiments that went out nearly full, are reduced by disease to a few individuals. We most sincerely rejoice to find that the good providence of God has watched over and preserved the missionaries; in regard to whom so much reasonable anxiety has been experienced by their friends. It appears that the Rev. Mr. Judson and his colleagues are not only alive, but are employed as agents by the Burmese authorities, to sue for peace to the British commander. We hope they may be successful; and if so, their influence with the natives and their rulers will doubtless be increased; and thus their temporary inactivity and danger may be overruled for the ultimate success of their mission. How often is it seen that

“God moves in a mysterious way  
His purpose to perform.”

#### AFRICA.

It appears from the English papers, that on the Cape coast, hostilities were likely to commence immediately, between the English and Dutch settlements. In conse-

quence of this, it is affirmed that all trade was at a stand.—A slave schooner was condemned at Sierra Leone, in July last, which, although sailing under the Netherland flag, had an American crew; and there was little doubt that the whole was American property.—The schooner was a Virginia pilot boat, built at Baltimore. If our countrymen have turned pirates (for slaving on the African coast is now piracy) we shall exceedingly regret the fact, but shall have no regret if they are treated as pirates.

We are gratified to find that a vessel is to sail from Boston, about the 20th of the present month, for Liberia; carrying out a considerable number of colonists, of the most promising character.—Some of them eminent for their piety, and zealous to propagate religion in the country of their ancestors.—May the Divine blessing attend their enterprise and their labours.

#### AMERICA.

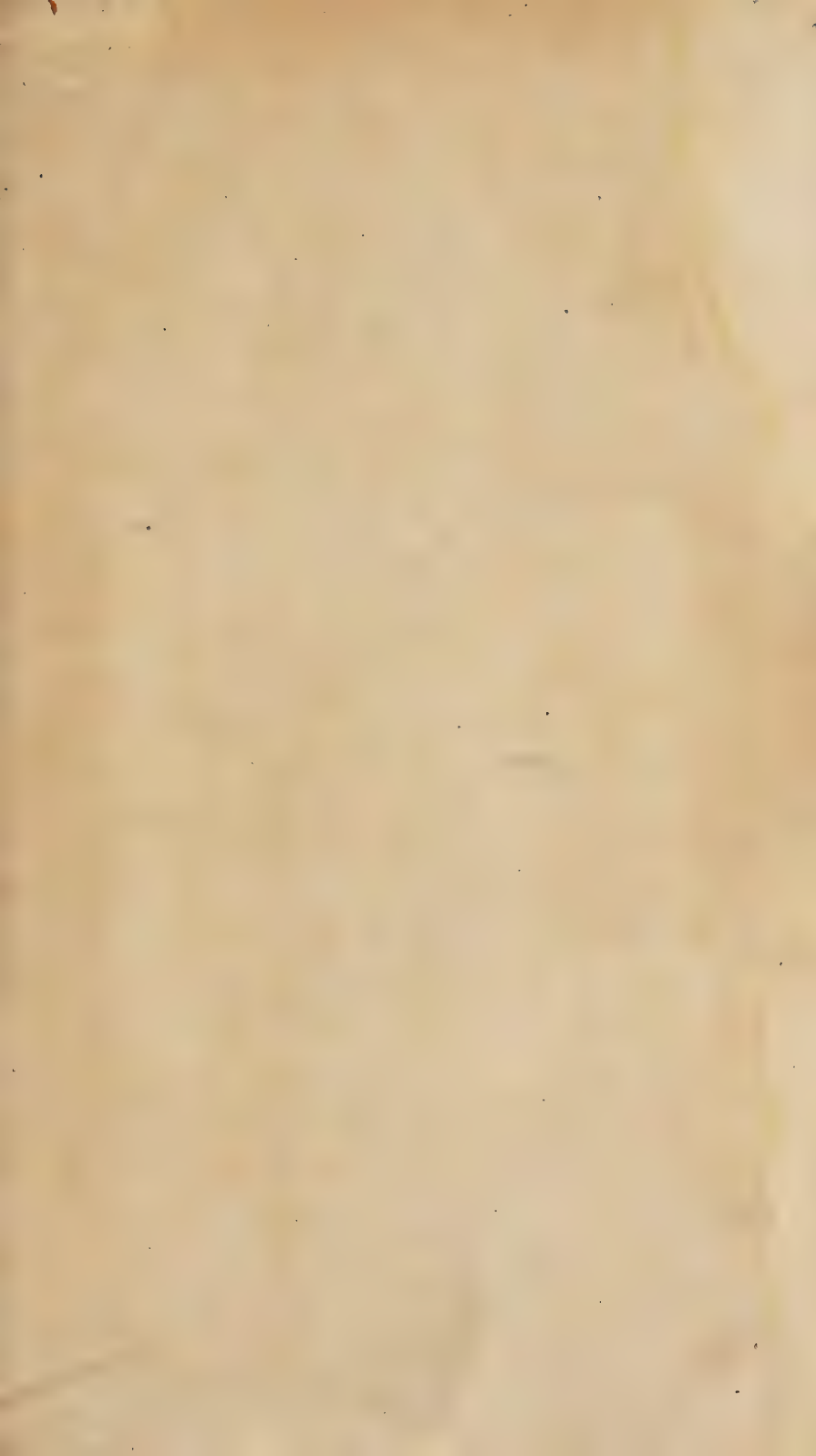
Nothing of much moment has transpired, in the month past, relative to the concerns of our sister republics in the South; or to those of the empire of Don Pedro I. The territory of Old Spain in this region, is now confined to two starving garrisons—one on the eastern, and the other on the western coast, of our continent.—It was announced a short time since, that an action was near taking place between the naval force of Mexico, and that of the mother country which had approached the Mexican coast. It was represented that the Spanish force endeavoured to avoid the conflict.—We have heard nothing further.

Great expectations have been entertained—and we wish they may not be disappointed—of the benefits to be derived from the deliberations and decisions of the general congress, which was to meet at Panama; and which must, we presume, be now in session. Bolivar has taken a deep interest in the convening of this congress; and from his known wisdom and patriotism, we hope there is a prospect that much benefit to all the new republics will be the result.

UNITED STATES.—A large delegation from the Creek nation of Indians, consisting of their most distinguished chiefs—orators and warriors—are now at the city of Washington. Their errand, we understand, is to protest against the validity of the treaty fraudulently made by the unhappy McIntosh, and a few others, by which the Creek lands in the state of Georgia, were ceded to that state; and to beseech Congress and the President, not to insist on the execution of that treaty. We earnestly wish them success; since by the representations of the United States' agents, appointed to ascertain the facts of the case, it appears that forty-nine fiftieths of the nation were against the treaty. Nay, Governor Troup himself, plainly intimates that there had been fraud in making the treaty, when he says there had not been "more of it than is common." If indeed it has been *common* to cheat the Indians, in the manner which was attempted in that treaty, our responsibility to "Him who ruleth over all," is fearful indeed; and it is high time that we should return to the paths of equity and righteousness. But although we do believe that there has been fraud in too many of our dealings with the Indians, we have no belief that it has been *common* to impose on them, in the manner attempted by the treaty of which they complain. Governor Troup, it appears, has been re-elected to office by a small majority, after an ardently contested canvass. He has addressed the legislature of Georgia in an elaborate message, of enormous length, and filled with the grossest abuse of the general government. We regret that our country should be dishonoured in the eyes of foreigners, by such intemperance in men, to whom official trusts have been confided. But Governor Troup's influence is probably at an end.—He cannot do the mischief that he wishes. The majority of the legislature of Georgia are said to be against him; and we trust that Congress, at its session now just at hand, will be able to adopt measures satisfactory to all the parties interested in the Creek treaty.—That justice will be done to the Indians, and that the good people of Georgia will receive from the United States a full equivalent for any surrender of an equitable claim. Let Christians be reminded of their duty, to pray that all the councils of Congress, at the session on which they are entering, may be guided by Divine wisdom, and crowned with the Divine blessings.

#### TO CORRESPONDENTS.

"Transatlantick Recollections, No. IV," and "ALICIAN," are unavoidably deferred till our next number.—They shall then appear.













GTU Library



3 2400 00268 8947

v.3  
1825

CBPaQ

Christian advocate (Phil)

v.3  
1825





